



WILLIAM TINDAL



The ne-
we Testament/dyly
gently corrected and
compared with the
Greke by Willyam
Tindale: and fynel-
shed in the yere of ou
re Lorde God.
A. M. D. &. xxxiiij.
in the moneth of
November.



W. C. Unto the Reader.



Ere thou hast (moost deare reader) the new Testament or covenant made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence / and compared it vnto the Breke / and have wedded oute of it many fautes / which lacke of helpe at the begynnyng and oversyght / dyd some therein. If ought seme chaunged / or not all to gether agreynge with the Breke / let the fynder of y^e faute consider the Hebrue Phrase or maner of speche left in the Breke wordes. Whose preterperfectence and presentence is ofte both one / and the futuretence is the optative mode also / and the futuretence is ofte the imperatye mode in the actyve voyce / and in the passyve ever. Lykerwyse person for person / nombre for nombre / and an interrogation for a conditionall / and soche lyke is with the Hebrues a comen vsage.

I have also in manye places set lyght in the margent / to vnderstonde the text by. If anye man fynde fautes ether with the traslacion or ought besyde (which is easyer for manye to do / then so well to have translated it them selves of their owne pregnant wyttes / at the begynnyng withoute forensample) to the same it shalbe lawfull to traslate it them selves and to put what they lust therto. If I

shall

W. C. to the Reader

Shall perceave ether by my selfe or by the information of other / that ought be escaped me / or myght be more playnlye translated / I will shortlye after / cause it to be mended. Howbe it in manye places / me thynketh it better to put a declaracyon in the margent / then to runne so farre from the text. And in manye places / wher the text semeth at the first choppe hard to be vnderstonde / yet y^e circūstances before and after / and oftē readings together / maketh it playne ynough. & ce.

Moreover / because the kyngedome of hea- ven / which is the scripture & worde of God / maye be so locked vp / that he which readeth / or heareth it / cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharises had so shut it vp. Mat. xxiii. and had taken awaye the keye of knowledge. Luke. vi. that their Jewes which thought them selves with in / were yet so locked out / and are to this daye that they can vnderstonde no sentence of the scripture vnto their salvacion / though they can reherse the textes every where & dispute therof as sottelye as y^e popyshe doctoures of dunces darcke learninge / which with their sophistrie / sarved vs / as y^e Pharises dyd the Jewes. Therfore (that I myght be founde faythfull to my father & lorde in distributinge vnto my brethren & felowes of one fayth / their due & necessarye fode: so dressinge it & casinge it / that the weake stomackes maye receave it also / and be y^e better for it) I thought it my dutye (moost deare reader) to warne the

*.ii. Before

MYSEYM

W. T. to the Reader

Before/ & to shew the the right way in/ & to ge-
ve the y true keye to opē it with all/ & to arme
the agaynst false Prophetes & malicious ypo-
crites/ whose perpetuall stodye is to leuen the
scripture with gloses/ and there to locke it vp
where it shuld save thy soule/ and to make vs
Note at a wzonge marke / to put oure trust in
those thinges that proffit their selues onely
and slee oure soules.

The ryght waye is the onely waye to vn-
derstande the scripture vnto oure salvacion/
is/ that we earnestlye & aboue all thinge/ serche
for the profession of oure baptyme or covenan-
tes made betwene God & vs. As for an ensam-
ple: Christ sayth Mat. v. Happie are the mer-
cifull/ for they shall obtayne mercie. Loo/ Here
God hath made a covenant with vs/ to be mer-
cifull vnto vs/ yf we wilbe mercifull one to
another: so that the man which sheweth mer-
cie vnto his neybour / maye be bolde to trust
in God for mercie at all nedes. And contrarie
wyse/ iudgemēt without mercie/shalbe to him
that sheweth not mercye. Iaco. ii. So now/ yf
he y sheweth no mercie/ trust in God for mer-
cie/ his fayth is carnall & worldlye/ & but vayne
presumpciō. For God hath promysed mer-
cie onely to y mercifull. And therfore the mer-
cilesse have no Godes worde y they shall ha-
ve mercie: but contrarie wyse/ y they shall ha-
ve iudgemēt without mercie. And Mat. vi. If
ye shall forgeve men their fautes/ your heve-
ly father shall forgeve you: but & yf ye shall
not forgeve mē their fautes/ no more shall you
re fa.

The ryght
waye
into the
scripture.

W. T. to the Reader

re father forgeve you your fautes. Here also
by y vertue & strenght of this covenant wher
with God of his mercie hath bounde him selfe
to vs unworthie/ maye he y forgeveth his ney-
bour/ be bolde when he returneth & amēdeth
to beleve & trust in god for remission of what
soever he hath done amysse. And contrarye wy-
se/ he that will not forgeve/ cannot but dispea-
re of forgivenes in the ende/ and feare iudge-
ment without mercie.

The generall covenant wherin all other are
comprehended & included/ is this. If we meke
oure selves to god/ to kepe all his lawes/ after
the ensample of Christ: then God hath bounde
him selfe vnto vs to kepe and make good
all the mercies promysed in Christ/ thozow
out all the scripture.

All the whole lawe which was geve to vt-
ter oure corrupt nature/ is comprehended in the Lawe.
ten commaundement. And y ten commaun-
dementes are comprehended in the se two: lo-
ve God and thy neybour. And he that lo-
veth his neybour in God and Christ/ fulfil-
leth these two/ & consequentely the ten/ & fi-
nally all the other. Now if we love oure ney-
bours in God & Christ: that is to wete/ if we
be lovinge/ kynde & mercifull to them/ becau-
se God hath created them vnto his lyknes/ &
Christ hath redeemed them & bought them w
his bloude/ then maye we be bolde to trust in
God thozow Christ & his deservinge/ for all
mercie. For God hath promysed and bounde
him selfe to vs: to shew vs all mercie/ & to be a
father

W. C. to the Reader

father almighty to vs/so that we shall not ne
de to feare the power of all oure aduersaryes.

Now yf anye man that submitteth not him
selfe to kepe the commaundementes/do thinke y
he hath anye fayth in God: the same manes
fayth is vayne/worldlye/damnablen/drevelishe
(a playne presumption) as it is above sayde/
a is no fayth that can iustifie oz be accepted
befoze God. And that is that James mea
neth in his Pistle. For how can a man beleve
sayth Paul without a preacher. Ro. v. Now
reade all the scripture and se where God sent
anye to preache mercye to anye/save vnto the
onlye that repēt a turne to god with all their
hartes/to kepe his commaundementes. Vnto
the disobedient that will not turne/is threate
ned wraath/vengraunce and damnacion/accor
dinge to all the terrible curses and fearfull
ensamples of the Byble.

ffayth now in God the father thorow oure
Lorde Iesus Christ/accordinge to y covenail
tes a apoyntemēt made betwene God a vs/is
oure salvaciō. Wherfoze I have ever noted y
covenailtes in y mergētes/a also y promises.
Moreover where thou findest a promyse a no
covenant expressed therewith/ there must
thou vnderstonde a covenant. For all the pro
myses of y mercie a grace y Christ hath pur
chased for vs/ are made vpon y condicion y
we kepe y lawe. As for an ensample: whē the
scripture sayth. Mat. vii. Aye a it shall be ge
ven you: seke a ye shall fynde: knocke a it shall
be opened vnto you. It is to be vnderstonde/ if
that

W. C. to the Reader

that whē thy neybour apeth / secketh oz knoe
keth to. y/ thou then shew him the same mer
cie which thou desyrest of god/then hath god
boulde him selfe to helpe y agayne/a else not.

Also ye se that two thinge are requyred to
begin a Christen man. The fyrst is a stedfast
fayth a trust in almighty God/to obtayne all
the mercie that he hath promysed vs/thorow
the deservinge a merites of Christes bloude
onlye/withoute all respect to oure owne wor
kes. And the other is/that we forsake evell a
turne to God/to kepe his lawes a to fyght a
gaynst oure selves and oure corrupte nature
perpetuallye/that we maye do the will of god
every daye better and better.

This have I sayde (most deare reader) to
warne the/least thou shuldest be deceaved / a
shuldest not onlye reade the scriptures in vayne
a to no proffit/ but also vnto thy greater da
nacion. For the nature of Godes worde is/ y
whosoever reade it oz heare it reasoned a dis
puted befoze him/it will begynne ymmediat
lye to make him every daye better a better/till
he be growē into a perfect mā in the knowled
ge of Christ and love of the lawe of God: oz
alse make him worse a worse/till he be harde
ned that he openly resist the sprite of God/ a
then blaspheme/ after the ensample of Pha
rao/ Loza/ Abiron/ Balam / Judas / Symon
Magus and sothe other.

This to be even so / the wordes of Christ
Joh. iii. do well confyrme. This is condemp
naciō (sayth he) the lpyght is come into y worl

*.iiii.

de

What the
nature of
godes wor
de is

W. T. to the Reader

de/ but y men loved darcknes moze then light
for their dedes were evell. Beholde/ when the
light of Godes worde cometh to a mā / whe-
ther he reade it oz here it preached & testified/
& he yet have no love thereto/ to fassion his ly-
fe therafter/ but cōsēteth still vnto his olde de-
des of ignoraunce: then beginneth his iust dā-
nacion ymmediatlye/ & he is henceforth wit-
hout excuse: in that he refused mercie offered
him. For God offereth him mercie vpon the
condyciō that he will mende his livinge: but
he will not come vnder the covenānt. And frō
that houre forwarde he waxyeth worsser & wor-
sser/ God takinge his spzite of mercye and gra-
ce from him for his vnthankfulness sake.

And Paul wyrteth. Ro. i. that the heathē be-
cause when they knew god / they had no lust
to honoure him with godly lyvinge / therefore
god powred his wrath vpon them & toke his
spirite frō thē & gave them vp vnto their her-
tes lustes to serve sinne/ frō iniquite to iniqui-
tie tyll they were thorow herdened and past
repentaunce.

And Pharaō/ because when the worde of
god was in his contre and godes people scatte-
red thorow out all his land/ and yet nether lo-
ved them oz it: therefore god gave him vp / and
in takynge his spirite of grace from him so
hardened his herte with covetousnes/ that af-
terward no myracle coulde convert him.

Here to pertayneth the parable of the talen-
tes. Mat. xxv. The Lorde cōmaundeth y ta-
lent to be takē awaye from the evell & slouth
full

W. T. to the Reader

full servaunt & to binde him hand & fote & to
cast him into vtter darcknes/ & to geve the ta-
lent vnto him that had ten/ sayenge: to all y
have/ moare shalbe geve. But frō him y hath
not/ that he hath shalbe takē from him. That
is to saye/ he that hath a good harte toward y
worde of God/ & a set purpose to fassio his de-
des thereafter: & to garnishe it with Godly ly-
vinge & to testifie it to other/ the same shal in-
crease moze & moze dayly in y grace of Christ.
But he that loveth it not/ to lyve therafter &
to edifie other / the same shal loose the grace
of true knowledge & be blinded agayne and
every daye waxe worsser and worsser and blin-
der & blinder/ till he be an vtter enemye of the
worde of God/ & his harte so hardened / that
it shalbe impossible to convert him.

And Luk. xii. The servaunt that knoweth
his masters will & prepareth not him selfe/
shalbe beatē with many stripes: that is/ shal
have greater damnacion. And Matt. vii. all
that here the worde of God & do not therafter
bylde on sande: that is/ as the foundaciō layed
on sande cānot resist violence of water/ but is
vndermined & over throwen/ even so y sayth
of them that have no lust ner love to y lawe
of god bylde vpon the sande of their awne
ymaginacions/ and not on the rocke of godes
worde accordinge to his covenāntes/ turneth
to desperacion in tyme of tribulacion & when
god cometh to iudge.

And the vyneyarde Matt. xxi. planted and
hyzed oute to the husbandmē y wolde not re-

W.C. to the Reader

der to the Lorde/ of the frute in due tyme/ and therfore was take from them and hyzed oute to other/ doth confirme the same. For Chyrist sayth to the Jewes/ y kyngdome of heve Mal be tak yn fro you & geve to a nacion that will bring forth the frutes therof/ as it is come to passe. For the Jewes haue lost the spirituall knowyng of god & of his comaundementes and also of all the scripture/ so y they can vnderstode nothyng godlye. And y doze is so locked vp that all thcir knockynge is in vayne/ though manye of them take great payne for godes sake. And luke. viii. the fygge tree that beareth no frute is comaunded to be plucked vp

And finally/ hereto pertayneth with infinite other/ the terrible parable of the vncleane spirite (Luke. vi.) which after he is cast oute/ when he cometh & fyndeth his house swepte and garnysshed/ taketh to him seuen worse then him selfe / and cometh and entreth in & dwelleth there/ & so is the ende of y man worse then the begynnyng. The Jewes / they had clenfed the selues w gode worde / fro all outward ydolatre & worshippinge of ydole. But their hertes remayned still faythlesse to godwarde and towarde his mercie and truthe and therfore without loue also and lust to his lawe & to their neybores for his sake/ & thorough false trust in their owne worke) to which heresie/ the childe of perdition/ the wycked bysshope of Rome w his lawyers hath brought vs chrysten) were more abhominable ydolaters then befoze/ and become ten tymes worse in the

W.C. to the Reader

in the ende then at the begynnyng. For the fyrst ydolatre was some spyped and easie to be rebuked of y prophetes by the scripture. But the later is more sottle to begyle withall/ and an hundred tymes of more dyfficult to be worded oute of mennys hertes.

This also is a conclusion/ nothyng more certayne/ or more prouid by y testimonie & examples of y scripture: y if anye y fauoureth the worde of God/ be so weke y he cannot chast his flesshe/ him will y lorde chastice & scourge euery daye Harper & Harper/ w trybulacyon & myffortune/ y nothyng shall prospere w him But all shall go agaynst him/ what soeuer he taketh in hande/ & shall vyset him w pouertie/ with sycknesse & descases/ & shall plage him with plage vpon plage/ eche more lothsome/ terryble and fearfull then other/ tyll he be at vtter desyaunce with his flesshe.

Let vs therfore y have now at this tyme oure eyes opened agayne thorow y tender mercie of God/ kepe a meane. Let vs so put oure trust in y mercy of god thorow chryst/ y we knowe it oure dutie to kepe y lawe of God & to loue oure neybores for their fathers sake which created the & for their lordes sake which redeemed the & bought the so derely w his bloude Let vs walke in y feare of God/ & have oure eyes open vnto both partes of Godes couenantes/ certified that none shall be partaker of the mercie/ saue he that will fyght agaynst y flesshe/ to kepe y lawe. And let vs arme oure selues w this remembraunce/ that as chrystes worke

W. C. to the Reader

kes iustifie frō synne & set vs in y^e fauoure of god/so oure awne dedes thozow workynge of y^e spirite of God/helpe vs to cōtynue in y^e fauoure & y^e grace/into which christ hath brought vs/ & that we cā no lenger cōtynue in fauoure & grace thē oure herte are to kepe the lawe.

Furthermore cōcernynge y^e lawe of God/ this is a generall cōclusiō/ y^e y^e whole lawe/ whether they be ceremonies / sacrifices / ye oz sacramēte ether/oz precepte of equitie betwene man & mā thozowout all degrees of y^e worlde/ all were geuē for oure proffyt & necessyte onelye/ & not for anye nede y^e God hath of oure keepynge thē/ oz y^e his ioye is encreased therby oz y^e y^e dede/ for y^e dede it selfe doth please him That is all y^e God requyret of vs when we be at one wth him & do put oure trust in him & loue him/ is y^e we loue euery mā his neybour to pitie him & to haue cōpassyon on him in all his nede & to be mercifull vnto him. This to be euery so/ christ testifieth. Mat. vii. sayenge this is y^e lawe & y^e prophete. That is/ to do as thou woldest be done to (accordynge I meane to y^e doctryne of y^e scripture) & not to do that thou woldest not haue done to the/ is all that the lawe requyret & the Prophete. And Paul to the Roma. viii. affyrmeth also the loue is the fullfyllinge of y^e lawe/ & that he which loueth/ doth of his awne accorde all that the lawe requyret. And. i. Timo. i. Paul sayth y^e y^e loue of a pure hert & good cōscience & sayth vnsayned is v^e ende & fullfyllinge of y^e lawe. For sayth vnsayned in christes bloude causeth to loue

Loue is
the fullin
ge of the
lawe

W. C. to the Reader

to loue for christes sake. Which loue is y^e pure loue onelye & y^e onelye cause of a good cōscience. For then is y^e cōscience pure/ when y^e eye loketh to christ in all his dede/ to do them for his sake & not for his awne synguler aduantage oz anye other wycked purpose. And Ihs both in his gospel & also pistles/ spekethe neuer of anye other lawe thē to loue one another purely/ affyrmyng y^e we haue God him selfe dwellynge in vs and all that God despyret/ if we loue one the other.

Scinge then that sayth to God & loue & mercifullnes to oure neybores/ is all that y^e lawe requyret/ therfore of necessite the lawe must be vnderstōde & interprete by thē. So y^e all inferiour lawe are to be kept & obserued as longe as they be seruante to sayth & loue: and then to be broken ymedyately/ if thozow anye occasyon / they hurte ether y^e sayth which we shuld haue to godward in the confidence of christes bloude or the loue which we owe to oure neybores for Christes sake.

And therfore when y^e blynde pharises murmured & grudged at him & his disciples/ that they brake y^e saboth daye & tradycions of the elders/ & that he him selfe dyd eate wth publicāns & synners/ he answereth. Mat. ix. allegynge Esaias y^e prophet: go rather & learne what this meaneth/ I requyer mercie & not sacrifice. And Mat. xii. Wh y^e ye wist what this meaneth/ I requyer mercie & not sacrifice. For onelye loue & mercifullnes vnderstōdeth y^e lawe/ & else nothinge. And he that hath not y^e written

M. T. to the Reader

**Loue on
lye Under
stondeth
law.**

writtē in his harte / Shall neuer vnderstōde y
lawe / no: though all y āgells of heuē wēt abou
te to teache him. And he that hath that grāuē
in his harte / Shall not only vnderstōde y lawe
but also shall do of his awne inclinacion all
that is required of y lawe / though neuer lawe
had bee geuē: as all mothers do of thē selues
without lawe vnto their childrē / all that can
be requyred by anye lawe / loue ouercomynge
all payne / greffe / teduousnesse or lothsomnes:
a cūē so no doute if we had cōtynued in ou
re fyrst state of innocēcie / we shuld euer haue
full filled y lawe / without cōpulsio of y lawe

And because the lawe (which is a doctryne
thorow teachynge euery mā his dutye / doth
utter oure corrupt nature) is sufficiētly descri
bed by Moses / therfore is lytle mēcion made
therof in the new testamēt / save of loue only
wherin all y lawe is included / as seldome mē
cion is made of y new testamēt in the olde la
we / save here a there are promyses made vnto
them / y Christ shuld come a blesse thē a deli
uer thē / a y the gospell a new testamēt shuld
be preached and publysshed vnto all nacions.

Gospell.

The gospell is glad tydynges of mercie a
grace a y oure corrupt nature shal be healed a
gayne for christes sake a for y merites of his
deseruinge onlye: Yet on y condicio y we will
turne to God / to lerne to kepe his lawes spiri
tuall y is to save / of loue for his sake / a wyl
also soffre the curynge of oure infirmities.

**New test
ament.**

The new testamēt is as moche to saye as a
new couenaunt. The olde testamēt is an olde
tēporall couenaunt made betwene God a y car

M. T. to the Reader

nall childrē of Abraham / Isaac a Jacob other
wise called Israel / vpo y dedes a y obseruyn
ge of a tēporall lawe. Where y rewarde of y
keppynge is tēporall lyfe a prosperyte in y lan
de of Chanaan / a y breakynge is rewarded w
tēporall deeth a punysshment. But y new testa
ment is an euerlastynge couenaunt made vnto
the childrē of God thorow fayth in christ / vpo
the deseruynge of christ. Where eternall lyfe
is promysed to all that beleue / a death to all
that are vnibeleuynge. My dede if I kepe the
lawe are rewarded w the tēporall promyse of
this lyfe. But if I beleue in christ / christes de
des haue purchased for me the eternall promy
se of the euerlastynge lyfe. If I commyt
nothyng worthye of deeth / I deserue to my
rewarde that no mā kylle me: if I hurte no mā
I am worthye that no mā hurte me. If I hel
pe my neybour / I am worthie that he helpe
me agayne. &c. So that w outward dedes w
which I serue other mē / I deserue that other
men do lyke to me in this worlde: a they extē
de no further. But christe dede extēde to ly
fe euerlastynge vnto all that beleue &c. This
be soffyciēt in this place cōcernynge y lawe a
the gospell / new testamēt and olde: so that as
there is but one God / one christ / one fayth a
one baptisme / euē so thou vnderstōde that the
re is but one gospell / though manye wyte it a
manye preach it. For all preach the same
Christ a brynge the same glad tydynges. And
thereto pauls pistles w y gospell of Iohn a
his fyrst epistle a the fyrst epistle of saynt pe
ter / are most pure gospell a moost playnlye a

W. C. to the Reader

rychlye described the gloze of the grace of christ: If ye requyer more of the lawe/seke in the prologe to the romayns and in other places where it is sufficientlye intreated of.

¶ Repentaunce.

L Dncernynge this worde repētaunce or (as they vsed) penaūce/ y hebreue hath in y olde testamēt generally (שוב) turne or be cōuerted. For which y trāslacion that we take for saynt Jeromes hath most parte (cōuerſi) to turne or be cōuerted/ & some tyme yet (agere penitencia) And y greke in the new testamēt hath perpetually (Μετανοο) to turne in the heart & mynde/ & to come to y ryght knowledge/ & to a mannes ryght wytt agayne. For which (Μετανοο) S. Jeromes trāslaciō hath: sometyme (a to penitencia) I do repēt: sometyme (peniteo) I repēt: sometyme (penitroz) I am repētaunt: sometyme (habeo penitencia) I have repētaunce: some tyme (penitet me) it repēteth me. And Erasmus vseth moche this worde (resipisco) I come to my selfe or to my ryght mynde agayne. And the verbe sens and significaciō both of the hebreue & also of y greke worde/ is/ to be cōuerted & to tourne to God with all the hert/ to knowe his will & to lyue accordynge to his lawes & to be cured of oure corrupt nature w the oyle of his spirite & wyne of cōbedyēce to his doctryne. Which cōuersion or turnynge if it be vnfayned/ these foure do accompanye it & are included therein: Confession/ not in the prestes care/ for that is but mānes inuēcion/ but to God in y hert & before all the

The Table.

all the cōgregacion of God/ how y webe synners & synfull/ & y oure hole nature is corrupt & inclyned to synne & all vnyghtheousnes/ and therfore cōuel/ wycked & damnable/ & his lawe holy & Just/ by which oure synfull nature is rebuked: & also to oure neybours/ if we have offended anye person peticularlye. Then contricion/ sorowfullnes that we be soche/ damnable synners/ & not onlye have synned but are holpe inclyned to synne still. Thirde lyf sayth (of which oure olde doctoure have made no mēcion at all in y descripciō of their penaūce) y God for chryste sake doth forgene vs & receave vs to mercie/ & is at one w vs & will heale oure corrupt nature. And fourthlye satisfaciō or amende makynge/ not to god w holpe workes/ but to my neyboure whome I haue hurt/ & the congregaciō of God whome I have offended (yf anye open cryme be founde in me) & submyttinge of a māns selfe vnto y congregacion or church of chryst/ & to y offycers of the same/ to haue his lyfe corrected & governed hence forth of the/ accordynge to the true doctryne of y church of chryst. And note this: that as satisfaciō or amende makynge is counted ryghtheousnes before y worlde & a purgynge of the synne: so y the worlde when I haue made a full amende/ hath no further to cōplayne. Even so sayth in chrystes bloude is counted ryghtheousnes and a purgynge of all synne before God.

Moreover/ he y synneth agaynst his brother synneth also agaynst his father allmyghtie

*** God

W. C. to the Reader

God. And as y synne comytted agaynst his brother/is purged before y world w makynge amende oz apynge forgeuenes/euen so is y synne comytted agaynst God/purged thow fayth in christes bloude onlve. ffor christ sayth. Jo.viii.except ye beleue that I am he/ye shall dye in youre synnes. That is to saye/if ye thike y there is anye other sacrifice oz satisfacciō to godwarde/then me /ye remayne euer in synne before God/howsoener ryghteous ye apere before y world. Wherfore now/whether ye call this Metonoia/repentaunce/cōuersyon oz turnynge agayne to God/ether amendynge ace.oz whether ye saye repēt/be cōuerted/tourne to god / amende youre lyuynge oz what ye lust/I am content so ye vnderstonde what is meant therby/as I have now declared.

Elders.

In the olde testamēt y tēporall heedes & rulers of y Jues which had y gouernauce ouer y laye oz cōmen people are called elders/as ye maye se in y foure euangelystes. Dute of which custome paul in his epistle & also peter/ call y prelates & spirituall gouerners which are bysshopes & prestes / elders. Now whether ye call them elders oz prestes/ it is to me all one: so y ye vnderstonde y they be offycers & seruailtes of the worde of God/vnto the which all men both hie & lowe that will not rebell agaynst Christ/must obeie as longe as they preache & rule trulve & no lenger.

W. C. to the Reader

A prologe into the .iiii. Euangelystes
Herwynge what they were & their
auctoryte. And fyrst of
S. Mathew.

A stowchynge y euangelystes: ye se in y new testament clearly what they were fyrst mathew(as ye reade Mat. iij. Mar. ii. Luke. v) was one of christe apostles/ and was with christ all the tyme of his preaching/and sawe and heard his awne selfe almost all that he wrote.

Marke

Marke reade(actes vii) how peter (after he was loosedoute of pryson by the angell) came to Marke mothers house/where manye of y disciples were prayenge for his dekyueraūce. And paul & Barnabas toke him w the frō Jerusalem & brought him to Antioche/acte. xii. And acte. xiii. paul & Barnabas toke Marke w them when they were sent oute to preache: from whome he also departed/as it apereth in the sayde chapter/ & returned to Jerusalem agayne. And acte. xv paul & Barnabas were at varyaunce aboute him/paul not wyllynge to take him w them/ because he forsoke the in their fyrst Jorneye. Not w stondynge yet/ when paul wrote y epistle to y collossyās/ Marke was w him/as he sayth in the fourth chapter: of whome paul also testifieth / both y he was Barnabas sisters sonne and also his felowe worker in the kyngedome of God.

** .ii. And

The Table

And. ii. Timothe. iiii paul commaundeth Timo-
the to brynge Marke w him/affirmynge y he
was nedefull to him/to mynister to him. final
lye/ he was also w peter when he wrote his
fyrst epistle/ & so samplir y peter calleth him
his sonne. Wherof ye se/ of whome he learned
his gospel/ euen of the verye apostles/ with
whome he had his cōtynual conversacion/ &
also of what auctorite his w: ytyng is / and
how worthie of credence.

Lucas.

Lucas was Pauls companyon / at the
least waye frō y. xvi. of the acte forth
& with him in all his trybulacyō. And
he wēt with paul at his last go. nge vp to
Jerusalem. And frō thence he folowed paul
to Cesarea/ where he laye two yere in pryson
And frō Cesarea he went with paul to Rome
where he laye two other yre. & in pryson. And
he was with paul when he wrote to y collos-
syōs/as he testifieth in y fourth chapter say-
enge: the beloued Lucas the phisiciō saluteth
you. And he was w paul whē he wrote y se-
cōde pistle to Timothe/as he sayth i y fourth
chapter sayenge: Onlye Lucas is with me.
Wherby ye se y auctorite of the man and of
what credēce & reuerēce his wrytyng is wor-
thie of/ & therto of whome he learned y storye
of his gospel/ as he him selfe sayth/ how y
he learned it & searched it oute with all dyl-
gence of them y sawe it and were also partta-
kers

The Table

kers at the doyng. And as for the actes of y
apostles/ he him selfe was at the doyng of
thē (at the least) of the moost parte/ & had his
parte therein/ and therfore wrote of his aw-
ne experyence.

John.

John/ what he was/is manifest by the
thre fyrst euāgeliste. fyrst christes apo-
stle/ & y one of y chiefe. Thē christes ny-
e kinsmā / & for his synguler innocēcie & softe-
nes/ singulirlye beloued & of synguler sampli-
arite with christ/ & euer one of y thre wytnes-
ses of moost secret thynges. The cause of his
wrytyng was certayne heresyes that arose in
his tyme/ & namelye two/ of which one denyed
christ to be verye man & to be come in y verie
fleshe & nature of man. Agaynst which two
heresyes he wrote both his gospel/ & also his
fyrst epistle/ & in y begynnynge of his gospel
sayth y the worde or thyng was at y begyn-
nyng/ & was w God/ & was also verye God
and y all thynges was created & made by yt/
and y it was also made fleshe: y is to saye/ be-
came verie mā. And he dwelt amōge vs (sayth
he) & we sawe his glorie.

And in y begynnynge of his pistle/ he saith
we shew you of y thyng y was frō the begyn-
nyng/ which also we heard/ sawe woure eyes
& oure handes hādeled. And agayne we shew
you euerlastynge lyfe/ that was with y father
and apcred to vs/ & we heard and sawe. & ce.

W. T. to the Reader

In that he sayth that it was from the begynnyng/and that it was eternall lyfe/and that it was with God/he affirmeth him to be verie God. And that he sayth/we hearde/sawe and fealte/he wytnesseth that he was verie man also. Ihon also wrote last/and therfore touched not the storie that the other had compiled. But wyrteth most of the sayth and promyses/ & of the sermones of Christ.

This be sufficient concerninge the.iiii. Euangelistes and their auctoritie and worthynes to be beleued.



A warninge to y reader if ought be scaped thowow negligence of the prynter/as this text is y foloweth/which if thou fynde anye more soche:compare y englyshe to y other bookes that are all readye prynted/ & so shalt thou perceave the truthe of the ynglish.

In the viiii. chapter of Mathew & in the xxviii. lesse on the seconde syde and last lyne/ reade the sentencethus. Thou blynde pharise/clense frst the ynnespyde of the cup and platter/that the outsyde of them maye be cleane also.

William Tindale/yet once more to the chrissten reader.



Thou shalt vnderstonde moost dere reader/when I had taken in hãde to looke ouer the new testament agayne & to cõpare it with y greke/and to mende whatsoener I coulde fynde a myllie & had almost fynesshed y laboure: George Ioye secretly toke in hand to correct it also by what occasyon his conscience knoweth: & prynced me/in so moche/y his correctyõ was prynted in great nombre / yet myne begane. When it was spyed and worde brought me/ though it semed to dyuers other y George Ioye had not vsed y offyce of an honest mā/ selfe he knew y I was in correctyng it my selfe: nether dyd walke after y rules of y loue & softenes which christ/ & his disciples teach us/ how y we shuld do nothyng of stryfe to moue debate/or of vayne glorie or of couetousnes. Yet I toke y thig in worth as I have done dyuers other in tyme past/as one that have moare experyẽce of y nature & dysposiciõ of y mānes cõplexion/ & supposed that a lytle spyse of couetousnes & vayne glorie. (two blynde gydes) had bene y onlẽ cause y moued him so to do/aboute which thynges I stryue with no man: & so folowed after & corrected forth & caused this to be prynted/without surmyse or lopyng on his correctyon.

** .iiii. But

The Table

But when the pryncing of myne was almost fynesthed/one brought me a copie & he wred me so manye places/insoche wyse altered that I was astonied & wondered not a lytle what furpe had dryuē him to make soche chaunge & to call it a diligent correctiō. For thorow oure Mat. Mark & Luke perpetuall; and ofte in the actees/ & sometye in Iohn & also in the hebrues/ where he fyndeth this worde Resurrecciō/ he chaungeth it into y lyfe after this lyfe/ or verie lyfe/ and soche lyke/as one that abhorred the name of the resurreccion.

If that chaunge/ to turne resurreccion into lyfe after this lyfe/ be a dyligent correctiō/ then must my translaciō be faultie in those places/ & saynt Jeromes/ and all y translatores that euer I heard of in what tonge so euer it be/ fro y apostles vnto this his dyligent correctiō (as he calleth it) which whither it be so or no/ I permyt it to other mennes iudgements.

But of this I chalenge George Joye/ that he dyd not put his awne name therto and call it rather his awne translacion: & that he playeth boe pepe/ & i some of his bookes putteth in his name & tytle/ and in some kepeth it oute. It is lawfull for who will/ to translate and shew his mynde/ though a thousand had translated before him. But it is not lawfull (thynketh me) ner yet expedyēt for the edifieng of the vnitie of the fayth of christ/ that whosoever will/ shall by his awne auctorite/ take another mannes translacion & put oute & in and chaunge

The Table

chaunge at pleasure/ & call it a correctiō.

Moreover/ ye shall vnderstode that George Joye hath had of a longe tyme marvelous ymaginaciōs aboute this worde resurrecciō/ y it shuld be taken for the state of the soules after their departinge fro their bodies/ & hath also (though he hath seen reasoncd with ther of & despyed to cease) yet sowed his doctryne by secret lettres on that syde the see/ & caused great division amōge y brethre. In so moche that Iohn Fryth beyng in preson in the toure of Londō/ a lytle before his death/ wrote y we shuld warne him & desyer him to cease/ & wolde have then wrytten agaynst him/ had I not withstonde him. Therto I have been since informed y no small nōber thorow his curiosite/ utterly denye the resurreccion of y fleshe & bodye/ affirminge y the soule whē he is departed/ is the spirituall bodye of the resurreccion/ & other resurreccion shall there none be. And I have talked with some of them my selfe/ so doted in that folye/ that it were as good perswade a post/ as to plucke that madnes oute of their braynes. And of this all is George Joyes vnquyet curiosite y hole occasion/ whether he be of the sayde facciō also/ or not/ to that let him answer him selfe.

If George Joye wyll saye (as I was well he will) that his chaunge/ is the sence & meaninge of those scriptures. I answer it is sooner sayde then proved: howbeit let other mē iudge. But though it were y verie meaninge

W. C. to the Reader

of the scripture: yet if it were lawfull after his ensample to every man to playe boe pepe with the transacions that are befoze him/ & to put oute y wordes of y text at his pleasure & to put in every where his meaninge; or what he thought the meaninge were/ that were the next waye to stablyshe all heresyces and to destroye the grounde wherewith we shuld improve them. As for an ensample/ wher Chyrist sayth Jo. v. The tyme shall come in y which all that are in the graves shall heare his voyce & shall come forth: they that have done good vnto resurreccion of lyfe/ or with the resurreccion of lyfe/ & they have done evell/ vnto y reccion or with the resurreccion of damnacion. George Joyes correccion is/ they that have done good shall come forth into the verie lyfe/ & they that have done evell into the life of damnacion/ thrustinge cleane oute this worde resurreccion. Now by y same auctorite/ & w as good reason shall another come & saye of the rest of y text/ they y are in y sepulchres/ shall heare his voyce/ that y sence is/ the soules of thz that are in the sepulchres shall heare his voyce/ & so put in his diligent correccion & moche oute y text/ that it shall not make for y resurreccion of the flesshe/ which thinge also George Joyes correccion doth manifestlye affirme. If the text be leste vncorrupt/ it will purge hir selfe of all maner false gloses/ how sothe soever they be sayned/ as a sethinge pot casteth vp hir scome. But yf the false glose be made

W. C. Unto the Reader.

made the text/ diligently oversene & correct/ wherewith then shall we correcte false doctrine & defende Chyristes flocke from false opinions/ & fro y wycked heresyces of raveninge of wolves? In my mynde therfore a lytle vnfayned love after the rules of Chyrist/ is worth moche his learninge/ & single & sleight vnderstandinge that edifieth in vnicie/ is moche better then soth curiositye/ & mekenes better then bolde arrogancye and standinge over moche in a mannes owne consayte.

Wherfore/ concernynge the resurreccion/ I protest befoze god and oure savioure Iesus Chyrist/ and befoze the universall congregacion that beleveth in him/ that I beleve accordynge to the open and manifest scriptures & catholyc k sayth/ that Chyrist is rysen agayne in y flesshe which he receaved of his mother y blessed virgin marie/ & bodye wherin he dyed. And y we shall all both good and bad tyse both flesshe & bodye / & apere together befoze the iudgement seat of chyrist/ to receave every man accordynge to his dedes. And that the bodyes of all that beleve & contynue in the true sayth of chyrist/ shall be enderwed w lyke immortalyte and glorie as is y bodye of chyrist.

And I protest befoze God and oure savioure Chyrist & all that beleve in him/ that I holde of y soules that are departed as moche as maye be proved by manifest & open scripture/ & thinke the soules departed in the sayth of Chyrist & love of the lawe of God/ to be in no worse case then y soule of Chyrist was fro y tyme

The Table

me & he delivered his sprite into the handes of his father/vntyll the resurreccion of his bo dye in glorie & immortalite. Nevertelater/I cōfesse openly/ & I am not perswaded & they be all readie in the full glorie that Christ is in/or the elect angels of god are in. Nether is it anye article of my fayth: for if it so were/I fe not but then the preachinge of the resurreccid of the flesshe were a thinge in vayne. Not withstandinge yet I am readie to beleve it/if it maye be proved with open scripture. And I have desyred George Joye to take opē textes that seme to make for & purpose / as this is. To daye thou shalt be with me in Paradise/ to make therof what he coulde / and to let his dreames aboute this worde resurreccion goo. For I receave not in & scripture & pryvat interpretaciō of any mānes brayne/without opē testimony of eny scriptures agreinge thereto.

Moreover I take God (which alone seeth & heart) to recorde to my conscience/besechinge him & my parte be not in & bloude of Christ/ if I wrote of all & I have wyttē thozow oute all my boke/ought of an evell purpose / of envie or malice to anye mā/or to sterc vp any false doctrine or opinion in the churche of Christ/or to be auctoz of anye secte / or to drawe disciples after me/or that I wolde be esteemed or had in pryce above the least chylde & is borne/save onely of pitie & cōpassion I had & yet have on the blindnes of my brethren/& to bringe them vnto the knowledge of Christ/& to ma

The Table.

to make every one of them/if it were possible as perfect as an angel of heavē/& to wede oute all & is not planted of oure heavenly father/& to bringe doune all that lysteth vp it selfe agaynst the knowledge of the salvacion that is in & bloude of Christ. Also/my parte be not in Christ/if myne heart be not to folowe & lyve accordinge as I teache / and also if myne heart wepe not nyght & daye for myne awne synne & other mennes indifferētlye/besechinge God to cōvert vs all / & to take his wrath from vs/& to be mercifull as well to all other men/as to myne awne soule / caringe for the welth of the realme I was borne in / for the kinge and all that are therof / as a tender hearted mother wolde do for hir only sonne.

As concerninge all I have translated or other wise written/I beseeche all men to reade it for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it/so farre to allowe it/& if in anye place the worde of god dysalow it/there to refuse it/as I do before oure sayvour Christ & his congregacion. And where they fynde fautes/let them shew it me/ if they be nye/or wyte to me/if they be farre of: or wyte opēly agaynst it & improve it / & I promyse them/if I shall perceave that there reasons conclude I will confesse myne ignorance openly.

Wherefore I beseeche George Joye/ye & all other to/for to translate & scripture for themselves

W. T. to the Reader

selues/ whether oute of Breke/Latyn: or the
true. Or (if they wyll nedes) as yf I hope when
he hath pyssed in yf graves hole chalenge
it for his awne/so let them take my transla-
cions & laboures/ & chaunge & alter/ & correcte
& corrupte at their pleasures/ and call it their
awne translatiōs/ & put to their awne names/
& not to playe soo pepe after George Joyes
maner. Which whether he have done fayth-
fully & truly/ with soche reverence & feare as
becōmeth the worde of God/ & with soche lo-
ve and mekenes & affeccion to write and circū-
speccion that the vngodlye have none occa-
sion to rayle on the verite/as becōmeth yf ser-
vauntes of Christ/I referre it to the iudgemē-
tes of them that knowe and love the trouthe.
For this I protest/ that I prouoke not Joye
ner any other man (but am prouoked / & that
after the spytfullest maner of prouokynge) to
do soze agaynst my will and with sorow of
harte that I now do. But I nether can ner
will soffre of anye man/ that he shall goo ta-
ke my translatiō and correct it without na-
me / & make soche chaungynge as I my selfe
durst not do/as I hope to have my parte in
Christ/ though the hole worlde shuld be geve
me for my laboure.

Finally that new Testamēt thus dyligēt-
ly corrected/ besyde this so ofte puttinge oute
this worde resurreccion/ and I wote not what
other chaunge/ for I have not yet reede it over/
hath in the ende before the Table of the
Epistles

W. T. to the Reader

Epistles and Gospelles this tytyle:
(Here endeth the new Testament dyl-
gently ouersene and correct and prin-
ted now agayne at Andwarp / by me
wydow of Christophell of Endho-
uen. In the yere of oure Lord.

A. M. D. xxxiii.

in August.)

Which tytyle (reader) I have here
put in because by this thou
shalt knowe the soo-
ke the better.

Wale.





**The ne-
we Testa-
ment.**

**Imprinted at An-
werp by Marten
Emperour.
Anno. M. D. xxxiii.**



The bookes conteyned in the newe Testament.

- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiii. The Gospell of S. Ihon.
- v. The Actes of the Apostles/writtē by S. Luke
- vi. The Vistle of S. Paul to the Romayns.
- vii. The fyrst pistle of S. Paul to y^e Corinthians.
- viii. The secōd pistle of S. Paul to y^e Corinthians
- ix. The pistle of S. Paul to the Galathians.
- x. The pistle of S. Paul to the Ephesians.
- xi. The pistle of S. Paul to the Philippians.
- xii. The pistle of S. Paul to the Colossians.
- xiii. The fyrst pistle of S. Paul to y^e Tessalonians
- xiiii. The secōd pistle of S. Paul to y^e Tessalonians
- xv. The fyrst pistle of S. Paul to Timothe.
- xvi. The second pistle of S. Paul to Timothe.
- xvii. The pistle of S. Paul to Titus.
- xviii. The pistle of S. Paul to Philemon.
- xix. The fyrst pistle of S. Peter.
- xx. The second pistle of S. Peter.
- xxi. The fyrst pistle of S. Ihon.
- xxii. The second pistle of S. Ihon.
- xxiii. The thyrd pistle of S. Ihon.
- The pistle vnto the Hebrues.
- The pistle of S. James.
- The pistle of S. Jude.
- The reuelacion of S. Ihon.

The Gospell

fo. 1.

of S. Mathew.

The first Chapter.



This is the boke of the generacion of Jesus Christ the sonne of David/the sonne also of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and

David and Abraham are first rehearsed; because that Christ was specially promised vnto the, to be of their seede Genesis. xxv. iij. g.

Saram of Thamar: Phares begat Hesrom: Hesrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kynge:

Dauid the kynge begat Salomon/of her that was the wyfe of Dwy: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias:

i. Paral. ij. a. Rut. iij. d.

ij. Reg. xij. f. i. Paral. ij. g.

2. ii. Osias

The Gospell

Dfias begat Joatham:
 Joatham begat Achas:
 Achas begat Ezechias:
 Ezechias begat Manasses:
 Manasses begat Amon:
 Amon begat Josias:
 Josias begat Jechonias & his brethren about
 the tyme they were carryed awaye to Babylon.
 And after they were brought to Babylon/
 Jechonias begat Salathiel:
 Salathiel begat zorobabel:
 zorobabel begat Abiud:
 Abiud begat Eliachim:
 Eliachim begat Azor:
 Azor begat Sadoc:
 Sadoc begat Achin:
 Achin begat Eliud:
 Eliud begat Eleasar:
 Eleasar begat Matthan:
 Matthan begat Jacob:
 Jacob begat Joseph the husbande of Mary/
 of which was bozen that Jesus / that is cal-
 led Christ. R

All the generacions from Abraham to Da-
 vid are forgotene generaciōs. And fro David
 vnto the captivite of Babylon / are forgotene
 generacions. And from the captivite of Baby-
 lon vnto Christ / are also forgotene generaciōs.

* The byrthe of Jesus Christ was on thys
 wyse. When hys mother Mary was betrou-
 thed to Joseph / befoze they came to dwell to-
 gedder / she was foude with chylde by y holy
 goost. The Joseph her husbande beinge a per-
 fect

ii. Paral.
 xxxvi.
 i. Paral.
 ii. c.

Of S. Mathew. Fo. iiii.

fect mā & loth to make an ensample of hir / was
 mynded to put her awaye secretly. * Whill Ensample
 he thus thought / behold y angell of y Lorde saye, to
 pered vnto him in a dreame / saynge: Joseph y bringe hir
 sonne of David / feare not to take vnto y Ma- oute to pu-
 ry thy wyfe. For that which is conceaved in her nyshemet
 is of the holy goost. She shall brynge forth a sonne / & thou shalt call his name Jesus. For sample of
 he shall save his peple from their synnes. R A promi-
 D All this was done to fulfill y which was se.
 spoken of the Lorde by the Prophet / saynge: Esate
 Beholde a mayde shall be with chylde / & shall bly. c.
 brynge forth a sonne / and they shall call his
 name Emanuel / which is by interpretacion / Emanuel
 God with vs. R

And Joseph assone as he awoke out of sle-
 pe / did as the angell of the Lorde bade hym / &
 toke hys wyfe vnto hym / and knewe her not Jesus / y
 tyll he had brought forth hir fyrst sonne / & is a sayn-
 called hys name Jesus. oute.

The. ii. Chapter.

A When Jesus was borne at Bethleem
 in Jary / in the tyme of Herode the
 kynge. Beholde / there came wyse mē
 from the east to Jerusalem saynge: Where is
 he y is borne kynge of y Jues? We have sene
 his starre in y east / & are come to worshipp him.
 When Herode y kynge had herde thys / he
 was troubled / and all Jerusalem with hym /
 and he gathered all y chiefe prestes and Scri-
 bes of the people / and asked of them whete
 Christ shulde be borne. And they sayde vnto
 hym: at Bethleem in Jary. For thus it is writ-
 ten by

A. iiii. ten by

The Gospell

Micha. 5. ten by the Prophet. And thou Bethleem in the londe of Iury/ art not the leest concernynge the Princes of Iuda. For out of the shall come the captayne/that shall govern my people Iſrahel.

Then Herod prevely called the wyſe men/ and dyligently enquired of them/ y^e tyme of the ſtarre that appered/ and ſent the to Bethleem ſaynge: Boo and ſearch dyligently for y^e chylde. And when ye have founde hym/ bringe me worde/ y^e I maye come & worſhippe hym alſo.

When they had heard the kynge / they departed: and lo the ſtarre which they ſawe in y^e eeſte/ went befoze them/ tyll it came and ſtoode over the place where the chylde was. When they ſawe the ſtarre/ they were marvelouſly glad: and went into the houſe/ and found the chylde with Mary his mother / and kneled doune and worſhipped hym / & opened their treasures/ and offred vnto hym gyftes / gold / frankynſence and myrr. And after they were warned of God in a dreame / that they ſhuld not go ageyne to Herod/ they retourned into their owne countre another waye. R

When they were departed: beholde the angel of the Lorde appered to Joſeph in dreame ſayinge: ariſe/ and take the chylde and his mother/ and flye into Egypte/ & abyde there tyll I brynge the worde. For Herod wyll ſeke the chylde to deſtroye hym. The he aroſe/ and toke the chylde and his mother by night / and departed into Egypte/ and was there vnto y^e death of Herod/ to fulfill that which was ſpoken of

Of S. Mathew. Fo. iiii.

ken of the Lorde/ by y^e Prophet which ſayeth/ out of Egypte haue I called my ſonne.

Then Herod perceaynge y^e he was moored of the wyſe men/ was excedynge wroth/ and ſent forth and ſlue all the chyl dren that were in Bethleem/ and in all the coſtes there of/ as many as were two yere olde and vnder/ accordynge to the tyme which he had diligently ſearched oute of the wyſe men.

Then was fulfilled y^e which was ſpoken by the Prophet Jeremy ſayinge: On the hill was a voyce herde/ moynynge/ wepyng/ and greate lamentacion: Rachel wepyng for her chyl dren/ and wolde not be comforted/ becauſe they were not. R

* When Herode was deed: beholde/ an angel of y^e Lorde appered in a dreame to Joſeph in Egypte ſayinge: ariſe & take y^e chylde & his mother/ & go into y^e londe of Iſrahel. For they are deed which ſought y^e chyl des life. The he aroſe vp/ & toke y^e chylde & his mother / & cam into the londe of Iſrahel. But when he hearde y^e Archelaus did raygne in Iury / in y^e countre of his father Herode/ he was aſrayde to go thither. Not withſtondynge after he was warned of god in a dreame/ he turned a ſyde into y^e parties of Galile/ & wet & dwelt in a cite called Nazareth/ to fulfill y^e which was ſpoken by y^e Prophetes: he ſhall be called a Nazarite R

The. iiii. Chapter.

¶ In thoſe dayes Ihon the Baptiſt came and preached in the wildernes of Iury/ ſayinge: Repet/ the kyngdome of heuē is at hand.

Mat. 2. 15.

Jeremie 31. 15. c. were not: that is, becauſe they appered no where.

Judic. 13. 1. & 13. 2. & 13. 3.

Isa. xxi at honde. This is he of whom it is spoken by
c. x. pl. d. c. the Prophet Esay/which sayeth: The voyce
Zach. i. a of a cryer in wylernes / prepare the Lordes
Isa. xl. a waye/ and make hys pathes strayght.
Joan. i. c.

Mark. j. a This Jhs had hys garnēt of camels heer
and a gerdeſſ of a ſkynne aboute his loynes.
Hys meate was locuſtes & wylde hony. The
went oute to hym Jeruſalem/and all Jury/&
all y regid rōude aboute Jorda/& were bapti-
ſed of hym in Jorda/cōfeſſynge their synnes &

Luk. iij. b * When he ſawe many of y Pharises & of
y Saduces come to hys baptim/he ſayde vnto
the: D generaciō of vipers / who hath taught
you to ſle frō the vengeance to come? Brynge
forth therfore the frutes belongynge to repen-
taūce. And ſe that ye ons thynke not to ſaye in
your ſelues/we haue Abraham to oure father.
For I ſaye vnto you/that God is able of theſe
ſtones to raiſe vp chyldeſen vnto Abraham.
Euēnowe is y aye put vnto y rote of y trees: &
ſoo that every tree which bringeth not forth the
goode frute/is hewē doune & caſt into y fyre.

Mark. j. b I baptiſe you in water in tokē of repentaū-
Luk. iij. c ce: but he y cometh after me/is myghtier then
Joan. j. d I/whoſe ſhues I am not worthy to beare. He
ſhall baptiſe you with y holy goſt & with fyre:
which hath alſo his fan in his hōd/& will pour
oute his floure/& gadre y wheet into his garner/
Luk. iij. d & will burne y chaffe with vnquēcheable fyre &

Mark. j. b * Then cam Jeſus from Galile to Jorda/ &
Luk. iij. d vnto Jhon/to be baptiſed of hym. But Jhon
forbade hym/ſaynge: I ought to be baptiſed
of the: and cōmeſt thou to me? Jeſus anſwe-
red &

red & ſayd to hym: Let it be ſo now. For thus All rygh-
it becommeth vs to fulfyll all rightweſnes. teouſneſ:
Then he ſuffred hym. And Jeſus aſſone as he that is to
was baptiſed / came ſtrayght out of y water. do all the
And lo heuē was opē over hym: & Jhon ſawe ordynaū-
the ſpिरite of God deſcende lyke a doue/ and ces of God
lyght vpon hym. And lo there came a voyce for ſoche
from heven ſayng: Thys ys that my beloved purpoſe as
ſonne in whom is my deſyete. god orday-
ned them
for.

The .iiii. Chapter.

21 Then was Jeſus ledd awaye of y ſpिरite
into wilernes/to be tempted of y de-
uyl. And when he had faſted fourtye Mark. i. b
dayes and fourtye nightes/ he was afterward Lu. iij. a
an hungred. Then came to hym the tempter /
and ſayde: yf thou be the ſonne of God / com-
maunde that theſe ſtones be made bread. He
anſwered and ſayde: yt is wyrtten/ man ſhall Dutero.
not lyue by brede onlpe/ but by every worde y Dlij. a.
proceadeth out of the mouth of God.

22 Then the deuyl tooke hym vp into y holy
cite/and ſet hym on a pynacle of the tēple/and
ſayd vnto hym: yf thou be the ſonne of God/
caſt thy ſylfe doune. For it is wyrtte/he ſhall p ſal. xc. c
geve his angels charge over the / and with
their handes they ſhall holde y vp/that thou
daſhe not thy fote agaynſt a ſtone. And Je-
ſus ſayde to hym / it ys wyrtten alſo: Thou Dut. vj. c
ſhalt not tempte thy Lorde God.

The deuyl toke hym vp agayne and ledde
hym in to an excedynge hye mountayne / and
ſhewed hym all the kyngdomes of y worlde/
& all y glorie of them/& ſayde to hym: all theſe
A. v. will

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fo. vi.

Dut. vi.
c. x. p. d.

will I geue y/ if thou wilt faull dourne & wor-
ship me. Then sayde Iesus vnto hym. Awayd
Satan. for it is writte/ thou shalt worfhypp y
Lorde thy God/ & hym only shalt thou serue.

Then the dyuell left hym/ and beholde/ the
angels came and ministred vnto hym. &

Mar. i. 8.
Lu. iiii. c.
Joā. iiii. f
Mark. i. c
Lu. iiii. c.
Esa. ix. a

* When Iesus had hearde y Ihon was
taken/ he departed into Galile and left Nazareth/ & went & dwelte in Capernaum/ which is
a cite apon the see/ in y coostes of zabulon and
Neptalim/ to fulfill that which was spoken
by Esay the Prophet/ sayinge: The londe of
zabulon & Neptalim/ the waye of the see bey-
onde Jordan/ Galile of the Gentyles/ y people
which sat in darknes/ sawe grate lyght/ and
to them which sate in the region and shadowe
of deeth/ lyght is begone to shyne.

From y tyme Iesus begane to preache/ & to
saye: repēt/ for y kyngdome of heuē is at hōde &

Mark. i. a
Luk. vi. a
Peter &
Andrew.

* As Iesus walked by the see of Galile/ he
sawe two brethzen: Simon which was called
Peter/ and Andrew his brother/ castynge a
neet into the see/ for they were fischers/ and he
sayde vnto them/ folowe me/ and I will make
you fischers of men. And they strayght waye
lefte their nettes/ and folowed hym.

James &
Ihon.

And he went forth from thence/ and sawe
other twoo brethzen/ James the sonne of zebe-
de/ and Ihon his brother/ in the shippe with
zebede their father/ mendynge their nettes/ &
called them. And they with out tarynge lefte
the shyp & their father and folowed hym. &

* And Iesus went aboute all Galile/ tea-
chyng

chyng in their synagoges/ and preachynge y
gospell of the kyngdome/ and healed all ma-
ner of sicknes/ & all maner dyscasses amōge y
people. And his fame spreed abroode throug-
houte all Siria. And they brought vnto hym
all sicke people that were taken with diuers
diseases & gripinge/ & them y were possessed
with devils/ & those which were lunatyke/ and
those that had the palsie: & he healed the. And
ther folowed hym a greate nombze of people/
from Galile/ & and from the ten cyties/ and
from Ierusalem/ and from Iury/ and from y
regions that lye beyonde Jordan.

The. v. Chapter. *

A When he sawe the people/ he went vp
into a mountayne/ and when he was
set/ his disciples came to hym/ and he
opened hys mouth/ and taught them say-
inge: Blessed are the poure in sprete: for theirs
is the kyngdome of heuen. Blessed are they
that moorne: for they shalbe comforted. Blessed
are the meke: for they shal inheret the erth.
Blessed are they which hunger and thirst for
rightewesnes: for they shalbe filled. Blessed
are y mercifull: for they shal obteyne mercy.
Blessed are the pure in herte: for they shal
se God. Blessed are the peacemakers: for
they shalbe called the chyl dren of God. Bles-
sed are they which suffre persecuciō for right-
wesnes sake: for theirs ys the kyngdome
of heuen. Blessed are ye when men reuyle
you/ and persecute you/ and shal falsly say
all manner of yuell saynges agaynst you
for my

Luk. vi. d

Couenātes.

i. pe. iiii. c

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for my sake. Reioyce & be glad / for greate is your
reward in heven. & for so persecuted they
y^e Prophetes which were before your daies.

Salt.

Mar. ix. a

Luk. viii

a.

Light.

Mar. iii. c

Luk. viii. c

and. vi. c.

* ye are y^e salt of the erthe: but and yf y^e salt
have lost hir saltnes / what can be saltea ther
with? It is thence forth good for nothyng /
but to be cast oute / and to be troade vnder fote
of men. ye are y^e light of the worlde. A cite y^e
is set on an hill / cannot be hid / nether do men
lyght a candle and put it vnder a bushell / but
on a candelstick / and it lighteth all that are in
the house. Let your light so shyne before
men / y^e they maye see your good workes / and
glorify your father which is in heven.

* Thinke not y^e I am come to destroye the
lawe / or the Prophetes: no I am nott come to
destroye them / but to fulfill them. For truely
I saye vnto you / till heven and erth perisshe /
one iott or one tytle of the lawe shall not sca-
pe / till all be fulfilled.

Whosoever breaketh one of these lest com-
maundmentes / and teacheth men so / he shalbe
called the leest in the kyngdome of heven. But
whosoever obserueth & teacheth / y^e same shal
be called greate in the kyngdome of heven. &

* For I saye vnto you / except your righte-
wesnes excede / the rightewesnes of y^e Scri-
bes and Pharises / ye cannot entre into y^e kyng-
dome of heven. &

ye have herde howe it was sayd vnto the of
y^e olde tyme: Thou shalt not kyl. For whoso-
ever kylleth / shall be in daunger of iudgement.
But I say vnto you / whosoever is angre with
hys

Luk. xvi. d

Jaco. ii. b

Epo. xv

c. & Dut.

v. b.

Of S. Mathew.

Ho. vii.

hys brother / shalbe in daunger of iudgement.

Whosoever sayeth vnto his brother Racha / Racha
shalbe in dainger of a counsell. But whosoever
sayeth thou fool / shalbe in dainger of hell fyre. Hell.

Therefore whē thou offrest thy gifte at the
altare / and ther remembrest that thy brother
hath ought agaynst the: leue there thyne of-
frynge before the altare / and go thy waye first
and be reconcyled to thy brother / and then
come and offre thy gyfte. &

* Agre with thyne aduersary quickly / why-
les thou arte in y^e waye with hym / lest that ad-
uersary deliver y^e to y^e iudge / & y^e iudge delivre
y^e to y^e minister / & the thou be cast into prison.
I say vnto y^e verely: thou shalt not come out
thence till thou have payed y^e vtmost farthinge. tre.

ye haue hearde howe it was sayde to the of
olde tyme: Thou shalt not comitt aduoutrie.
But I say vnto you / that whosoever looketh
on a wyfe / lustynge after her / hath comitted
aduoutrie with hir alredy in his hert.

Therefore yf thy right eye offende y^e / plucke
hym out / and caste hym from the. Better it
is for the y^e one of thy membres perisshe / then
that thy hole bodye shuld be cast into hell. Al-
so if thy right honde offend y^e / cutt hym of and
caste hym from the. Better yt ys that one of
thy membres perisshe / then that all thy body
shulde be caste in to hell. &

It ys sayd / whosoever put awaye his wy-
fe / let hym geve her a testymonyall also of the
deuozement. But I say vnto you: whoso-
euer put awaye his wyfe (except it be for
for-
nicacion

Racha

Hell.

Reconcy

lynge.

Luk. vii. g

aduou

tre.

Epo. x.

pp. c

Ecclesi.

vii. d.

Mar. ix. g

Ryght

eye.

Ryght

hande.

Deuozce

ment.

Mar. v. b

Luk. xvi. d

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i. Corin. vij. b. nificacion) causeth her to breake matrymony.
 And whosoever marryeth her that is deuorced/
 breaketh wedlocke.
Leuiti. xix. c. Agayne ye haue hearde how it was sayd to
Exo. xx. v. the of olde tyme/thou shalt not forswere thy
h. Du. v. selfe/but shalt performe thyn othe to God.
h. Jac. v. c. But I saye vnto you/swere not at all: nether
 by heuē/for it ys Goddes seate: nor yet by the
 erth/for it is his fote stoll: nether by Ierusa-
 lem/for it ys y cyte of y greate kynge: nether
 shalt thou sweare by thy heed / because thou
 canst not make one white heer/or blacke: But
 your cōmunicacion shall be/ye/ye: nay/nay. For
 what soeuer is more then y/cōmeth of yuell.
Exodi. xxi. c. ye haue hearde how it ys sayd / an eye for
Dutero. xix. c. an eye: a tothe for a tothe. But I saye to you/
Leuiti. xxiij. c. that ye resist not wroge. But whosoever geue
Luk. vi. c. the a blowe on thy right cheke/tourne to him
 the other. And yf eny man will sue the at the
 lawe/and take awaye thy coote/let hym haue
 thy cloocke also. And whosoever wyll cōpell
 the to goo a myle/goo wyth him twayne. Ge-
 ue to him that ageth/and fro him that wolde
 borowe tourne not awaye.
Leui. xix. d. * ye haue hearde how it is sayde: thou shalt
 love thynne neghbour/ and hate thine enemy.
Leui. vij. d. But I saye vnto you / love youre enimies.
 Blesse the that coursse you. Do good to them
 that hate you. Praye for them which doo you
 wronge and persecute you/ that ye maye be y
 chyldeyn of youre father that is in heauen: for
 hemaketh his sunne to aryse on y yuell/ and
 on the good/and sendeth his reyn on the iuste
 and

Of S. Mathew.

Jo. viii.

and vniuste. For yf ye love them/ which love
 you: what rewarde shall ye haue? Doo not the
 Publicans euen so: And yf ye be frendly to
 youre brethren onely: what singuler thyng
 doo ye? Doo not the Publicans lyke wyse: ye
 shall therfore be perfecte/evē as youre father
 which is in heauen/is perfecte.

The vi. Chapter.

Take hede to youre almes. That ye ge- Almoſe.
 ve it not in the syght of men/to the in-
 tent that ye wolde be sene of them. O-
 els ye get no rewarde of youre father which is
 in heuē. Whē soever therfore thou gevest thi- Tōpet.
 ne almes /thou shalt not make a tōpet to be
 blowē before the/as y ppocrites do in the sy-
 nagogis and in the stretis / for to be preyed
 of men. Verely I say vnto you/they haue their
 rewarde. But whē thou doest thine almes/let
 not thy lyfte hād knowe/what thy righte hād
 doth/y thine almes may be secret: & thy father
 which seith in secret/shall rewarde y openly.
 And when thou prayest/ thou shalt not be Prayes
 as y ppocryte are. For they love to stond and
 praye in the synagoge/and in the corners of y
 strete/because they wolde be sene of men. Ve-
 rely I saye vnto you/they haue their rewarde.
 But when thou prayest/entre into thy chama-
 ber/and shut thy doore to the/ and praye to thy
 father which ys in secreete: & thy father which
 seith in secret/shall rewarde the openly.
 And whē ye praye/bable not moche/as the Bablyn-
 ethē do: for they thinke that they shall be her- ge.
 de/for their moche bablynge sake. Be ye not
 lyke

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Luk. xj. a lyke them therfore. For your father knoweth wether of ye haue neede/ before ye aye of him. After this maner therfore praye ye.

The pater noster. Our father which arte in heve/ halowed be thy name. Let thy kyngdome come. Thy wyll be fulfilled/as well in erth/as it ys in heven. Geve vs thisdaye our dayly breede. And forgyve vs our trespasses/evē as we forgyve our trespassers. And leade vs not into tēptacion:but delyver vs frō evell. For thynne is y kyngedome and y power/ a y glorie for ever. Amen. For and ys ye shall forgyve other men their trespasses / your heavenly father shall also forgyve you. But and ye wyll not forgyve men their trespasses / nomore shall your father forgyve your trespasses.

Fastinge **Mar. xj. c** **Ecclesi. xvj. c** **Lone. naint.** **More** our when ye faste/ be not sad as y pproctye are. For they disfigure their faces/ that they myght besene of mē how they faste. Verely I say vnto you/they have their reward. But thou/whē thou fastest/annoynte thynne heed/and washe thy face/that it appere not vnto men howe that thou fastest:but vnto thy father which is in secreete: a thy father which seeth in secret/shall reward the openly.

Treasure **Lu. xij. d** **Lu. xij. d** See that ye gaddre you not treasure vpon y erth / where rust a mothes corrupte / a where theves breake through and steale. But gaddre ye treasure togeder in heve/ where nether rust nor mothes corrupte / a where theves nether breake vp nor yet steale. For where soever your treasure ys/there will your hertes be also.

Lu. xj. c. The light of the body is thynne eye. Wherfore

Of S. Matthew. Fo 10.

fore if thynne eye besynge/all thy body shall be full of light. But and if thynne eye be wycked then all thy body shall be full of derckenes. Wherfore ys the light that is in the / be darckenes: how greate is that darckenes.

Two masters. **Lu. xvj. c** **Luk. xij. c** No mā can serve two masters. For ether he shall hate the one a love the other: or els he shall lene to y one a despise y other: ye can not serve God a mammon. Therfore I say vnto you / be not carefull for your lyfe / what ye shall eat/or what ye shall drinke/nor yet for your body/what ye shall put on. ys not y lyfe more worth then meat / a the body more of value then rayment: Beholde the foules of y ayre: for they sowe not/nether reepe / nor yet carry in to y barnes: a yet your heavenly father fedeth the. Are ye not moche better the they?

Lilies. Which of you (though he toke thought therfore) coulde put one cubit vnto his stature And why care ye then for rayment? Consydre y lylies of y felde/ how they growe. They labour not nether spynne. And yet for all y I saye vnto you/ y enē Salomon in all his royalte was not arayed lyke vnto one of these.

Wherfore ys God so clothe the grasse/ which ys to daye in the felde/ a to morowe shall be caste in to the founace: shall he not moche more do the same vnto you/ o ye of lytle fayth?

Therfore take no thought sayinge: what shall we eat/or what shall we drinke / or wherw shall we be clothed? After all these thynge seke the gētyls. For your heavenly father knoweth that ye have neede of all these thynge.

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kingdo^m thynge. But rather seke yefirst the kyngdo^m me of hea^{ven} & the rightwisnes therof/ and all these thynge^s shalbe ministred vnto you. &

Lare not then for the morow/ but let y^e morow care for it selfe: for the daye present hath ever ynough of his awne trouble.

¶ The. vii. Chapter.

Judge
not.
Lu. vi. f.

Judge not/ that ye be not iudged. For as ye iudge so shall ye be iudged. And w^hat measure ye mete/ w^h the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ & perceavest not the beame y^e ys yn thynne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thynne eye/ & behold a beame is in thynne awne eye. p^{ro}crypte/ fyrst cast oute the beame oute of thynne awne eye/ and then shalte thou se clearly to plucke oute the moote out of thy brothers eye.

Dogges
& swyne.

Beve not that which is holy/ to dogge/ ne^{ither} cast ye poure pearles before swyne/ lest they treade them vnder their fete/ and y^e other tourne agayne and all to rent you.

Lone
nauntes.
Lu. vi. f.

Aye & it shalbe geven you. Scke & ye shall fynd. knocke and it shalbe opened vnto you. For whosoever aveth receaveth/ & he y^e seketh fyndeth/ and to hym that knocketh/ it shalbe opened. Ye there eny man amōge you which if his sonne aved hym bread/ wolde offer him a stone: Or if he aved fyssh/ wolde he proffer hym a serpet: yf ye then which are evyll/ can geve to poure chyl dren good gyftees: how moche moore shall poure father which is in heveⁿ

Of S. Matthew. Fo v.

heveⁿ/ geve good thynge^s to them y^e ave hym:

Therfore whatsover ye wolde that men Law and shulde do to you/ even so do ye to them. This prophete^s ys the lawe and the prophettes.

Enter in at the straye gate: for wyde is y^e gate/ and broade is the waye that leadeth to destruction: and many ther be which goo yn therat. But straye is the gate/ & narrow ys the waye which leadeth vnto lyfe: and fewe there be that fynde it.

Beware of false prophetes/ which come to you in shepes clothinge/ but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes of thornes: or figges of bryers: Euen soo every good tree bryngeth forth the good frute. But a corrupte tree/ bryngeth forth the evyll frute. A good tree canot brynge forth the bad frute: nor yet a bad tree can brynge forth the good frute. Every tree that bryngeth not forth the good frute/ shalbe heweⁿ doune/ & cast into the fyre. Wherfore by their frutes ye shall knowe the^m.

Not all they that saye vnto me / Master/ Master/ shall enter in to the kyngdome of he^{ven}: but he that dothe my fathers will which ys in heven &c. Many will saye to me in that daye/ Master/ master/ have we not in thy name prophesied: And in thy name have caste oute devyls: And in thy name have done many miracles: And then will I knowlege vnto them/ that I never knewe them. Departe from me/ ye workers of iniquite.

Whosoever heareth of me these sayinges To buil^d B. ii. and

The Gospell

de on the and doethe the same / I wyll lyken hym vnto
 rocke / a wyse man which bylt hys housse on a rocke:
 what it is & aboundance of rayne descended / & the flud-
 des came / & the wyndes blew and bet vpon
 that same housse / and it fell not / because it
 was grounded on the rocke. And whosoever
 heareth of me these sayinges & doth the same /
 I say vnto you / he shal be likened vnto a folyshe man which bilt
 hys housse vpon the sonde: & abondance of ray-
 ne descended / & the fluddes came / and the wyndes
 blew and bet vpon that housse / and it
 fell and great was the fall of it.

Mark. i. c. And it came to passe / that when Iesus had
 Luk. iiii. e ended these saynges / the people were aston-
 nyed at hys doctryne. For he taught them as
 one havinge power / and not as the Scribes.

The viii. Chapter.

Mark. i. d. **W**hen he was come downe from the
 Luk. v. c. mountayne / moche people folowed him.
 A leper. And lo / ther came a lepre and worsh-
 ped him sayinge: Master / if thou wylt / thou
 canst make me cleane. And Iesus put forth
 hys hond and touched hym / sayinge: I wylt /
 be thou cleane / & immediatly hys leprosie was
 cleansed. And Iesus sayde vnto him. Se thou
 tell no man / but go and shew thy selfe to the
 preste / & offer the gyfte that Moses commaun-
 ded / in witnes to them.

Luk. vii. a. **W**hen Iesus was entred into Capernaum
 ther came vnto him a certayne Centurion / &
 besought hym sayinge: Master my seruant
 lyeth sicke at home of the palsy / & ys greivous-
 ly payned. And Iesus sayd vnto hym: I will
 come

Of S. Mathe w. Fo. vi.

come & heale him. The Centurion answered &
 sayd: Syr I am not worthy y thou shuldest
 come vnder my rofe / but speake y worde only
 & my seruant shal be healed. For I also my self
 feare a man vnder power / & have souldiers
 vnder me / & I saye to one / go / & he goeth / & to
 another come / & he cometh: & to my seruant / do
 this / & he doeth it. When Iesus hearde y / he
 marvelled & sayd to them y folowed hym. We-
 rely I say vnto you / I have not founde so great
 fayth: no / not in Israhel. I say therfore vnto you
 that many shal come fro the east & weest / and
 shal rest w Abraham / Isaac & Iacob in the
 kingdome of heve: & the chyldey of y kyngdome
 me shal be cast out in to viter darcknes: there
 shal be wepinge & gnasshing of tethe. The Je-
 sus sayd vnto y Centurion / go thy waye / and
 as thou believest so be it vnto the. And his ser-
 vaunt was healed the selfe houre.

And then Iesus went to Peters housse / and
 sawe hys wyves mother lyinge sicke of a fe-
 vre / and touched her hande / and the fevre left
 hir: and she arose / and ministred vnto them.

When the eue was come / they brought vn-
 to him many y were possessed with devyllis.
 And he cast out y spirites with a worde / and
 healed all y were sicke / to fulfill y which was
 spokē by Ieremias y Prophet sayinge. He toke
 on him oure infirmities / & bare oure sicknesses.

When Iesus sawe moche people about him /
 he commaunded to go over y water. And ther
 came a scribe & sayd vnto hym: master / I wyl
 folowe y whytter so ever thou goest. And Je-
 sus

utter
 darcknes

Mark. i. c.
 Luk. iiii. f
 Peters
 mother
 lawe.

Mark. i. d.

Luk. ix. g

B. iii. sus

The Gospell

Foxes & fowes sayd vnto him: the foxes have holes/and
byrdes. the byrde of the ayer have nestes/but y sonne
 of the man hath not wher to rest his hee-
Burys. de. And nothe y was one of hys disciples sayd
 vnto hym: master/suffre me fyrst/to go & bu-
 rye my father. But Jesus sayd vnto him: fo-
 lowe me/and let the deed burie their deed.

Mar. iij. d. Luke. viij. d. And he entred in to a shippe/ & his disci-
 ples folowed him. And beholde there arose a
 a grete tēpest in y see/in so moche y the ship-
 pe was covered w waves/ & he was a slepe.

Jesus slepeth in y shippe. And his disciples came vnto him / & awoke
 hym sayinge: master save vs/we perishe. And
 he sayd vnto them: why are ye fearfull/o ye of
 lytell faith? Then he arose & rebuked y wyndes
 & the see/ & ther folowed a grete calme.

Mar. v. a. Lu. viij. d. And the men marveyled & sayd: what man is
 this/that both the wyndes and see obey hym? &

Bergefites. And when he was come to y other syde / in
 to y countre of y Bergefites/ther met him two
 possessed of devylls / which came out of the
 graves/ & were out of measure fearce / so y no
 mā myght go by that waye. And behold they
 cryed out sayinge: O Jesu the sonne of God/
 what have we to do with the? Art thou come
 hys er to tormēt vs. before the tyme be come?
 And ther was a good waye of frō them a grea-
 te herd of swyne fedinge. Then y devyls be-
 soughē him sayinge: if thou cast vs out/suffre
 vs to go oure waye in to the herd of swyne.
 And he sayd vnto the: go youre wayes. Then
 wēt they out/ & departed into y herd of swyne
 And beholde y whoale herd of swyne was ca-
 ried

Of S. Mathew.

Fo. vii.

ried w violence hedlinge in to the see/ & peris-
 shed in y water. Then y heerdme fled & wēt
 their ways in to y cyte/ & tolde every thinge/ &
 what had fortunēd vnto the possessed of the
 devyls. And beholde all the cyte came out &
 met Jesus. And when they sawe hym / they
 besought hym to departe oute of their coste.

The. iij. Chapter.

21 **¶** Then he entred in to a shippe and passed **Mar. ij. a**
 over & came in to his awne cite. And so/ **Lu. v. d**
 they brought to him a mā sicke of y pal **Palsye.**
 sie/lyinge in his bed. And when Jesus sawe y
 faith of the/ he sayd to the sicke of y palsie: son-
 ne be of good chere/ thy sinnes be forgoen the.
 And beholde certeyne of y scribes sayd in the
 selves/ this mā blasphemeth. And whē Jesus
 sawe their thoughtes/ he sayd: wherfore thin- **This my**
 ke ye evill in youre herte? Whether ys esyer **racle shal**
 to saye/ thy synnes be forgoen y/ or to saye: arise **be a signe**
 & walke? That ye maye knowe that y sonne **to you,**
 of mā hath power to forgoe sinnes in erth/ **that I ha**
 then sayd he vnto y sicke of y palsie: arise/ & **ve power**
 ke vp thy beed/ & go home to thine housse. And **to forgoe**
 he arose & departed to his awne housse. And **synes.**
 when y people sawe it/ they marveyled & glozi-
 fied god which had geve suche power to mē.

22 **¶** And as Jesus passed forth frō thence/ he **Mar. ij. b**
 sawe a mā syt a receyvinge of custome/ named **Luk. v. f.**
 Mathew/ and sayd to him: folowe me. And he **Mathew**
 arose & folowed him. And it came to passe/ as
 he sat at meate in the housse: beholde many
 publicans and synners came and sate downe
 also with Jesus and hys disciples.

B. iiii. When

The Gospell

Publicans When the Pharisees sawe that / they sayd
eate with to hys disciples: why eateth youre master w
Jesus. publicans and synners? When Jesus herde

Mercie & not the phisicion / but they that are sicke. Good
not sacri and learne / what that meaneth: I have plea-
fice. sure in mercy / and not in offerynge. For I am
Mat. vi. c not come to call the rightewes / but the syn-
ners to repentaunce. R

Thons di * Then came y disciples of Ihon to hym
sciples sayinge: why do we & the Pharisees fast ofte:
fast. but thy disciples fast not? And Jesus sayde
vnto them: Can y weddyng chyl dren mozne
as longe as y brydegrome is w them? The ty-
me will come whē the brydegrome shall be takē

New and frō them / & then shall they faste. Noo man pe-
olde agre ceth and olde garment with a pce of newe
not. cloothe. For then taketh he awaye y pce agay-
ne from the garmēt / & the rent ys made grea-
ter. Nether do men put newe wyne into olde
vessels / for then the vessels breake / & the wy-
ne runneth oute / and the vessels perysshē. But
they powre newe wyne into newe vessels / and
so are both saved togeder. R

The ru- * Whyle he thus spake vnto the / beholde
lers dau- ther came a certayne ruler / & worshipped hym
ger. sayinge: my doghter is cūen now deccased / but
Mar. 8. 8 come & lay thy honde on her / & she shall live.
Lu. 8. 42. f. And Jesus arose and folowed hym with hys
Bloud- disciples. And beholde / a woman which was
ysue. diseased w an ysue of bloude. vii. yeres / came
behynde hym & toched y hem of hys vesture.
For she sayd in her silfe: yf I maye toche but
even

Of S. Mathew. Jo. viii.

even his vesture only / I shall be safe. Then
Jesus tourned him about / & behelde her say-
inge: Doughter be of good conforste / thy faith
hath made the safe. And she was made who-
le even that same houre.

And when Jesus came into y rulers hous-
se / & sawe the minstrels and the people ragin-
ge / he sayde vnto them: Get you hence / for y
mayde is not deed / but slepeth. And they lau-
ghed hym to scozne. Assone as y people were
put forth / he went in and toke her by y hond /
and the mayde arose. And this was noysed
throug out all that lande.

D And as Jesus departed thence / two blynde
men folowed hym crying and saying: O thou
sonne of David / have mercy on vs. And when
he was come to housse / the blynd came to hym
And Jesus sayde vnto them: Beleve ye that
I am able to do thys? And they sayde vnto
hym: ye Lorde. Then touched he their eyes /
sayinge: acordynge to youre faythe / be it vnto
you. And their eyes were opened. And Jesus
charged the saying: Se y no man knowe of it.
But they assone as they were departed / spreed
abroade his name throug oute all the londe.

As they went out / beholde / they brought to
hym a dome mā possessed of a devyll. And as
sone as the devyll was cast oute / the domme
spake: And the people merveled / sayinge: it
was never so sene in Israel. But the Phari-
ses sayde: he casteth oute devyls / by the po-
wer of the chefe devyll.

And Jesus went about all cities & townes /
teachyn

Two
blinde are
cured.

mar. 8. 11. c
Lu. 8. 26. 5.

Domme.

These
deuill.

The Gospell

teachynge in their synagoge & preachynge the glad tidings of y^e kyngdome / & healinge all maner sicknesses & diseases amonge y^e people. But when he sawe the people / he had compassion on the / because they were pyned awaye / & scattered abroad / evē as shepe have no shepheard.

Harvest
is great.

Then sayde he to hys disciples: the harvest is greates / but the laborers are fewe. Wherefore praye the Lorde of the harvest / to sende forth the laborers into hys harvest.

The .v. Chapter.

Mar. iii. 6
Lu. vi. 6.

And he called his .vii. disciples vnto hym / & gave them power over unclene sprites / to cast them oute / & to heale all maner of sicknesses / & all maner of diseases.

The Apo
stles are
sent.

The names of the .vii. Apostles are these. The fyrst / Simon called also Peter: and Andrew his brother. James the sonne of zebedee / and Iohn his brother. Philip & Bartlemew. Thomas and Mathew the publican. James the sonne of Alphe / and Lebbeus otherwyse called Thaddeus. Simon of Cana / and Judas Iscariot / which also betrayed hym.

Lu. ix. a.

These .vii. sent Iesus / & commaunded them sayinge: Go not in to y^e wayes y^e leade to the gentyle / & in to y^e cities of y^e Samaritans enter ye not. But go rather to y^e lost shepe of the housse of Israel. Go & preach sayinge: y^e the kyngdome of heve is at hande. Heale the sicke / cleanse the lepers / rayse the deed / caste oute the devils. Freely ye have receaved / freely geve agayne. Possesse not golde / nor silver / nor brasse / y^e y^e youre girdels / nor yet scrip / towards your

Of S. Mathew. fo. viii.

your iorney: neither two cotes / neither shues / nor yet a staffe. For the workman is worthy to have his meate. In to whatsoever cite or towne ye shall come / enquire who ys worthy yn it / and there abyde till ye goo thence.

And whē ye come in to any housse salute y^e same. And yf the housse be worthy / youre peace shall come upon it. But yf it be not worthy / youre peace shall retourne to you agayne.

And whosoever shall not receave you / nor will heare youre preachynge: when ye departe oute of y^e housse or that cite / shake of the duste of youre fete. Truly I say vnto you: it shall be easier for the lorde of zodoma & Gomorra in the daye of iudgement / then for that cite.

Dust.

Beholde I sende you forth as shepe amonge wolves. Be ye therfore wyse as serpentes / & innocent as doves. Beware of men / for they shall deliver you up to y^e consellers / & shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kynges for my sake / in witnes to them and to the gentyls.

Shepe amonge
wolves.
Wise as
serpentes.
Innocēt
as doves

But when they delyver you up / take no thought how or what ye shall speake / for y^e shall be geve you / evē in that same houre / what ye shall saye. For it is not ye that speke / but y^e sprite of your father which speaketh in you.

The spi
rite spea
keth in
us.

The brother shall betraye the brother to death / & the father the sonne. And the chylde shall aryse agaynst their fathers & mothers / & shall put them to death: & ye shall be hated of all mē for my name. But he that endureth to the ende / shall be saved.

John. 8

When

The Gospell

When they persecute you in one cite/flye
in to another. I tell you for a trowth/ye shall
not forsythe all y cities of Israel: tyll y son-
ne of man be come. The disciple ys not above
hys master: nor yet y servaunt above his lord.
It is ynough for the disciple to be as hys ma-
ster ys: & that the servaunt be as his lord ys.
yf they have called the lord of the housse beel-
zebub: how moche more shall they call them
of his housholde for freare the not therfore.

Disciple

Mar. iij. c
Lu. viij. c
and. vij. a

There is no thinge so close/that shall not
be openned/and no thinge so hyd/that shall
not be known.

What I tell you in dercknes/that speake ye
in lyght. And what ye heare in the eare/that
preache ye on the housse toppes.

freare.

Sparowes.

And feare ye not them which kyll the body/
and be not able to kyll the soule. But rather
feare hym / which is able to destroye bothe
soule and body into hell. Are not two sparow-
es solde for a farrthinge? And none of them
dothe lyght on the grounde/with out youre
father. And now are all the heeries of youre
heedis numbred. feare ye not therfore: ye are
of more value then many sparowes.

Confesse

Marke

vij. d.

Lu. ix. c

and. vij. b

Denye.

Lu. xij. f.

A swer-

de.

Who soever therfore shall knowledg me
before men/hym will I knowledg also befo-
re my father which is in heven. But whoso-
ever shall denye me before men/hym will I al-
so denye before my father which is in heven.

Thynke not/that I am come to sende pea-
ce into the erth. I came not to send peace/But
a swerde. For I am come to set a man at va-
ryaunce

Of S. Mathew.

Jo. xv.

ryaunce ageynst hys father/and the doughter
ageynst hys mother / and the doughterlawe
ageynst her motherlawe: And a mannes fo-
res shall be they of hys owne housholde.

apichee.

vij. c

Worthie

of Christ

who.

Lu. viij. f

Crosse.

Lu. viij. f

He that loveth hys father/or mother more
then me/is not mete for me. And he that lo-
veth his sonne/or doughter more then me/is
not mete for me. And he y taketh not his cros-
se & followeth me/ys not mete for me. He that
fyndeth hys lyfe/shall lose it: and he that lo-
sith hys lyfe for my sake/shall fynde it.

He that receavith you/receavith me: and he
that receavith me/receavith him that sent me.
He that receavith a prophete in y name of a pro-
phet/shall receive a prophetes rewarde. And
he that receavith a righteous man in the na-
me of a righteous man / shall receive the re-
warde of a righteous man. And whosoever
shall geve vnto one of these lytle ones to drin-
cke/a cuppe of colde water only/in the name
of a disciple: I tel you of a trowth/ye shall not
lose his rewarde.

Receave.

Jo. vij. c.

Couena-

nus.

Mar. ix. f

The. vi. Chapter.

And it came to passe when Jesus had
made an ende of commaunding his. vii.
disciples / that he departed thence / to
teache and to preache in their cities.

* When Ihon beinge in preson hearde y
workes of Christ/He sent two of his disciples
and sayde vnto him. Arte thou he that shall
come: or shall we loke for another. Jesus ans-
wered and sayde vnto them. Go and shewe
Ihon what ye have hearde & sene. The blynd
se/the

Lu. viij. c.

Iohn sent

deth to

Christ.

The Gospell

For the halt goe/the lepers are clensed: the deaf heare/the dead rysc ageyne/and the glad tidings is preached to the poore. And happy is he that is not offended by me.

And as they departed Jesus begane to speake vnto the people of Iheron. What for to ye wet ye out in to the wyldernes? wet ye out to see a rede shake with y wynder: other what wet ye out for to see? A man clothed in softe raiment? Beholde they y weare softe clothig/are in kynges howses. But what wet ye oute for to see? A prophete? Ye I saye to you/ a more the a prophete. For this is he of whō it is wyttē.

Mal. iiij. a

Christ whiche vnto the crosse was lesse. & c. Lu. p. vj. d

Malachie iiij. b

Lu. viij. e.

Beholde / I sende my messenger before thy face/ which shall prepare thy way before y. & Verely I saye vnto you/ amonge y chyl-
dren of women arose there not a gretter then Iheron the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven/ ys gretter then he. From the tyme of Iheron Baptist herterto/ y kyngdome of heve suffreth violence/ & they that go to it with violence pluck it vnto them. For all the prophete & the lawe prophesied vnto to the tyme of Iheron. Also yf ye wyll receave it/ this is helyas which shuld come. He y hathe eares to heare let him heare. & But wher vnto shall I lyken this generacion? It ys lyke vnto chylde which syt in the market & call vnto their felowes/ & saye: we have pyped vnto you/ & ye have not daunsed? We have moored vnto you/ & ye have not sorrowed. For Iheron came nether eatinge nor drinkinge/ and they saye/ he hath the devyll. The sonne

Of S. Mathew. Jo. v. b.

Forne of man came eatinge and drinkinge / & they saye/ beholde a glutton & drynker of wyne/ & a frend vnto publicans & synners. Never the later wysdome ys iustified of hir children. me.

* Then bega he to vpbayd the cities / in which most of his miracles were done/ because they mydded not. Mo be to y Chorazin. Mo be to y Betzaida: for if the miracles which were shewed in you/ had bene done in Tyze & Sidon/ they had repented longe agone in sackcloth & ashes. Nevertheless I say to you: it shall be easier for Tyze & Sidon at the day of iudgement/ then for you. And thou Capernaum which art lift vp vnto heve/ shalt be brought doune to hell. For if the miracles which have bene done in the/ had bene shewed in zodom: they had remayned to this daye. Nevertheless I saye vnto you: it shalbe easier for y londe of zodo in the daye of iudgement/ then for y.

W

* At y tyme Jesus answered & sayd: I praye se y o father lorde of heve & erth/ because thou hast hid these thinge frō the wyse & pruden/ & hast opened the vnto babes: evē so father/ for so it pleased y. All thinge are geve vnto me of my father. And nomā knoweth y sonne but y father: nether knoweth eny mā y father/ save y sonne/ & he to whome y sonne will open him. Come vnto me all ye that laboure & are laden/ & I wyll ease you. Take my yoke on you & lerne of me/ for I am meke & lowly in herte: and ye shall fynd rest vnto youre soules. For my yoke is easy/ and my burden is light. &

Lu. p. c.

The wise knew not.

Babes knewe.

God is not knowen as a father, but thorow christ

pocke.

C. The. vii. Chapter.

* In that

The Gospell

Lozne.

In that tyme went Jesus on the Sabot
dayes thozow the cozne & his disciples
were an hōgred/ & begane to plucke the
eares of cozne/ and to eate. When y pharisees
sawe that/ they sayde vnto him: Beholde/ thy
disciples do that which is not lawfull to do
apon y saboth daye. He sayde vnto the: Haue
ye not reed what David did/ whē he was an-
hōlgered/ & they also which were with him?
How he entred into the housse of God/ & ate
y halowed loaves/ which were not lawfull/ for
him to eate/ nether for the which were w him
but only for y prestes. And have ye not reed in
y lawe/ how that y prestes in y temple brea-
ke the saboth daye/ & yet are blamelesse? But I
saye vnto you: that here is one greater then y
tēple. Wherfore yf ye had wist what this say-
inge meneth: I require mercy & not sacrifice:
ye wold never have condēned innocētes. For
y sonne of man is lord even of y saboth daye.
And he departed thence/ & went into their
synagoge: & beholde ther was a man/ whiche
had his hande dzyed vp. And they ayed him
sayinge: ys it lawfull to heale apon y saboth
dayes? because they myght acuse him. And he
sayde vnto the: whiche of you wolde it be/ yf
he had a shepe fallen into a pitte on y saboth
daye/ that wolde not take him & lyft him out?
And how moche is a man better thē a sheper?
Wherfore it is lefull to do a good dede on the
saboth dayes. Then sayde he to y mā: stretch
forth thy hād. And he stretched it forth. And
it was made whole agayne lyke vnto y other.
* They

Saboth.

i. Regum
xvi. 5.
Halowed
loaves.

Mercie &
not sacr-
fice.

mar. iii. a
Luk. vi. 8

Whether-
de hande

Saboth

Of S. Mathew.

Jo. xviii.

Then y pharisees wēt cut/ & helde a coil
sell agaynst hym / how they myght destroye
hym. When Jesus knewe y/ he departed the-
ce/ & moche people folowed him/ and he healed
the all/ & charged the/ that they shuld not ma-
ke him knowe: to fulfyll that which was spo-
den by Esay y Prophet/ which sayeth. Beholde I
sende my chylde/ whō I have chosen/ my beloved/ vj. a
in whō my soule deliteth. I will put my spre-
te on hym/ & he shall shewe iudgemēt to y gen-
tyls. He shall not stryve/ he shall not crye/ ne-
ther shall eny man heare his voyce in y stree-
tes/ & a brosed rede shall he not breacke / & a flare
that begynneth to burne/ he shall not quēche/
till he sende forth iudgement vnto victory/ &
in hys name shall the gentyls truste. *

Then was brought to hym / one possessed
with a devyll which was both blynde & dom-
me: & he healed hym/ insomoch that he which
was blynd and domme/ both spake and sawe. Blynde
And all the people were amased/ & sayde: Is
not this that sonne of David? But when the
pharisees hearde that/ they sayde: This felow
dzyveth y devyls no nother wyse oute but by
the helpe of Belzebus y chiefe of the devyls. Belze-
bus.

But Jesus knewe their thoughtes/ & sayde
to the. Every kingdome devyded w in it sylfe/
shal be brought to naught. Nether shall eny
cite oz housholde devyded agēst it sylfe/ cōty-
nue. So if satā cast out satā/ thē is he devyded
agenst hym sylfe. How shall then his kyn gdo
me endure? Also if I by y helpe of Belzebus
cast oute devyls: by whose helpe do yowre
chyldeyn

The Gospell

chyl dren cast them out: Therfore they shal be youre iudges. But if I cast out the devyle by the sprite of God: then is the kyngdome of god come on you:

Mar. iij. d **Lu. xij. b** **Blasphe my.** **E**ther how can a mā enter into a strōge mā nes housse/ and violently take awaye his goodes: excepte he fyrst binde y strōge man/ & the spoyle his housse: & he that is not w me/ is agaynst me. And he y gaddereth not w me/ scattereth abroad. Wherfore I say vnto you/ all maner of synne & blasphemie shal be forgiven vnto men: but the blasphemy of y sprite/ shal not be forgiven vnto men. And whoso ever speaketh a worde agaynst the sonne of man/ it shal be forgiven him. But whosoever speaketh agaynst the holy goost / it shal not be forgiven hym: no/ neither in this worlde/ ne ther in the worlde to come.

Luk. xij. b **As the frute is / soche is the tree.** **Ydell worde.** **E**ther make y tree good/ & his frute good also: or els make y tree evyll/ & his frute evyll also. For y tree is knowen by his frute. & generaciō of viperes/ how can ye saye well/ whē ye youre selves are evyll: for of y aboundāce of the hert/ y mouth speaketh. A good mā oute of y good treasure of his hert/ bringeth forth good thynges. And an evyll man out of his evyll treasure/ bringeth forth evyll thinges. But I say vnto you/ that of every ydell worde that men shal have spoken: they shal geve a countes at the daye of iudgement. For by thy wordes thou shalt be iustified: & by thy wordes thou shalt be condemned. &

Lu. xij. b. **Then answered certeyne of the scribes & of the**

Of S. Mathew.

Jo. y. v. lll.

of the Pharises sayinge: Master / we wolde signe sayne se asygne of y. He answered & sayde to the: The evyll & advoutrous generaciō seeketh a signe/ but ther shal no signe be geve to the/ save the signe of the prophete Jonas. For as Jonas was thre dayes & thre nyghtes in the whales belly: soo shal y sonne of man be thre dayes & thre nyghtes in y hert of y erth. The men of Ninivie shal rise at the daye of iudge ment with this nacion/ & condemne them: for they amended at y preachinge of Jonas. And beholde / a greater then Jonas is here. The Quene quene of y south shal ryse at y daye of iudge of the ment with this generacion/ & shal condemne the: for she came frō the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomō is here. When the unclene sprite is gone out of a man/ he walketh throughout dry places / seeking reest & fyndeth none. Then he sayeth: I will retourne ageyne into my housse/ frō whence I came oute. And when he is come/ he fyndeth the housse empty & swept & garnished. Then he goeth his waye/ & taketh vnto him seven other sprites worsser then him silse/ & so entre they in and dwell there. And the ende of that man is worsser then the beginning. Even so shal it be with this evyll nacion.

Whill he yet talked to the people: beholde his mother and his brethren stode without/ desyringe to speake with him. Then one sayde vnto hym: beholde thy mother and thy bre and brethren stonde without/ desyringe to speke w the. then.

L. ii. He an.

Jon a. ij. a
Signe of
Jonas.

Ninivite
Jonas
iiij. b.

iii. Regi
Salomon.
p. a. ij. pa
rali. ix. a.

The un-
cleane spi-
rite com-
meth a-
gayne.

Mar. iij. d
Lu. xij. c

The Gospell

He answered & sayd to him that tolde hym:
Who is my mother? or who are my brethren?
And he stretched forth his hand over his di-
sciples and sayd: Behold my mother and my
brethren. For whosoever dothe my fathers
will which is in heve/thesame is my brother/
sister & mother. &

The. viii. Chapter.

Mar. iij. a
Lu. viij. a
A sower.
The same daye wēt Jesus out of y^e hon.
se/ & sat by the see syde/ & moch people
resorted vnto him/so gretly y^e he wēt &
sat in a shippe/ & all the people stode on y^e sho-
re. And he spake many thynges to the in simi-
litudes/sayinge: Beholde/ y^e sower wēt forth
to sowe. And as he sowed/some fell by y^e way-
es syde/ & the fowllē came & devoured it vp.
Some fell apō stony grounde where it had not
moche erth/ & anon it sprōge vp/ because it
had no depth of erth: & when y^e sunne was vp/
it caught heet/ & for lake of rotyngē wyddred
awaye. Some fell amonge thornes/ & the thor-
nes sprōge vp & chooked it. Parte fell in good
ground/ & brought forth good frute: some an hū-
dred fold/ some sixty fold/ some thyrty folde.
Whosoever hath eares to heare. let him heare.
And the disciples came and sayde to him:
Why speakest thou to the in parables? He an-
swered & sayde vnto them: it is geve vnto you
to know: y^e secreete of the kyngdome of heve/
but to the it is not geve. For whosoever hath
to him shall be given: and he shall have aboun-
dance. But whosoever hath not: frō hym shal
be takyn a waye even that he hath. There fore
speake

Of S. Mathew. Jo. viij.

speake I to them in similitudes: for though another
they se/they se not: & hearinge they heare not: that they
neither vnderstonde. And in the is fulfilled y^e that loue
prophecie of Esayas/ which prophecie sayth: it not
with the eares ye shall heare and shall not vn- it agayne.
derstonde/ and with the eyes ye shall se/ and waxe
shall not perceave. For this peoples hertes and blynde.
are weyed grosse/ & their eares were dull of he- Esa. vi. e
ryngē/ & their eyes have they closed/ lest they Mar. iij. a
shulde se with their eyes / & heare with their b. Lu. viij
eares/ & shuld vnderstonde with their herte/ b. Jo. xij.
& shuld tourne/ that I myght heale them. f. Act. iij.
But blessed are youre eyes/ for they se: & you ap. viij.
re eares/ for they heare. Verely I say vnto you/ Ro. xj. b.
that many prophete & perfaiete mē have desi- Luk. x. d.
red to se tho thinge which ye se/ & have not se-
ne the: & to heare tho thinge which ye heare /
& have not herde the. Heare ye therfore y^e mi-
litude of the sower. Whosoever heareth the
worde of y^e kyngdome/ & vnderstonde it not/ Mar. iij. a
ther cometh the evyll mā & catcheth awaye y^e b. Luke
which was sowne in his hert. And this is he viij. b.
which was sowne by the waye syde. But he y^e The so-
was sowne in y^e stony ground/ is he which hea- wter is ex-
reth the worde of God/ & anonē w^o ioye recea-
veth it/ yet hath he no rotte in him selfe/ & ther-
fore dureth but a season: for assone as tribula-
cion or persecucion aryseth because of the wor-
de/ by & by he falleth. He y^e was sowne amonge
thornes/ is he y^e heareth y^e worde of God: but
the care of this worlde/ & the dissaytfulnes of
ryches choke y^e worde/ & so is he made vnfrut-
full. He which is sowne in y^e good grounde/ is
L. iij. he that

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He y heareth y worde & vnderstodeth it/which also bereth frute & bringeth forth/some an. l. folde/ some sixtie folde/ & some. vvv. folde.

Tares.

Another similitude put he forth vnto the sayinge: * The kyngdome of heve is lyke vnto a man which sowed good seed in his felde. But whyll men slepte/ther came his foo & sowed tares amōge y whate/a wēt his waye. When y blade was sprōge vp & had brought forth frute/thē appered y tares also. The seruaunte came to the housholder/ & sayde vnto him: Syr sowedest thou good seed in thy closse/frō whēcc thē hath it tares? He sayde to thē/the envious mā haū done this. Then y seruaunte sayde vnto him:wilt thou then y we go & gader them? But he sayde/ nay/lest whill ye go aboute to weede out y tares/ye plucke vppe also w them y whate by y rotte:let bothe growe to gether tyll harvest come / & in tyme of harvest/ I wyll saye to the repers/gather ye fyrst y tares/ & bind thē in sheues to be brēt:but gather the wheete into my barne. *

Mar. iij. d. Luke viij. d. Mustard seed.

* Another parable he put forth vnto the sayinge. The kyngdome of heve is lyke vnto a grayne of mustard seed/which a mā taketh & soweth in his felde/which is y leest of all seedes. But when it is groune/it is the greatest amōge yerbes/ & it is a tre:so y the byddes of the ayer come & bylde in the braūches of it.

Lu. viij. c.

Another similitude sayde he to them. The kyngdome of heven is lyke vnto leue which a woman taketh and hydeth in. iij. peckes of meele/tyll all be leuended.

Leuen.

all

Of S. Mathew.

Jo. xv.

All these thynges spake Iesus vnto the peo Mark. ple by similitudes/ & with oute similitudes .iiij. d. spake he nothinge to them / to fulfyll that which was spokē by the Prophet sayinge: I wyll opē my mouth in similitude/ and wyll psalm. 1. speake forth thinges which haue bene kepte lxxvij. & secrete from the begynninge of the worlde. *

* Then sent Iesus y people awaye/ & came to housse. And his disciples came vnto him/ sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed/ is the sonne of man. And y felde is the worlde. And the chylde of the kyngdome/they are y good seed. And the tares are the chylde of y wicked. And the enemye that soweth thē/ is y deuell. The harvest is y end of the worlde. And the repers be y angels. For eue as the tares are gaddred & brēt in y fyre:so shall it be in y ende of this worlde. The sonne of man shall send forth his angels/ & they shall gather out of his kyngdome all thinge that offende/ and them which do iniquite/ and shall cast them into a furnes of fyre. There shall be waylynge and gnasshing of teth. Then shall the iuste men shyne as bryght as the sunne in y kyngdome of their father. Whosoever hath eares to heare/let him heare. *

Tares are expounded.

Apocaly. viij. c.

Sapien. iij. b.

* Agayne y kyngdome of heve is lyke vnto treasure hidde in the felde/ y which a man fyndeth & hideth: and for ioy therof goeth & selleth all that he hath/ & byeth that felde.

Treasure.

Agayne y kyngdome of heve is lyke vnto

L. iij. a man

The Gospell

Pearles. a marchant that seketh good pearles/which when he had founde one precious pearle/wet and solde all that he had/and bought it.

Lette. To gayne the kyngdome of heve is lyke vnto a net cast into y see/y gadereth of all kynde of fysshes: which whē it is full/ men drawe to lande/ & sitte & gadze the good in to vessels/ & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute / & sever the bad from the good/ & shall cast them in to a furnes of fyre: there shall be waylinge and gnasshyng of teth.

Jesus sayde vnto them: vnderstonde ye all these thynges: They sayde/ye Lorde. The sayde he vnto them: Therefore every scribe which is taught vnto the kyngdome of heve/ is lyke an housholder/ which bryngeth forth / out of hys treasure/ thynges bothe newe and olde.

New and olde. And it came to passe when Jesus had finis. **Mar. vi. a**
Luk. iiii. c Med these similitude / y he departed thece / & **Joh. iiii. c** came in to his awne countre / & taught them in their synagoge / in so moche y they were astonyed & sayde: whēce cometh all this wysdome & power vnto him? Is not this the carpenters sonne? Is not his mother called Mary? & his brethren be called James & Joses & Simō & Judas? And are not his sisters all here w vs? Whēce hath he all these thynges. And they were offended by him. The Jesus sayd to the **Joh. vi. e.**
Carpenter a Prophet is not w out honoure/ save in hys awne countre / & amonge his awne kynne. And he dyd not many miracles there/ for there vnbeleues sake.

The viii. Chapter.

At that

Of S. Mathew. Fo. v. c.

At that tyme Herod the tetrarcha hearde of the fame of Jesu/ and sayde vnto his servautes: This is Jhon y baptist. He is risen agayne from deeth/ & therefore are soche myracles wrought by him. For Herod Jhon baptist is had taken Jhon and bounde him and put him in prison for Herodias sake/ his brother Philipps wyfe. For Jhon sayde vnto him: Yt is not lawfull for the to have her. And when he would have put him to deeth/ he feared the people/ because they counted him as a prophet.

But when Herodes birth dave was come/ the daughter of Herodias daunced before them/ & pleased Herod. Wherefore he promised w an oth/ that he wolde geve hir what soever she wolde ave. And she beinge informed of her mother before/ sayde: geve me here Jhon baptiste herd in a platter. And y kynge sorowed. Never thelesse for his othes sake/ and for their sakis which sate also at y table/ he commaunded yt to be geven hir: and sent & beheaded Jhon in the prison/ and his heed was brought in a platter & geven to the damsell/ & she brought it to her mother. And his disciples came & toke vp his body/ & buried it: and went and tolde Jesus.

Johan
baptist is
beheaded

When Jesus hearde that/ he departed thence by shippe in to a desert place out of y waye. And when the people had hearde ther of/ they folowed him a fote out of their cities. And Jesus went forth & sawe moche people/ & his heart did melte vpon them/ and he healed of them those that were sicke. When even was come/ his disciples came to him sayinge. This is a

L. v. deserte

The Gospell

deserte place/ & the daye is spent: let the people departe/ & they maye go in to y^e townes/ & bye them vntayllis. But Iesus sayde vnto them. They have no neede to go awaye. Geve ye the to eate. Then sayde they vnto him: we haue here but. v. loaves & two fysshes. And he sayde: bringe the hyther to me. And he commaunded y^e people to syt downe on y^e grasse: & toke y^e.v. loaves/ & the.ii. fysshes & loked vp to heven & blessed/ & brake and gave the loaves to his disciples/ & the disciples gave them to y^e people. And they dyd all eate/ and were suffised. And they gadered vp of y^e gobberte that remayned xii. baskete full. And they y^e ate/ wherein was about. v. M. men/ besyde women & chyl dren.

Mar. vi. f
Joh. vi. b
And strayght waye Iesus made his disciples enter into a shippe/ and to goo over befo-
re him/ whill he sent y^e people awaye. And as-
sone as he had sent the people awaye/ he went
vp into a moultayne alone to praye. And when
nyght was come/ he was there him self alone.
And the shippe was now in the middes of the
see/ and was toost with waves/ for it was a co-
trary wynde. In the fourthe watche of y^e night
Jesus came vnto them walkynge on the see.
And when his disciples sawe him walkynge
on the see/ they were troubled/ sayinge: it is so-
me spirite/ & cryed out for feare. And streyght
waye Iesus spake vnto them sayinge: be of
god cheare/ it is I/ be not a frayed.

Jesus
walked
on y^e sea.

Peter
walketh
on the wa-
ter.

Peter answered him/ & sayde: master/ if thou
be he / bid me come vnto the on the water.
And he sayde/ come. And when Peter was ca-
me dou

Of S. Mathew fo. xvi.

me donne out of y^e shippe/ he walked on y^e wa-
ter/ to go to Iesus. But when he sawe a mygh-
ty wynde/ he was afrayed. And as he beganne
to synke / he cryed sayinge: master save me.
And immediatly Iesus stretched forth his hō
de/ & caught him/ & sayde to him: Thou of ly-
tell faith/ wherfore diddest thou doubt? And as-
sone as they were come in to y^e shippe/ y^e wynde
ceased. Then they that were in the shippe/
came and worshipped him/ sayinge: of a truth
thou arte y^e sonne of God. And when they we-
re come over/ they went in to y^e londe of Bena-
zareth. And when y^e men of y^e place had know-
ledge of him/ they sent out in to all y^e countre
rounde about/ & brought vnto him, all that we-
re sicke/ & besought him/ that they myght tou-
che the hemme of his vesture only. And as ma-
ny as touched it were made safe.

Mar. vi. g
Benaza-
reth.

hemme.

The. xv. Chapter.

Then came to Iesus scribes & pharises
from Jerusalem/ sayinge: why do thy
disciples transgresse the tradicions of y^e
elders? for they wesshenot their honde/ when
they cate bred. He answered/ and sayde vnto
them: why do ye also transgresse y^e commaund-
ment of God/ thozowe youre tradicions? for
God commaunded/ sayinge: honoure thy father
& mother/ & he that curseth father or mother/
shall suffer deeth. But ye saye/ every mā shall
saye to his father or mother: That which thou
desyrest of me to helpe y^e with: is geuen God:
& so shall he not honoure his father or his mo-
ther. And thus haue ye made/ y^e commaund-

Ma. vi. a

Tradici-
ones.

Exodi.
xx. e.

Mat. v. b
ephe. vi. a

exo. xx. b
leu. xx. b

pro. xx. c

ment

The Gospell

Of S. Mathew.

Jo. xviii.

Hondes/defyleth not a man. &

And Jesus went thence/ & departed in to Cap. Bije
the costis of Tyre and Sidon. And beholde a
woman which was a Cananite came out of y^e The wo
same costis/ & cryed vnto him/ sayinge: have man of
mercy on me forde the sonne of David / my Cananye
daughter is pytiously vexed with a devyll.
And he gave her never a worde to answer.
Then came to him his disciples/ & besought
him sayinge: sende her awaye/ for she foloweth
vs cryinge. He answered/ and sayde: I am not
sent/ but vnto y^e loost shepe of y^e housse of Is-
rael. Then she came & worshipped him/ sayin-
ge: master helpe me. He answered & sayde: it is
not good/ to take the chyldeens bread/ & to cast
it to whelpes. She answered and sayde: truthe
forde: neverthelesse the whelpes eate of the
cromes/ which fall from their masters table.
Then Jesus answered and sayde vnto her.
O woman greate is thy faith/ be it to the/ even
as thou desyrest. And her daughter was ma-
de whole even at that same houre. &

Then Jesus went awaye from thence & ca- ma. Bije.
me nye vnto the see of Galilee/ and went vp in
to a mountayne and sat doune there. And mo-
che people came vnto him/ havinge with the/
halt/ blynde/ dymme/ maymed/ and other ma-
ny: and cast them doune at Jesus fete. And he
healed them/ in so moche that the people won-
dred/ to se the dōme speake/ the maymed who-
le the halt to go/ and y^e blynde to se. And they
glorified the God of Israel.

Then Jesus called his disciples to him/
& sayde:

ment of God is with out effecte/ through you
re tradicions. Ypocrite well prophesped of you
Esay sayinge: This people draweth nye vnto
to me with their mouthes/ and honoureth me
with their lippes/ howbe it their hertes are far
re from me: but in vayne they worshippinge me
teachinge doctrines/ whiche are nothing but
mens precepts.

And he called the people vnto him/ & sayde B
to them: heare and vnderstande. That which
goeth in to the mouth/ defyleth not y^e man:
but that which commeth out of the mouth/
defyleth the man.

Then came his disciples/ and sayde vnto
him. Perceavest thou not/ how that the phari-
ses are offended in hearinge thys sayinge? He
answered/ & sayde: all plantes which my heve
ly father hath not planted/ shall be plucked vp
by the rotes. Let them alone/ they be the blynde
leaders of the blynde. If the blynde leede
the blynde/ bothe shall fall in to the dyche.

Then answered Peter & sayd to him: declare
vnto vs this parable. Then sayde Jesus: are
ye yet with oute vnderstandinge? perceape ye
not/ that what soever goeth in at the mouth/
descendeth doune in to the bely/ & is cast out
in to the draught: But those thingis which
procede out of the mouth/ come from the herte
te/ and they defyle the man. For out of the herte
come evyll thoughtis/ murder/ breakyng of
wedlocke/ whordō/ theefte/ false witnessberyng
ge/ blasphemye. These are the thingis which
defyle a man. But to eate with unweschen
hondes/

Esai.
i. p. d.

Mennes
recep-
tes.

ma. Bije.

What de
fileth a
man.

Plantes.

Eu. Bije.

Blynde
leaders.

ma. Bije.

With
what a
ma is de-
filed.

The Gospell

Mat.
Bij. a.

Seven
loves.

Mat. Bij
S. Luk.
2 ij. g.

Signe of
Jonas.
Jona. ij. a

and sayde: I have compassion on y^e people/ because
they have continued with me now. iij. dayes/
and have nought to eate: and I wyl not let them
departe fasting/ lest they perishe in y^e waye.
And his disciples sayd vnto him: wher shuld
we get somoche breed in y^e wildernes/ as shuld
suffise so greute a multitude? And Iesus say-
de vnto them: how many loaves have ye? And
they sayde: seven/ and a fewe litle fysshes.
And he commaunded y^e people to syt doune on y^e
grounde: and toke the seven loves/ and the fysshes/
and gave thanks/ and brake them/ and gave to
his disciples/ and the disciples gave them to the
people. And they dyd all eate and were suffised.
And they toke vp of the broke meate that was
lefte. vii. basketes full. And yet they that ate
were. iiii. M. men/ besyde women and chyl dren.
And he sent awaye the people/ and toke ship-
pe and came into the parties of Magdala.

The. xvi. Chapter.

Then came the pharises and saduces/ and did
tempte him / desyringe him to shewe
them some signe from heve. He answe-
red and sayde vnto the. At even ye saye/ we shall
have sayre wedder/ and y^e because y^e skye is reed:
and in the morninge ye saye/ to daye shall be fou-
le wedder/ and that because the skye is cloudy
and reed. O ye ypocrites / ye can discerne y^e fas-
sion of the skye: and can ye not discerne y^e signes
of the tymes? The frowarde nacion and adou-
trous seketh a signe/ and there shall none other
signe be geven vnto them/ but the signe of the
prophet Jonas. So lefte he them and departed.

And

Of S. Mathew. Fo. xviij.

And when his disciples were come to the other
side of the water/ they had forgottē to take
bread with the. Then Iesus sayd vnto them: Take
hede and beware of the leuē of y^e pharises and
of y^e saduces. And they thought in them selues
sayinge: because we have brought no bread with
vs. When Iesus vnderstode that/ he sayd vnto the. O
ye of lytell faith/ why are youre mindes cumbered
because ye have brought no bread? Do ye not yet per-
ceave/ nether remember those. v. loves when
there were. v. M. men/ and how many baskettes
toke ye vp? And the. vii. loaves/ when there
were. iiii. M. and how many baskettes toke ye
vp? Why perceave ye not then/ y^e I spake not
vnto you of bread/ wher I sayde/ beware of the
leuē of the pharises and of the saduces? The
vnderstode they/ how that he bad not them be-
ware of the leuē of bread: but of the doctrine
of the pharises/ and of the saduces.

¶ When Iesus cam in to the coste of the
cite which is called Cesarea Philippi/ he asked
his disciples sayinge/ whom do men saye y^e I
the sonne of man am? They saide/ some saye y^e
thou arte Ihon Baptist / some Elias/ some
Jeremias/ or one of y^e prophete. He sayde vnto
the: but whō saye ye y^e I am? Simon Peter an-
swered and sayde: Thou arte Christ y^e sonne of
the lyvinge God. And Iesus answered and say-
de to him: happy arte thou Simon the sonne
of Jonas/ for fleshe and bloud hath not opened
vnto the y^e but my father which is in heve.
And I saye also vnto the/ y^e thou arte Peter:
and

Mathe
Bij. c.
Lu. ix. c.

Keyes.

Blinde
lowse.

The Gospell

and upon this rocke I wyll bylde my congregacion. And the gates of hell shall not prevaille agaynst it. And I wyll geve unto the / the keyes of the kyngdom of heaven: and what so ever thou byndest upon erth / shall be bounde in heaven: and what so ever thou loosest on erth / shall be loosed in heaven. R

*whē our
ght is say
de or do
ne, that
shuld mo
ue to pry
de: he dal
sheth the
in the tes
the with
his deathe
& passion.

Peter is
Satan.

Christes
disciples

Marc.
viii. d.
Lu. i. v. g.
Jo. vii.

Judge-
ment.

Wedes.
Rom. i. a.

Then he charged his disciples / y they shuld detell no man / y he was Jesus Christ. From y tyme forth / Jesus began to shewe unto his disciples / how y he must go unto Jerusalem / & suffer many thinge of y Elders / & of y hye prestes / & of the scribes / & must be killed / & clyse agayne y thirde daye. But Peter toke him a syde / & began to rebuke him sayinge: master save thy sylfe this shall not come unto the. Then tourned he aboute / & sayde unto Peter: come after me Satan / thou offendest me / because thou fauourest not godly thinge / but wordly thinge.

Jesus then sayde to his disciples. If eny man wyll folowe me / leet him forsake him sylfe / and take vp his crosse and folowe me. For who so ever wyll save his lyfe / shall loose it. And whosoever shall loose his lyfe for my sake / shall fynde it. What shall it proffet a man / though he shulde wyne all the whoolc worlde: yf he loose his owne soule? Or els what shall a man geve to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father / w his angels: & then shall he rewarde every man accordinge to his dedes. Verely I saye unto you / some ther be a monge them that here stonde / which shall not taste

Of S. Mathew.

ffo. xv. b.

taste of deeth / tyll they shall have sene the sonne of man come in his kyngdomen. Mar. ix. a. Lu. ix. c.

The. vii. Chapter.

And after. vi. dayes Jesus toke Peter & James & Iohn his brother / & brought them vp into an hye mountayne out of the waye / and was transfigured before them: and his face did shyne as the sunne / & his clothes were as whyte as the light. And beholde ther appered unto the / Moses & Helias / talkinge with him. Then answered Peter / & sayde to Jesus: master here is good beinge for vs. If thou wyll / leet vs make here. iiii. tabernacles / one for the / & one for Moses / and one for Helias. Whyll he yet spake / beholde a bright cloude shadowed them. And beholde there came a voyce out of y cloude sayinge: this is my deare sonne / in whom I delite / heare him. And when the disciples heard that / they fell on their faces / and were soore afrayed. And Jesus came and touched them / and sayde: aryse and be not afrayed. And when they looked vp / they saw no man / saue Jesus onely.

And as they came doune from the mountayne / Jesus charged them sayinge: se y pe shewe the vision to no man / vn tyll the sonne of man be rysen agayne from deeth. R And his disciples ayed of him / sayinge: Why then saye the scribes / y Helias muste fyrst come? Jesus answered / & sayd unto them: Helias shall fyrst come / and restore all thinge. And I saye unto you y Helias is come alredy / and they knewe him not: but have done vnto him what so ever they

The Gospell

Johan
Baptist is
Helyas.

Mar. ix. c
Lu. ix. c.

Lu. x. li. d

Unbelefe

Prayer &
fastynge.

Mar. ix. e
Luk. ix. c.

Passion.

they lusted. In lyke wyse shall also the sonne
of man suffre of the. Then y. disciples percei-
ved that he spake vnto them of Jhon Baptist.

And when they were come to y. people: ther
cam to him a certayne man/ & kneled doune to
him/ & sayde: Master have mercy on my sonne
for he is franticke: & is sore vexed. And oft ty-
mes he falleth into the fyre/ & oft into y. water.
And I brought him to thy disciples/ & they
could not heale him. Jesus answered & say-
de: O generacion saythles & croked: how lon-
ge shall I be with you? how longe shall I
suffre you? bring him hither to me. And Jes-
us rebuked the devyll/ and he ca out of him.
And y. child was healed even y. same houre &c.

Then came the disciples to Jesus secretly
& sayde: Why could not we cast him out? Je-
sus sayd vnto the: Because of youre unbelefe
for I saye verily vnto you: yf ye had faythe
as a grayne of musterd seed/ ye shuld saye vnto
this mountayne/ remove hence to yonder pla-
ce/ & he shuld remove: nether shuld eny thinge
be impossible for you to do. How be it this kyn-
de goeth not oute/ but by prayer and fastinge.

As they passed the tyme in Galile/ Jesus
sayde vnto them: the sonne of man shall be re-
trayed into the hondes of men/ and they shall
kill him/ and the thyrde daye he shall ryse agay-
ne. And they sorowed greatly.

And when they were come to Capernaum/
they y. were wont to gadre poll money/ came
to Peter & sayde: Dosth youre master paye tri-
bute? He sayd: ye. And when he was come in-
to the

Of S. Mathew.

Jo. xv. vi.

to the house/ Jesus spake fyrst to him/ saying
What thinkest thou Simon? of whome do y. Tribute
kyng of the erth take tribute or poll money?
of their chyliden/ or of straungers? Peter say-
de vnto him: of straungers. Then sayd Jesus
vnto him agayne: Then are the chyliden fre.
Neverthelesse/ lest we shuld offende the: goo
to y. see & cast in thynne angle/ & take the fyssh
y. fyrst cometh vp: & when thou hast opened
his mouth/ thou shalt fynde a pece of twen-
tie pence: y. take & paye for me and the. &c.

The. viii. Chapter. *

The same tyme the disciples came vnto
Jesus saying: who is y. greatest in the
kyngdome of heven? Jesus called a chyl-
de vnto him/ & set him in the middes of them:
& sayd. Verely I say vnto you: except ye tour-
ne/ & become as chyliden/ ye cannot enter into
the kyngdom of heven. Whosoever therfore
humble him sylfe as this chylde/ the same is
the greatest in y. kyngdome of heven. And who
soever receaveth suche a chylde in my name/
receaveth me. But whosoever offende one of
these lytelons/ which beleve in me: it were bet-
ter for him/ that a millstone were hanged abou-
te his necke/ and that he were drowned in the
depth of the see. Wo be vnto the world becau-
se of offences. How be it/ it cannot be avoided
but y. offences shall be geven. Neverthelesse
woo be to y. man/ by whos the offence cometh.

Wherfore yf thy honde or thy fote offende
the/ cut him of and cast him from the. It ys
better for the to enter into lyfe halt or may-
med.

The Gospell

med/rather then thou Shuldest haveinge two hondes or two fete/be cast into everlasting fyre. And yf also thyne eye offende the/plucke him oute and caste him from the. It is better for the to enter into lyfe with one eye/then having two eyes to be cast into hell fyre.

Se that ye despise not one of these litelons. For I saye vnto you/in heaven their angels alwayes behold the face of my father/which is in heaven. & Le and the sonne of man is come to saue that which is lost. How thinke ye? If a man have an hondred shepe/and one of them begone astray/doth he not leve nynty and nyne in y^e moultains/and go and seke that one which is gone astray? If it happen that he fynd him/verply I say vnto you: he reioyseth more of that shepe/then of the nynty & nyne which went not astray. Even so it is not the wyll of youre father in heaven/that one of these lytelons Shulde perishe.

* Moreover yf thy brother treaspase agens the. Go and tell him his faute betwene him & the alone. * If he heare the/thou hast wone thy brother: But yf he heare the not/then take yet with the one or two/that in the mouth of two or thre witnesses/all thinges maye be stablished. If he heare not them/tell it vnto the congregacion. If he heare not y^e congregacion/take him as an hethen man/& as a publican. Verely I say vnto you/what soever ye bynde on erth/Shalbe bounde in heaven. And what soever ye loose on erth/Shalbe loosed in heaven.

Agayn I say vnto you/that yf two of you shall

Hundred shepe.

Lu. xix. 8
Lu. xv. a

* How me bynde & loose.
Lu. xvii. a
Leui. xix
Eccl. xix
Jaco. v. d.
ij. Wozin.
xiiij.
Heb. v. c.
Jo. viij. c.

Jo. xv. g

Of S. Mathew.

Jo. xv. d.

shall agre in erth upon any maner thyng / what soever they shall desyre: it shall be geven them of my father which is in heaven. For where two or thre are gathered togedder in my name/there am I in the myddes of them.

Then came Peter to him/and sayde: master howe ofte shall I forgeve my brother/yf he synne agaynst me/ seven tymes? Jesus sayd vnto him: I saye not vnto the seven tymes: but seventy tymes seventymes. & Therfore is y^e kingdome of heaven lykened vnto a certayne kynge/which wolde take a countie of his servauntis. And when he had begone to reken/one was broughte vnto him / which ought him ten thousande talentis: whome because he had nought to paye his master commaunded him to be solde/and his wyfe/& his chylde/and all that he had/and payment to be made. The servaunt fell doune & besought him sayinge: Sir/geve me respyte/and I wyll paye it every whit. Then had the lord ptye on that servaunt/and loosed him/and forgave him the det.

And y^e sayde servaunt wēt oute & founde one of his felowes/which ought him an hundred pence/and leyd hondes on him/and toke him by the throte/sayinge: paye me y^e thou owest. And his felowe fell doune and besought him sayinge: have pacience with me/and I wyll paye the all. And he wolde not/ but went & cast him into prison/tyll he shulde paye the det. When his other felowes sawe what was done/they were very sozy/& came and tolde vnto

In the myddes.

Lu. xv. a

Seventy tymes.

Covenant to y^e universall.

D. iii. the

The Gospell

their lord all y^e had happened. Then his lord called him/ & sayde vnto him. D evyl^e servant I forgave the all that det/ because thou prayedst me: was it not mete also y^e thou shuldest have had compassion on thy fellow/ even as I had pitie on y^e? And his lord was wrooth/ & delivred him to the iaylers/ tyll he shuld paye all that was due to him. So lyke wyse shall my heavenly father do vnto you / except ye forgyve with youre herte/ each one to his brother their trespasses. ¶ The. vii. Cha.

Mar. p. a. **A**nd it came to passe/ when Jesus had fynished those sayinges / he gat him from Galile/ and came into the coastes of Jewry beyonde Jordan/ and moche people folowed him/ and he healed them there.

Devoze. Then came vnto him the pharises temtinge him/ and sayinge to him: Is it lawfull for a man to put away his wyfe for all maner of causes? He answered and sayd vnto them: Have ye not redde/ how that he which made man at the beginninge / made them man and woman and sayde: for this thinge/ shall a man leve father and mother and cleve vnto his wyfe/ & they twayne shall be one fleshe. Wherefore now are they not twayne/ but one fleshe. Let not man therfore put a sunder/ that which God hath cuppeld to gedder.

Gen. i. d. Gen. ii. d. Ephe. v. i. cor. vj. d. **T**he sayde they to him: why did Moses commaunde to geve a testimoniall of divorcement & to put hyr away? He sayde vnto them: Moses because of the hardnes of youre hertes suffered you to put away youre wyfes: But from

Of S. Mathew. Fo. xv Bitt.

from y^e beginnyng it was not so. I saye therfore vnto you/ whosoever putteth away his wyfe (except it be for fornicacion) & marryeth another/ breaketh wedlocke. And whosoever marryeth her which is divorced / doeth commit advoutry. Mar. ix. d. Lu. xvj. d. i. cor. vij. d.

Then sayde his disciples to him: yf the matter be so betwene man and wyfe / then is it not good to mary. He sayde vnto them: all men can not away with that sayinge save they to whom it is geven. Ther are chaste/ which were so borne out of their mothers belly. And ther are chaste/ which be made of men. And ther be chaste/ which have made them selves chaste for the kyngdome of hevens sake. He that can take it/ let him take it. Chast.

Then were brought to him yonge chylde/ that he shuld put his honde on them & praye. And the disciples rebuked them. But Jesus sayde: suffre the chylde/ and forbid them not to come to me: for of suche is the kyngdome of heven. And when he had put his handes on them he departed thence. Mar. p. 6. Luk. p. viij. c. Chylde.

And beholde one came & sayde vnto him: good master/ what good thinge shall I do/ that I maye have eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but one/ & that is God. But yf thou wylt entre in to lyfe/ kepe the commaundementes. The other sayde to him/ Which? And Jesus sayde: breake no wedlocke/ kill not/ steale not/ beare not falce witnes: honoure father & mother/ and love thyne neighbour as thy selfe. D. iiii. And

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And the younge man sayde vnto him: I have observed all these thingis from my youth/ what lacke I yett And Iesus sayde vnto him yf thou wylt be perfecte/goo & sell that thou hast/a geve it to the poore/a thou shalt have treasure in heven/a come & folowe me. When y younge mā hearde y sayinge/he wēt awaye mourninge. for he had greate possessions.

Then Iesus sayde vnto his disciples: Were ly I saye vnto you: yt is harde for a ryche mā to enter into y kyngdome of heaven. And moreover I saye vnto you: it is easier for a camell to go through the eye of a needle/then for a ryche man to enter into the kyngdome of God. When his disciples hearde that / they were exceedingly amased/sayinge: who then can be saved: Iesus behelde the / & sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

* Then answered Peter/and sayde to him: Beholde/we have for saken all & folowed the/ what shall we have: Iesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in y seate of his maieste/ye which folowe me in y seconde generacion shall syt also vpon .xii. seate/a iudge y .xii. tribe of Israhel. And whosoever forsaketh houses/or brethren/or sisters/or father/or mother/or wyfe/or chyldren/or landes/ for my names sake/ y same shall receave an hundred fold/a shall inheret everlastynge lyfe. & Many that are fyrste shall be laste/a the laste shall be fyrste.

The .xx. Chapter.

for the

Of S. Mathew. Fo. xxix.

In the kyngdome of heven ys lyke vnto an housholder/which went out early in the morninge to hyre labourers into his vyneyarde. And he agreed w the labourers for a peny a daye/a sent them into his vyneyarde. And he went out about the thyrde houre/a save other standing ydell in the market place/and sayd vnto them / go ye also into my vyneyarde: & what soever is right/ I will geve you. And they went there waye. Agayne he wēt out about the * fyfte & nynthe houre/ and dyd lyke wyse. And he went out about the eleventh houre and founde other standing ydell/a sayde vnto them: Why stonde ye here all the daye ydell: They sayde vnto hym: because noman hath hyred vs. He sayde to them: goo ye also into my vyneyarde/ and what so ever is right/that shall ye receave.

When even was come/the lord of the vyneyarde sayde vnto his steward: call the labourers/and geve them their hyre/beginnyng at y laste/tyll thou come to y fyrste. And they which were hyred aboute the eleventh houre/came & receaved every man a peny. Then came y fyrst/supposyng y they shuld receave moare: & they like wyse receaved every man a peny. And when they had receaved it / they murmured agaynst the good man of the house saying: These laste have wrought but one houre/a thou hast made them equall vnto vs which have born y burthe & heet of the daye.

He answered to one of the sayinge: frende I do the no wronge: dydest thou not agre w me for

Mar. x. d
Lu. xiiij. f
De.
* The Ie
wes reken
one, whe
the sonne
is vp an
houre.

Camell

Love
maunt.

An hun
dred fol
de.

The Gospell.

Last that
be fyrst.
Manye
called.

Mar. p. d
Lu. viij. f
Mar. p. e.
Luke.
p. viij. c.

Passion.

Mar. p. e.
Mother
of zebe-
des chyl-
dren.

me for a peny: Take that which is thy duty
and go thy waye. I will geve vnto this last
as moche as to the. Is it not lawfull for me
to do as me listeth with myne awner? Is thy
ne eye evyll because I am good? So the laste
shalbe fyrste/and the fyrste shalbe laste. For
many are called and fewe be chosen. &

And Jesus ascended to Jerusalem/ & to
ke the. vii. discipl. & a parte in the waye/ & say
de to the. Beholde we goo vp to Jerusalem/ &
the sonne of man shalbe betrayed vnto y chefe
prestes/ & vnto the scribes/ & they shal condē
ne him to deeth/and shal delyvre him to the
gētils/ to be macked/ to be scourged/ and to be
crucified: & y thyrde daye he shal ryse agayne.

Then came to hym the mother of zebe-
des chyl dren with her sonnes/ worshippynge
him/and desyringe a certayne thinge of him.
And he sayd vnto her: what wilt thou have?
She sayde vnto him: Graunte that these my
two sonnes may sit/ y one on thy right hond
& the other on y lyste hond in thy kyngdome.

Jesus answered & sayd: Ye wot not what
ye aske. Are ye able to drynke of the cuppe y I
shal drynke of/ & to be baptised w the bapty-
me that I shalbe baptised with? They answe-
red to him/ that we are. And he sayd vnto the:
Ye shal drinke of my cup/ and shalbe bap-
tised with the bapty me that I shalbe baptised
with. But to syt on my ryght hond & on my
lyst hond/ is not myne to geve: but to them
for whom it is prepared of my father. &

And when the ten hearde this/ they disday-
ned at

Of S. Mathew. Jo. xxx.

ned at y two brethre: But Jesus called them
vnto him & sayde: Ye knowe y the lordes of
the gentyls have dominaciō over them. And
they that are great/ exercise power over the.
It shal not be so amōge you. But whosoever
wyl be greate amōge you/ let him be youre mi-
nister: & whosoever wil be chefe/ let him be you-
re servaunt/ evē as the sonne of man came/ not
to be ministred vnto/ but to minister/ & to geve
his lyfe for the redempcion of many. &

And as they departed frō Hierico / moche Hierico
people folowed him. And beholde two blinde
men sittinge by y way syde/ whē they hearde
Jesus passe by/ cryed sayinge: Thou lorde y
sonne of David have mercy on vs. And y peo-
ple rebuked them/ be cause they shulde holde
their peace. But they cryed y moare/ sayinge:
have mercy on vs thou lord whiche arte y son-
ne of David. Then Jesus stode styl/ & called
the/ & sayde: what wilt ye that I shulde do to
you: They sayd to him: Lorde that oure eyes
maye be opened. Jesus had cōpassion on the/
& touched their eyes. And immediatly their
eyes receaved syght. And they folowed him.

The. xvi. Chapter.

When they drew neye vnto Jerusa- Bethpsha
lem/ & were come to Bethphage/ vnto ge.
moute olivete: then sent Jesus two
of his disciples / saynge to the. Go in to the
toun that lyeth over agaynst you / & anōne
ye shal fynde an asse bounde/ & her colte with
her: lose them & bringe them vnto me. And if a colte.
eny man saye ought vnto you / saye ye y the
lorde

The Gospell

Lorde hath heade of them: and strenght waye
 he will let them go. All this was done to ful-
 fyll that which was spoken by the Prophet/
 sayinge: Tell ye the doughter of Sion: Behol-
 de thy kynge cometh vnto the meke/ & sittin-
 ge vpon an asse & a colte / the fole of an asse
 vsed to the pooke. The disciples went & dyd
 as Iesus commaunded them/ & brought y asse
 and the colte/ and put on them their clothes/
 and set him thereon. And many of the people
 spreed their garmente in y waye. Other cut
 doune braunches frō the trees / and strawed
 them in the waye. Moreover the people that
 went before/ & they also that came after/ cryed
 sayinge: Hosanna to y sonne of David. Bless-
 ed be he that cometh in the name of the Lorde/
 Hosanna in the hyst. &
 And when he was come in to Jerusalem/
 all the cyte was moved sayinge: who is this? &
 And the people sayde: this is Iesus the pro-
 phet of Nazareth a cyte of Galile. And Iesus
 went in to the temple of God/ and cast out all
 them that soule and bought in the temple/ &
 overthrow the tables of the mony chaungers/
 & the seates of them that solde doves / & say-
 de to them: It is wyrtten / my housse shalbe
 called the housse of prayer. But ye have ma-
 de it a denne of theves. And the blinde & the
 halt came to him in y tēple/ & he healed the.
 When the chiefe preste & scribes sawe the
 marveylles that he dyd/ & the chyldren cryin-
 ge in the tēple & sayinge/ Hosanna to the son-
 ne of David/ they disdayned/ and sayde vnto
 him:

Esa. lxiij.
 q. zach. ix
 s. John
 xij. 8

Hosanna
 psalm.
 cxv. d

Mar. xij. 8
 Lu. xix. g

Byers &
 sellers.

Esa. lvi. c

Mic. vij. 8

Of S. Mathew. fo. xxvj.

him: hearest thou what these saye? Iesus say-
 de vnto them yee: have ye never redde/ of the
 mouth of babes & suckelinge thou haste ordey-
 ned prayser/ and he leste the/ & wet out of y ci-
 te vnto Bethanie/ & had his abydyge there. &
 In the mornynge as he returned in to the
 cyte ageyne/ he hungred/ & spyed a fygge tre
 in the waye/ & came to it/ and founde nothin-
 ge ther on/ but leves only/ & sayd to it / never
 fruite growe on the hence forwarde. And and
 the fygge tree wyddered awaye. And when
 his disciples sawe that/ they marveled sayin-
 ge: Howe sone is the fygge tree wyddered
 awaye? Iesus answered/ and sayde vnto the:
 Verely I saye vnto you/ yf ye shall have faith
 and shall not dout/ ye shall not only do that
 which I have done to the fygge tree: but also
 yf ye shall saye vnto this moiltayne/ take thy
 silfe awaye/ and cast thy silfe into the see / it
 shalbe done. And whatsoever ye shall aye in
 prayer/ (if ye beleve) ye shall receave it.
 And when he was come in to the tēple/ &
 the chiefe prestes and the elders of the people
 came vnto him as he was teachinge/ & sayde:
 By what auctorite doest thou these thinge? &
 who gave the this power? Iesus answered/
 and sayde vnto them: I also will aye of you a
 certayne question/ which if ye aswoyle me/ I in
 lyke wyse wyll tell you by what auctorite I
 do these thinge. The baptyme of John: when
 ce was it frō heve or of men? Then they rea-
 soned amōge them selves sayinge: yf we shall
 saye frō heven/ he will saye vnto vs: why dyd
 ye not

psalm.
 liij. 8.
 Mar. xij. 8

fygge
 tree.

Mar. xij. c

Mar. xij. d
 Lu. xx. a

Baptyme
 of John
 whence.

The Gospell

ye not then beleve hym? But and if we shall
saye of men/then feare we the people. For all
men helde Iohn as a Prophet. And they an-
swered Iesus and sayde:we cannot tell. And
he lyke wyse sayd vnto them: nether tell I
you by what auctorite I do these thinges. &

Two son-
nes.

What saye ye to this? A certayne man
had two sonnes/& came to y^e elder & sayde: son
ne go & worke to daye in my vineyarde. He an-
swered & sayde: I will not: but afterwarde re-
pentid & went. Then came he to the second/&
sayde lyke wyse. And he answered and sayde:
I will syr: yet w^et not. Whether of the tway
ne dyd the will of the father? And they sayde
vnto hym: the fyrst. Iesus sayde vnto the: ve-
rily I saye vnto you/that the publicans & the
harlotes shall come into y^e kyngdome of God
before you. For Iohn came vnto you in the
waye of rightewesnes / and ye beleved hym
not. But the publicans and the harlotes bele-
ved him. And yet ye (though ye sawe it) we-
re not yet moved with repentaunce/ that ye
myght afterwarde have beleved hym. &

Publi-
cans.

Harlotes

Mat. xij.
a. Lu. xv
B. Esa. l.
a. hie. ij. d
Wynyar-
de that is
et oute
t. yer.

& Herken another similitude. Ther was a
certayne housholder/which planted a vineyar-
de/& hedged it rounde about/& made a wyndpres-
se in it/& bilt a tower/& let it out to husband-
men/& w^et in to a straunge countre. And when
the tyme of the frute dzerue neate/ he sent his
servaunte to the husbandmen/ to receave the
frute of it. And y^e husbandm^en caught his ser-
vaunte & bet one/kylled another / and stoned
another. Agayne he sent other servaunte/ moore
then

Of S. Mathew. Jo. xviii.

then the fyrst: & they served them lyke wyse.
But last of all/ he sent vnto the his awne son
ne sayinge: they will feare my sonne. But
when the husbandmen sawe the sonne / they
sayde amonge the selves: This is the heyre: co-
me/ let vs kyll him / & let vs take his inheri-
taunce to oure selves. And they caught him &
thrust him out of the vineyarde/& stowe him.
When the lord of the vyneyarde commeth
what will he do wth those husbandm^en? They
sayde vnto him: he will cruellye destroye tho-
se evyll persons / & wyll let out his vyneyarde
vnto other husbandmen/ which shall delyver
him the frute at tymes convenient.

Iesus sayde vnto the: dyd ye never redde in
the scripture? The stone which y^e bylders re-
fused/ y^e same is set in y^e principall parte of y^e
corner: this was the lordes doinge/& yt is mer-
velous in oure eyes. Therfore saye I vnto
you/ the kyngdome of God shall be take from
you/& shall be geve to the getyls / which shall
brynge forth the frutes of it. And whosoever
shall fall on this stone / he shall be broken/ but
on whosoever it shall fall vpon / it will gryn-
de him to powder. And when the chiefe p^reste
& pharise heard these similitudes/ they per-
ceaved y^e he spake of the. And they w^et about
to laye honde on him/ but they feared y^e peo-
ple/ because they tooke him as a Prophet. &

Psalm.
v. lii. d
Act. iiii. 8
i. pe. ij. a
Ro. ix. a.

Esai.
lv. diij. d

The xviii. Chapter.

And Iesus answered and spake vnto
them agayne/ in similitudes sayinge.
& The kyngdome of heve is lyke vnto

Luke
xviii. d.
Apocaly.
xix. 8.

a cer

The Gospell

Mariage a certayne kynge/which maryed his sonne/ & sent forth his servante/to call them that were bryd to the weddinge/ & they wolde not come. Agayne he sent forth other servaunte/sayinge: Tell them which are bydden: behold I have prepared my dynner/myne oven and my fattinges are kylled/and all thinges are redy/come vnto the mariage. But they made light of it/and went their wayes: one to his ferme place/ a nother about his marchaundise / the remnaunt toke his servantes and intreated them vngodly & slew them. When the kynge hearde that/ he was wroth/ and send forth his warryers and destroyed those murtherers/ and brent vp their cyte.

Then sayde he to his servautes: the weddinge was prepared. But they which were bydden/were not worthy. Go ye therfore out in to y^e hie wayes/ & as many as ye finde/byd them to the mariage. The servaunte went out in to the hie wayes/ & gathered to gedder as many as they coulde fynde/ both good & bad/ and y^e weddinge was furnysshed with geste.

Weddynge garment.

Then the kynge came in/ to viset the geste/ & spyed there a man which had not on a weddinge garment/and sayde vnto him: frende/ how fortunéd it that thou comest in hither & hast not on a weddynge garment? And he was without spechlesse. Then sayde the kynge to his ministers: take and bynde hym hand and fote/and caste hym into utter darcknes / there shall weeping & gnasshinge of teth. For many are called and fewe be chosen. R

Then

Of S. Mathew. Jo. v. p. 14.

* Then went the Pharises & toke counsell how they might tangle him in his worde. And they sent vnto him their disciples with Herodes servautes sayinge: Master/we knowe y^e thou art true/ & teachest the waye of god truly/nether carest for eny man / for thou consydrest not mennes estate. Tell vs therfore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? Jesus perceaved their wickednes/and sayde: Why tempte ye me ye hypocrites? Let me se y^e tribute money. And they toke hym * a peny. And he sayde vnto them: whose is this ymage and superscripcion? They sayde vnto him: Cesars. Then sayde he vnto them. Geve therfore to Cesar / that which is Cesars: & geve vnto god / that which is goddes. R When they heard that / they marvelled/and lefte hym & went there waye.

Tribute to Cesar
* A penie is ever taken for that the Iewes call a sicle, and is worth x. pence sterling.

The same daye the Saduces came to him (which saye that there is no resurreccion) & asked him sayinge: Master/ Moses bade/ yf a man dye havinge no chylde/ that the brother mary his wyfe/ & reyse vp seed vnto his brother. Ther were w^o vs seven brethren/ & the fyrste married & deccased w^o oute yffur/ & lefte his wyfe vnto his brother. Lyke wise the seconde and y^e thryd/ vnto the seveth. Laste of all the woman dyed also. Now in the resurreccion/ whose wyfe shall we be of the seven? For all had her. Jesus answered and sayde vnto the: ye are deceaved/ & vnderstonde not the scriptures/ nor yet the power of God. For in the resurreccion they nether mary nor are maryed:

Saduces

But are

The Gospell

Of S. Mathew. Fo. xxxviii.

Resurrec-
tion.

Ex. iij. 8

Mathe
xij. c. Lu
ke. xij. e

Du. 8j. a
These cō
maundē
ment.

Mathe
xij. d. Lu
ke. xv. d.
Davids
sonne.
Psalm.
cx. a.

But are as the angels of God in heaven.

As touchynge the resurrection of the dead: have ye not redde what is sayde vnto you of God/ which sayeth: I am Abrahams God/ & Ysaacks God/ & the God of Jacob? God is not the God of the deed: but of the lyvinge. And when the people hearde that/ they were astonyed at his doctrine.

* When the Pharises had hearde/ how y^e he had put the Saduces to silence./ they drewe to gedder/ & one of them which was a doctoure of lawe/ asked a question iēptinge hym a sayinge: Master which is y^e chiefe cōmaundment in the lawe? Jesus sayde vnto him: love the Lorde thy God wth all thine herte/ with all thy soule/ & with all thy mynde. This is the fyrst & the chiefe cōmaundement. And ther is another lyke vnto this. Love thyne neighbour as thy selfe. In these two cōmaundementes hang all the lawe and the Prophetes.

Whyl the Pharises were gaddered together/ Jesus asked the sayinge: what thinke ye of Christ? Whose sonne is he? They sayde vnto him: the sonne of David. He sayde vnto the: how then doeth David in spirite/ call him Lorde sayinge: The Lorde sayde to my Lorde/ syt on my right honde: tyll I make thyne enemies thy fore stole. If David call him Lorde: how is he then his sonne? And none coulde answer him ageyne one worde: nether durste eny from that daye forth/ aske him eny more questions. R

The. xxiii. Chapter.

They

Then spake Jesus to the people / & to his disciples sayinge. The Scribes & the Pharises sit in * Moses seate. All therefore what soever they byd you observe/ that observe and do: but after their workes do not: for they saye/ & do not. Ye & they bynde heavy burthens & grevous to be borne/ & ley the on mēnes shulders: but they them selves wth not leave at them with one of their fingers. All their workes they do/ for to be sene of mē. They let abroade their philateries/ and make large borders on there garmētes/ & love to sit uppermooste at feastes/ and to have the chiefe seates in the synagoges/ and gretinges in the marketes/ and to be called of men Rabi.

But ye shall not suffre youre selves to be called Rabi. for one is youre master/ that is to wth Christ/ & all ye are brethren. And call no man youre father vpon the erth/ for there is but one youre father/ & he is in heaven. Be not called masters/ for there is but one youre master/ and he is Christ. He that is greatest amonge you/ shall be youre servaunte. But whosoever exalteth him selfe/ shall be brought lowe. And he that humblyth him selfe/ shall be exalted. R

Woe be vnto you Scribes & Pharises/ hypocrites/ for ye shutte vp the kyngdome of heaven before men: ye youre selves goe not in/ nether suffre ye them that come to enter in.

Woe be vnto you Scribes & Pharises hypocrites: ye devoure widowes houses / & that vnder a coloure of praying longe prayers: es howe therefore ye shall receave greater damnacion. ses.

Am. Woe be

* Moses seate is Moses doctryne, as Christs seate is Christs doctrine. Heavie burthen. Lu. xj. g. Philateries. These seates. Bretynnes. Rabi.

Breates. Exalte.

The kyngdome is shut.

Widowes. es howe.

The Gospell

Wo be vnto you Scribes & Pharises ypocrites/which compasse see & longe / to bringe one in to youre belefe: & when he ys brought/ ye make him two folde more the chylde of hell/then ye youre selves are.

Temple. Wo be vnto you blynd guides/ which saye whosoever swaure by the tēple/it is no thinge: but whosoever swaure by the golde of the temple/he offendeth. Ye folles & blinde: whether is greater/ the golde/ or the tēple that sanctifieth y golde. And whosoever swaureth by the alter it is nothynge: but whosoever swaureth by y offeringe y lyeth on y altre/offendeth. Ye folles & blinde: whether is greater y offeringe/ or y altre which sanctifieth y offeringe? Whosoever therfore swaureth by y altre/swaureth by it/ & by all y there on is. And whosoever swaureth by the tēple/swaureth by it/ & by hym y dwelleth therein. And he that swaureth by heve/ swereth by the seate of God & by hym that sitteth ther on.

Mynt Wo be to you Scribes & Pharises ypocrites/ which tythe mynt annyse & comen/ & leave the wayghtyng mattres of y lawe vndone: iudgemēt/mercy/ & fayth. These ought ye to have done/ & not to have left the othre vndone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

Judge-ment and mercye. Wo be to you scribes & pharises ypocrites/ which make cleane y vtter syde of the cuppe/ & of the platter: but within they are full of brybery & excesse. Thou blinde Pharise/ cleanse fyrst/ the out syde of the cup and platter/ that the ynn-

Of S. Mathew. Fo. xxxv.

the ynneside of them maye be cleane also.

Wo be to you Scribe & Pharises ypocrite/ for ye are lyke vnto paynted tombes which apere beautyfull ourwarde: but are w in full of ded bones & of all fylthynes. So are ye/ for outwarde ye appere righteous vnto mē/ when within/ ye are full of ypocrisie and iniquite.

D Wo be vnto you Scribes & Pharises ypocrites: ye blyde the tombes of the prophetes/ & garnyshe the sepulchres of the righteous/ & saye: If we had bene in the dayes of oure fathers/ we wolde not have bene parteners with them in the bloud of the prophetes. So then ye be witnesses vnto youre selves / that ye are the chylde of them which killed the prophetes. Fulfill ye lyke wyse the measure of youre fathers. See serpentes and generacion of vipers/ how shuld ye scape y dāpnaciō of hell?

* Wherfore/ behold I sende vnto you/ prophete/ wyse men & scribes/ & of the ye shall kylle & crucifie: & of the ye shall scourge in youre synagoge & persecute from cyte to cyte/ that vpon you maye come all the righteous bloude that was shed vpon the erth/ fro the bloud of righteous Abel/ vnto y bloud of zacharias the sonne of Barachias/ whō ye slewe betwene the tēple & y altre. Verely I say vnto you/ all these thinges shall light vpon this generacion. Hierusalem / Hierusalem which kyllest prophetes/ & stonest the which are sent to the: how often wolde I have gathered thy chylde to gether/ as the henne gathereth her chikē vnder her winge/ but yewol-

paynted sepulchres.

Ye buylde the tombes.

ij. Paral. xviii. f. Innocēt bloude.

Lu. viii. g. iiii. & d. i. e.

de not;

The Gospell

de not: Beholde youre habitaciō shalbe lefte vnto you desolate. for I saye to you/ ye shall not se me hēce forth/ tyll that ye saye: Blessed is he that cometh in the name of y^e Lorde. R

The. xviij. Chapter.

Marke.
xiiij. a.
Destruc-
cion of
the tēple

And Jesus went out & departed fro the tēple: & his disciples came to hym/ for to shewe him the byldinge of the tēple. Jesus sayde vnto thē: se ye not all these thinges: Verely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

Luke.
xix. g.

And as he sat vpon the mount Oliuete/ his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe: & what signe shalbe of thy comynge/ & of the ende of the worlde? And Jesus answered / and sayde vnto them: take hede that no mā deceave you. for many shall come in my name sayinge: I am Christ/ and shall deceave many.

Eph. v. 6
colo. ij. d
Ante-
christ.

Ye shall heare of warres/ & of the fame of warre: but se y^e ye be not troubled. for all the se thinges must come to passe/ but the ende is not yet. for naciō shall ryse agaynste naciō/ & realme agaynste realme: & ther shalbe pestilence/ hunger and erth quakes in all quarters. All these are the beginninge of sorowes.

Jo. xv. c.
g. vj. a.

Then shall they put you to trouble/ & shall kyll you: & ye shalbe hated of all naciōs for my names sake. And then shall many be offended/ and shall betraye one another / and shall hate one the other. And many false prophetes shall aryse/ and shall deceave many. And because

False
prophete

Of S. Mathew. fo. xxxvi.

Because iniquite shall haue the vpper hande/ the love of many shall abate. But he that endureth to the ende/ the same shalbe safe. And this glad tidyngees of the kyngdome shall be preached in all the worlde/ for a witnes vnto all naciōs: and then shall the ende come.

B When ye therfore shall se y^e abhominaciō that betokeneth desolacion/ spoken of by Daniell the prophet/ stonde in y^e holy place: let him that redeth it/ vnderstonde it. Then let them which be in Iury/ flye into the mountaynes. And let him which is on y^e house toppe/ not come downe to fet eny thinge out of his house. Nether let him which is in y^e felde/ retorne backe to fetch his clothes. Wo be in those dayes to thē that are wth chylde/ & to thē y^e geve sucke. But praye y^e youre flight be not in y^e winter/ nether on y^e saboth daye. for then shalbe greate tribulaciō/ suche as was not fro the beginninge of the worlde to this tyme/ nether shalbe. Ye & except those dayes shuld be shortened/ there shuld no fleshe be saved: but for y^e chosens sake/ those dayes shalbe shortened. Electe.

Then yf eny mā shall saye vnto you: lo/ here is Christ/ or there is Christ: beleve it not. for there shall arise false christes/ & false prophete/ & shall do great myracles & wonders. In so moche yf it were possible/ y^e verie electe shuld be deceaved. Take hede/ I have tolde you before. Wherfore if they shall saye vnto you: beholde he is in y^e desert/ go not forth: beholde he is in y^e secret places / beleve not. for as y^e lightynge cometh out of y^e east &

Mar. xiiij.
Luke.
p. xiiij. c.

L. iij. Wynceth

The Gospell

Shyneth vnto the weest: so shall the comynge of the sonne of mā be. For wheresoever a deed karkas is/evē thytther will the egles resorte.

Mat. xiiij.
c. Lu. xvi.
c. Ezech.
xviij. b.
Esa. xliij.
Johe. iij. c.

Immediately after the tribulaciōs of those dayes/ shall the sunne be derkened: & y^e mōne shall not geve hit light/ & the starre shall fall from hevē/ & the powers of hevē shall move. And then shall appere the sygne of the sonne of man in hevē. And then shall all the kynnedes of the erth moorne/ & they shall se the sonne of man come in the cloudes of hevē with power & greate glorie. And he shall sende his anges with the greate voyce of a trōpe/ and they shall gader to gether his chosen/ from the fower wyndes/ and from the one ende of the worlde to the other.

fygge tree.
Mat. xiiij.
Luk. xviij.

Learn a similitude of the fygge tree: when his braunches are yet tender & his leves sprōge/ ye knowe that sommer is nye. So lyke wyse ye/ when ye see all these thynges/ be ye sure that it is nere/ even at the doores. Verely I saye vnto you/ that this generacion shall not passe tyll all these be fulfilled. Heven & erth shall perisse: but my wordes shall abyde. But of that daye and houre knowith no man/ no not y^e anges of hevē/ but my father only.

Benesis
vij. b.
Noe.

As the tyme of Noe was/ so lyke wyse shall the cominge of y^e sonne of man be. For as in y^e dayes before y^e floud: they dyd eate & drynke/ marry & were married/ evē vnto y^e dape that Noe entred in to the byppe/ & knewe of no thyng/ tyll the floude came & toke them all awaye. So shall also the comynge of the sonne

Of S. Mathew. Fo. xxxvij.

sonne of man be. Then two shall be in the felde/ the one shall be receaved/ & the other shall be refused/ two shall be gryndinge at y^e myll: y^e one shall be receaved/ & y^e other shall be refused.

Wake therfore/ because ye knowe not what houre your master wyll come. Of this be sure/ that yf the good man of the housse knewe what houre the thefe wolde come: he wolde surely watche/ and not suffre his housse to be brokē vppe. Therfore be ye also redy/ for in y^e houre ye thinke he wolde not: wyll the sonne of mā come. If there be any faithfull servaunt and wyse/ whom his master hath made ruler over his housholde to geve thē meate in season cōvenient: happy is that servaunt whom his master (when he cometh) shall finde so doinge. Verely I saye vnto you/ he shall make him ruler over all his goodes. But yf that evill servaunt shall saye in his herte/ my master wyll defer his comynge/ & beginne to smyte his felowes/ ye and to eate and to drinke with the dronke: that servaunte master wyll come in adaye when he loketh not for him/ & in an houre y^e he is not ware of/ & wyll devyde him/ and geve him his rewarde with ypocrites. There shall be wepinge & gnasshinge of teth.

The. xxxv. Chapter.

21 **T**hen y^e kyngdome of hevē shall be lykened vnto. v. virgins/ which toke their lampes/ & wēt to mete the brydgrome: fyve of them were folysshe/ & fyve were wyse. The folysshe toke their lampes/ but toke no oyle wth thē. But y^e wyse tooke oyle wth thē in their

Lu. xvij. g

Mat. xiiij. c.
Wake!
Luk. xviij. c.

faithful
servaunt.
Evell
servaunt.

Virgins.

The Gospell

in their vesselles w their lampes also. Whill
the bydgrome tarped/all slombzed & slepte.
And even at mydnyght/there was a crye ma-
de: beholde the bydgrome cometh / goo out
against him. Then all those virgins arose / &
prepared their lampes. And y folpsshe sayde
to y wyse: geve vs of youre oyle / for oure lame-
pes god out: but y wyse answered sayinge.
Not so / lest ther be not ynough for vs & youe
but goo rather to them y sell / & by for youre
selves. And whill they went to bye / y bydg-
rome came: & they y were redy / went in with
him to y weddinge / & the gate was shett vp:
After warde came also y other virgins sayin-
ge: master master / open to vs. But he answe-
red & sayde: verely I saye vnto you: I knowe
not you. Watche there fore: for ye knowe ne-
ther the daye nor yet the houre, when the son
ne of man shall come.

Watche

Luce
• xix. 8

Talente

* Lykwyse as a certeyne mā redy to take his
iorney to a straunge coultre / called his servail-
tes & delivered to them his goodde. And vnto
one he gave. v. talente / to another. ii. and to
another one: to every man after his abilitie
and streyght waye departed. Then he that
had receaved the fyve talentes / went and be-
stowed them / and wanne other fyve talente.
Lykwyse he that receaved. ii. gayned other. ii.
But he y receaved y one / went & digged a pit
in the erth & hyd his masters money. After a
longe season y lord of those servaunte came
& reckened with the. Then came he y had re-
ceaved fyve talente / & brought other fyve ta-
lentes

Of S. Mathew. fo. xlviii.

Centes sayinge: master / thou deliveredst vnto
me fyve talente: beholde I have gayned w the
fyve talente moo. The his master sayde vnto
him: well good servaunt & faithfull. Thou hast
bene faithfull in lytell / I will make the ruler
over moche: entre in into thy masters ioye.
Also he that receaved. ii. talente / came & say-
de: master / thou deliveredst vnto me. ii. talen-
tes: beholde / I have wone. ii. other talentes
with them. And his master sayde vnto him:
well good servaunt & faithfull. Thou hast be-
ne faithfull in lytell / I will make the ruler
over moche: go in into thy masters ioye. *

Then he which had receaved y one talent /
came / & sayde: master / I considered y thou wast
an harde man / which repest where thou so-
wedst not / & gadderest where thou strawdest
not / & was therfore asfayde / & went & hyd thy
talent in y erth: Beholde / thou hast thyn aw-
ne. His master answered and sayde vnto him:
thou evyll servaunt & slewthfull / thou knewest
y I repe where I sowed not / & gaddre where
I strawed not: thou oughtest therfore to have
had my money to y chailgers / & then at my co-
myngge shulde I have receaved myne awne
with vauntage. Take therfore the talent from
him / & geve it vnto him which hath. v. talente
for vnto every man that hath shall be given / unt.
and he shall have aboundance: and from him
that hath not / shall be taken awaye / even that
he hath. And cast y unprofitable servaunt
into utter dercknes: there shall be wepyng
and gnasshing of teeth.

* When

Couena-
unt.
Mar. iij.
c. Lu. xlv.
c. & xlv. d

The Gospell

The iudgement. **Shepe.** **Goates.** **Esaie.** **Ecclij. 8.** **Ezech.** **Ecclij. 8.** **Ecclesi.** **Dij. d.** **Loves naunt.** **Psal. vij. c.** **Lu. viij. f.**

When the sonne of mā cometh in his glorie / and all the holy angels wth him / then shall he syt vpon the seate of his glorie / and before him shall be saddred all nacions. And he shall seperate the one from another / as a shepheard deuideth the shepe from the gootes. And he shall set the shepe on his right honde / and the gootes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyldeyn of my father / inheret ye the kyngdō prepared for you from the beginninge of the worlde. For I was an hongred / and ye gave me meate. I thurst / and ye gave me drinke. I was herbourlesse / and ye lodged me. I was naked / and ye clothed me. I was sicke / and ye visited me. I was in prison / and ye came vnto me. Then shall y^e righteous answer him sayinge master / whē sawe we y^e an hongred / and feed the? or a thurst / and gave y^e drinke? when sawe we y^e herbourlesse / and lodged the? or naked / and clothed the? or when sawe we the sicke / or in prison / and came vnto the? And y^e kynge shall answer and saye vnto them: verely I saye vnto you: in as moche as ye have done it vnto one of y^e leest of these my brethzen / ye have done it to me.

Then shall the kynge saye vnto them that shall be on the lyfte hande: departe from me ye cursed / into everlastinge fire / which is prepared for the devyll and his angels. For I was an hongred / and ye gave me no meate. I thurst / and ye gave me no drinke. I was herbourlesse / and ye lodged me not. I was naked / and ye clothed me not. I was sicke and in prison /

Of S. Mathew.

Jo. xvij.

son / and ye visited me not.

Then shall they also answer him sayinge: master when sawe we the an hongred / or a thurst / or herbourlesse / or naked / or sicke / or in prison / and did not minstre vnto the? Then shall he answer the and saye: Verely I saye vnto you / in as moche as ye did it not to one naunt of y^e leest of these / ye did it not to me. And the se shall go into everlastinge payne: And the Jo. xvij. c. righteous into lyfe eternall. R

The. xviij. Chapter.

And it came to passe / when Iesus had finished all these sayinges / he sayd vnto his disciples: Ye knowe that after ii. dayes shall be easter / and the sonne of man shall be deliuered to be crucified.

Then assembled together the chiefe prestes and the scribes and the elders of the people to the palice of the hie preste / called Cayphas / and heelde a counsell / how they myght take Iesus by suttelte and kyll him. But they sayd / not on the holy daye / lest eny vproure aryse amonge the people.

When Iesus was in Bethany / in the house of Symon the leper / ther came vnto him a woman / which had an alabaster bove of precious oyntment / and powred it on his heed / as he sate at the bourde. When his disciples sawe that / they had indignacion sayinge: what neded this waste? This oyntment myght have bene well solde / and given to the poure. When Iesus understod that / he sayde vnto the: why trouble ye the woman? She hath wrought a good

The passion.
Mar. xiiij.
a. Luk. xviij. a.

Cayphas

Jo. xij. a.
Marc. xiiij. a.

He is annoyed.

good worke apou me. For ye shall have poure folcke alwayes with you: but me shall ye not have all wayes. And in y^e she casted this oyntment on my bodye/ she dyd it to burye me wth all. Verely I saye vnto you/ wheresoeuer this gospell shall be preached throughtout all the worlde/ there shall also this that she hath done/ be tolde for a memorialis of her.

He is fol
de.
Marci.
p.iii.8.
Lu. xxi.
a.

Then one of the twelve called Judas Isca
riot/ went vnto the chiefe prestes/ and sayde:
what will ye geve me/ and I will deliver him
vnto you? And they apoynted vnto him thir-
ty peces of sylver. And from that tyme he
sought oportunitie to betraye him.

Marci.
p.ii.8.
Lu. xxi.
a.

The fyrst daye of swete breed y^e disciples
cam to Iesus sayinge vnto him: where wylt
thou that we prepare for y^e to eate y^e pas. hall
lambe? And he sayde: Go into the cite/ vnto so-
che a man/ and saye to him: the master sayeth/
my tyme is at hande/ I will kepe myne ester
at thy housse with my disciples. And the di-
sciples did as Iesus had apoynted them/ and
made redy the esterlambe.

Mar. xliij.
Lu. xxi. 8
Jo. xii. 8

When the even was come/ he sate doune wth
the. vii. And as they dyd eate/ he sayde: Verely
I saye vnto you/ that one of you shall betraye
me. And they were excedinge sorowfull/ & be-
ganne every one of the to saye vnto him: is it
I master? He answered & sayde: he y^e deppeth
his honde wth me in y^e disshel/ the same shall be-
traye me. The sonne of ma goeth as it is writ-
ten of him: but wo be to y^e ma/ by whom y^e son-
ne of man shall be betrayed. It had bene good

psa. xl. c

for

for that man/ yf he had never bene borne.

Then Judas wich betrayed him/ answered
and sayde: is it I master? He sayde vnto him:
thou hast sayde. As they dyd eate/ Iesus toke
bread & gave thanks/ brake it/ & gave it to the
disciples/ & sayde: Take/ eate/ this is my body.
And he toke the cup/ and thanked/ and gave
it them / sayinge: drinke of it every one. for
this is my bloude of the new testament/ that
shall be shedde for many/ for the remission of
synnes. I saye vnto you: I will not drinke
hence forth of this frute of the vyne tre: / vn-
tyll that daye / when I shall drinke it new
with you in my fathers kyngdome.

The insti-
tucion of
the sacra-
ment.

i. cor. x. c
2. p. vii.

And when they had sayde grace/ they went
out into mounte olyvete. Then sayd Iesus
vnto them: all ye shall be offended by me this
night. for it is wrytten. I will smyte y^e shepe
herde/ & the shepe of y^e flocke shall be scattered
abroode. But after I am rysen ageyne/ I will
goe before you into Galile. Peter answered/
& sayde vnto him: though all men shulde be
offended by y^e/ yet wolde I never be offended.
Iesus sayde vnto him. Verely I saye vnto y^e/
that this same night before the cocke crowe
thou shalt denye me thryse. Peter sayde vnto
him: If I shulde dye with y^e/ yet wolde I not
denye y^e. Lyke wyse also sayde all y^e disciples.

Mar. xliij.
c. Luk.
p. vii. 8.

Jo. p. viij.
a. zach. a.
p. iij. c.

mar. xliij.
c. q. p. 8.

Mar. xliij.
c. Lu. xxi.
8. Joan.
p. iij. d.

Then went Iesus with them into a place
which is called Bethsemane/ and sayde vnto
the disciples/ syt ye here/ whyll I go & praye
ponder. And he toke with him Peter and the
two sonnes of zebede/ & began to wepe sorow-
full

Mar. xliij.
d. Luk.
p. xij. d.

The Gospell

full and to be in an agony: Then sayd Jesus vnto them: my soule is hevy even vnto the deeth. Tary ye here & watche w me. And he went a lytell aparte/and fell flat on his face/and prayed sayinge: My father/yf it be possible/let this cuppe passe from me:nevertheless/not as I wyll/but as thou wyll. And he came vnto the disciples/and founde them a slepe/and sayde to Peter: what/coulde ye not watche with me one houre: watche & praye/that ye fall not into temptacion. The spirite is willynge/but the flesshe is weake.

He went awaye once moare/& prayed/sayinge: My father/yf this cuppe can not passe away from me/but y I drinke of it/thy wyll be fulfilled. And he came/& founde the a slepe agayne. For their eyes were hevy. And he left them & went agayne and prayed y thrid tyme sayinge y same wordes. Then came he to his disciples & sayd vnto them: Slepe hence forth & take youre reest. Take hede the houre is at honde/& y sonne of man shal be betrayed into y hondes of synners. Kyse/let vs be goinge: beholde/he is at honde y shal betraye me. Whyl he yet spake: lo/Judas one of y vii. came & w him a greate multitude w swerdes & staves/sent from the chiefe prestes & elders of the people. And he that betrayed him/had geven the a token/sayinge: whosoever I kysse/y same is he/ley honde on him. And forth w all he came to Jesus/& sayde: Hayle master/and kyssed him. And Jesus sayde vnto him: frende/wherfore arte thou come? Then came they

He arme
th him
selfe aga
ynst the
passion.

Marc.
viii. c.
lu. xxi. c.
Johan.
p vii. a.

He is be
trayed.

Of S. Mathew.

Jo. vii.

they and layed hondes on Jesus & toke him.

And beholde/on: of them which were with Jesus/stretched oute his honde and drue his swerde/and stroke a servaunt of the hye preste/and smore of his eare. Then sayde Jesus vnto him: put vp thy swerde into his sheathe. For all that ley hond on y swerde/shal perisse with y swerde. Either thinkest thou that I cannot now praye to my father/& he shal geve me moo then. vii. legions of angels? But how then shuld the scriptures be fulfilled: for so must it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were vnto a thefe/ with swerdes & staves for to take me. I saie daylie teachinge in the temple amōge you and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. And they toke Jesus and leed him to Cayphas the hye preste/where the Scribes and the Elders where assembled. And Peter folowed him a farre of/ vnto the hye prestes place: and went in/and sate with the servantes/to se the ende.

The chiefe prestes and the elders / and all the counsell/sought false witness agensste Jesus/ for to put him to deeth/but founde none: in somoche that when many false witnesses cam/ yet founde they none. At the last came two false witnesses and sayd: This felowe sayde: I can distroye the temple of God/and bylde it agayne in. iii. dayes.

And

Ben. ix. a
apo. vii. c

Esai.
liiij. c.

thre. liij. d

Mar.

viii. f.

lu. xxi. f

Jo. vii. c

He is ta

ken.

Jo. ij. d.

The Gospell

And the chiefe preste arose / & sayde to him: answerest thou nothinge? How is it? & these beare witnes ageynst the? But Iesus helde his peace: And the chiefe preste answered / and sayd to him: I charge the in the name of the lyvinge God / that thou tell vs whether thou be Christ the sonne of God. Iesus sayd to him: thou haste sayd. Neverthelesse I saye vnto you / hereafter shall ye se the sonne of man syttinge on the right honde of power / and come in the clowddes of the skye.

Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we of eny moo witnesses? Behold now ye have hearde his blasphemy: what thinke ye? They answered and sayd: he is worthy to dye. Then spat they in his face / and boffeted him with fistes. And other smote him with the palme of their hondes on y face / sayinge: tell vs thou Christ / who is he that smote the?

Mar. viii.
Lu. xviij.
Jo. viii.
Peter denyeth.

Peter sate with out in the palice. And a damsell came to him sayinge: Thou also wast w Jesus of Galilee: but he denyed before the all sayinge: I woot not what thou sayst. When he was goone out into the poocher / a nother wenche sawe him / & sayde vnto them that were there: This felowe was also with Iesus of Nazareth. And agayne he denyed with an othe that he knew the man. And after a whyle came vnto him they y stode by / and sayde vnto Peter: suerly thou arte every one of the / for thy speache beweyeth y. Then beganne he to curse & to sweare / that he knewe not.

Of S. Mathew.

Jo. xlii.

we not the man. And immediatly the cocke krew. And Peter remembred the wordes of Iesu which sayde vnto him: before the cocke crowe / thou shalt deny me thryse: and went out at the doores and wepte bitterly.

The. xxvii. Chapter.

Uhen the mornynge was come / all y chiefe prestes & the elders of y people helde a counsaile ageynst Iesu / to put him to deeth / & brought him bounde & delivered him vnto Poncius Pilate the debite.

Then when Judas which betrayed him / sawe that he was condemned / he repented him sylfe / and brought ageyne the. xxx. plattes of sylver to y chiefe prestes & elders sayinge: I have synned betrayinge the innocent bloud. And they sayde: what is that to var? He thou to that. And he cast doune the sylver plattes in the temple and departed / and went and hounge him sylfe.

And the chiefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them in to the treasury / because it is the pryce of bloud. And they toke counsell / and bought with them a potters felde to bury strangers in. Wherfore that felde is called the felde of bloud / vntyll this daye. Then was fulfilled / that which was spoken by Jeremy the prophet sayinge: & they toke. xxx. sylver platte / the pryse of him that was valued / w hom they sought of the chyldren of Israel / and they gave them for the potters felde / as the Lorde appointed me.

f. ii. Iesus

The Gospell

Mar. v. 8.
a. Luk.
xxiii. a.

He hol-
deth his
peace.

Barra-
bas

Mar. v. 8.
b. Luk.
xxiii. b.
Jo. v. d. iij.
g. p. p. c.

Jesus stode before the debite: and the debi-
te ayed him sayinge: Arte thou the kynge of
y Jues? Jesus sayd vnto him: Thou sayest/
and when he was accused of y chese prestes &
elders he answered nothinge. Then sayd Pi-
late vnto him: hearest thou not how many
thinges they laye ageynste y? And he answe-
red him to never a worde: in somoche that the
debite marveyllled greatlie.

At that fecst/the debite was wonte to deli-
ver vnto y people a prersoner/whom they wol-
de desyer. He had then a notable prersoner/cal-
led Barrabas. And when they were gadered
together/Pilate sayde vnto the: whether wyll
ye that I geve losse vnto you/Barrabas oz Je-
sus which is called Christ? for he knewe
well/that for envie they had deliuered him.

When he was set doune to geve iudgemēt/
his wyfe sent to him sayinge: have thou no-
thinge to do with that iuste man. for I ha-
ve suffered many thinges this daye in adrea-
me about him.

But the chese prestes and the elders had
parswaded the people/that they shulde aye
Barrabas/a shulde destroye Jesus. Then the
debite answered and sayde vnto them: whe-
ther of the twayne wyll ye that I let loose
vnto you? And they sayde/ Barrabas. Pilate
sayde vnto them: what shall I do then with
Jesus which is called Christ? They all say-
de to him: let him be crucified. Then sayde
the debite: what evyll hath he doner? And they
cryed the more sayinge: let him be crucified.

When

Of S. Mathew.

Jo. xlii.

When Pilate sawe that he prevayled no-
thinge/but that moare busines was made/he
toke water and wasshed his hondes before y
people sayinge: I am innocent of the bloud of
this iuste person/a that ye shall se. Then an-
swered all the people and sayde: his bloud be
on vs/and on oure chyl dren. Then let he Bar-
rabas loose vnto them / and scourged Jesus
and delivered him to be crucified.

Then the soudeours of the debite toke Je-
sus vnto the comen hall / and gaddered vnto
him all the company. And they stripped him
and put on him a purpyll roobe/and platted a
croune of thornes and put vpon his heed/a
rede in his ryght honde: and bowed their kne-
es before him/and mocked him/ saying: Hayle
kinge of the Jewes: & spitted vpon him/a to-
ke the rede and smoot him on the heed.

And when they had mocked him/they toke
the robe of him ageyne/and put his awne rey-
mēt on him/a leed him awaye to crucify him.
And as they came out/they founde a man of
Cyren/named Simon: him they compelled to
beare his crosse. And whē they cam vnto y pla-
ce/called Golgotha (that is to saye/a place of keth vene-
deed mens sculles) they gave him veneger ger & gal
to drinke mengled with gall. And when he
had tasted therof/he wolde not drinke.

When they had crucified him/they parted
his garmentes/and did cast lottes: to fulfyll
that was spoken by the prophet. They deuy-
ded my garmēt amonge them: & apon my ve-
sture did cast loottes. And they sate and wat-

ff. iij. ched

* Misjud-
ge cofel-
seth him
an inno-
cent.

He is
scourged

Mar. v. 8.
b. Jo. xlii.
a. He is cro-
wned.

Mar. v. 8.
b. Luk.
xxiii. d.
He drin-
ge & gal
to drinke
Jo. xlii.

He is cru-
cified.

The Gospell

ched him there. And they set vp over his heed the cause of his deeth written. This is Jesus the kynge of the Jewes. And ther were two theves crucified with him/one on y right hande/and a nother on the lyfte.

He is ray-
led on.

They that passed by/revyled him waggynge ther heeddes and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes/save thy sylfe. If thou be y sonne of God/come doune from the crosse. Lykwyse also the hye prestes mockinge him with the scribes and elders sayde: He saved other/him sylfe he can not save. If he be y kynge of Israel: let him now come doune from the crosse/and we will beleve him. He trusted in God/let him deliver him now/yf he will have him: for he sayde/I am the sonne of God. That same also the theves which were crucified with him/cast in his tethe.

Psalm.
xxj. a

From the sixte houre was there dercknes over all the londe vnto the nyntth houre. And about y nyntth houre Jesus cryed with a lowde voyce/sayinge: Eli Eli lama asbathani. That is to saye/my God/my God/why hast thou forsaken me? Some of them that stode there/when they herde that/sayde: This man calleth for Helias. And streyght waye one of them ranne & toke a sponge and filled it full of vnegre/and put it on a rede/and gave him to drinke. Other sayde/let be: let vs se why. ther Helias will come and deliver him. Jesus cryed agayne with a lowde voyce & yelded up the goost.

He ge-
veth up
y goost.

And he

Of S. Mathew.

Jo. xliiii.

And beholde the vayle of the temple dyd rent in twayne from y toppe to the bottome/ & the erth dyd quake/and the stones dyd rent/ and graves dyd open: & the bodics of many saintes which slept/arose and came out of y graves after his resurreccion/and came into the holy cite/and appered vnto many.

The vay-
le renteth
Deed bo-
dies ary-
se.

When the Centurion and they that were with him watchinge Jesus/sawe y erth quake and those thinges which hapened/they feared greatly sayinge. Of a surete this was the sonne of God.

And many women were there/beholdinge him a farre of/which folowed Jesus fro Galile/ministringe vnto him. Amonge which was Mary Magdalen/ & Mary the mother of James & Ioses/ & y mother of zebedes chyldren.

When the even was come/there came a ryche man of Aramathia named Ioseph/which d. Luk. same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. And Ioseph toke the body/and wrapped it in a clene lynnyn clooth/and put it in his newe tombe/which he had hewen out/even in the ryed. roke/and rolled a grate stone to the doze of y sepulcre/and departed. And there was Mary Magdalene & the other Mary sittynge over agaynste the sepulcre.

Mar. p. 8.
d. Luk.
xxiii. 5.
Johan.
xviii. 5.

He is bu-

The nexte daye that foloweth good frydaye/the hye prestes & pharises got them selves to Pilate and sayde: Syr/we remember/ y this deceaver sayde whyll he was yet alive

ff. iiii. After

The Gospell

After thre dayes I will aryse agayne. Commaunde therfore that the sepulcre be made sure vntyll y thyrde daye/lest paraventure his disciples come/and steale him awaye/a save attached vnto the people/he is rysen from deeth/a the for rysin- laste erroure be worste then the fyrst. Pilate ge againe sayde vnto them. Take watche men: Go/and make it as sure as ye can. And they went and made the sepulcre sure with watche men/and sealed the stone. ✠

The. xxviii. Chapter. ✠

Mar. xxi.
6. Jo. xxi.
c.**T**he Sabbath daye at even which dawns neth the morowe after the Sabbath/ Mary Magdalene and the other Mary came to se the sepulcre.

And beholde ther was a grate erth quake. for the angell of y lord descended from heven: and came and rowlled backe the stone from the doore/and sate upon it. His countenaunce was lyke lychtynge/and his raimēt whyte as snowe. And for feare of him the keepers were astunnep/and he came as dreed men.

The angell answered/and sayde to the women/ feare ye not. I knowe y ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/and se the place where the lord was put: and goo quickly and tell his disciples y he is rysen from deeth. And beholde/ he will go before you into Galile/there ye shall se him. So I have tolde you. ✠

✠ And they departed quickly from the sepulcre with feare and grate Joye: and did runne to bringe his disciples worde. And as they went

Of S. Mathew. Fo. xlii.

went to tell his disciples: beholde/ Jesus met them sayinge: All hayle. And they came and held him by the fete/ and worshipped him. The sayde Jesus vnto them: be not afrayde. Go/ and tell my brethren/ that they goo in to Galile/ and there shall they se me.

¶ When they were gone: beholde/ some of the keepers came in to the cyte/ and shewed vnto the hie prestes/ all the thinges that were hapened. And they gaddered them to gedder with the elders/ and toke counsell/ and gave large money vnto the souldiers sayinge: Saye that his disciples came by nyght/ and stole him awaye whill ye slept. And if this come to the rulers eares/ we wyll please him/ and save you harmeles. And they toke the money/ and dyd as they were taught. And this sayinge is noysed amonge the Jewes vnto this daye. ✠

¶ Then the. xii. disciples went awaye into Galile/ in to a mountayne where Jesus had appoynted them. And when they sawe hym/ they worshipped him. But some of them doubted. And Jesus came and spake vnto them sayinge: All power ys geve vnto me in heve/ and in erth. Go therfore and teache all nacions/ baptysinge them in the name of the father/ and of the sonne/ and the holy goost: Teachinge them to observe all thynges/ what soever I commaunded you. And lo I am with you alwaye/ even vntyll the ende of the worlde. ✠

Here endeth the Gospell
of S. Mathew.

ff. v.

The Gospell of S. Marke.

The fyrste Chapter.

Mat. iij.
a. Lu. iij. a

Mal. iij. a

Esa. xl. a
John. j. c.



The beginnyng of the Gospell of Iesu Christ the sonne of God/as yt is wyrtten in the Prophetes: beholde I sende my messenger before thy face/which shall prepare thy way before y. The voyce of a cryer in the wil-

dernes: prepare ye the waye of the Lorde/make his pathes streygth.

John ba-
ptised.
Mat. iij. a

John dyd baptise in the wylernes / & pre- che the baptyme of repentance/ for the remis- sion of synnes. And all the londe of Iurie & they of Ierusalem/went out vnto him/ & were all baptised of him in the ryver Jordan/ con- fessinge their synnes.

Mat. iij. c
Luk. iij. c
John. j. d.

John was clothed with cammysles heer/ & with a gedyll of a skyn a bout hys loynes. And he dyd eate locustes & wylde hony / and preached sayinge: a stronger then I cometh after me/whose shoe latcher I am not wor- thy to stoupe doune and vnlose. I have bapti- sed you with water: but he shall baptise you with the holy goost. R

Jesus is
baptised.
Mat. iij. d
Luk. iij. d

And yt came to passe in those dayes / that Jesus cam from Nazareth/ a cyte of Galile: & was baptised of John in Jordan. And assone as he was come out of the water / John sa- we heauen open/ and the holy goost descen- dinge vpon him/ lyke a dove. And ther came a voyce

Of S. Marke. Fo. vlti.

a voyce from heauen: Thou arte my dere sonne in whom I delyte.

And immediatly the sprete drave him into Mat. iij. wildernes: and he was there in the wildernes a. Luk. 8 & l' dayes/ and was tempted of Satan/ & was Jesus fa- with wilde beestes. And the aungels mini- sterh. stred vnto him.

After John was taken/ Jesus came in to Mathew Galile/ preachinge the gospell of the kyngdo iii. 8. Lu me of God/ and sayinge: the tyme is come/ & he. iij. c. the kyngdome of God is at honde/ repent and Jo. iij. f. beleve the gospell.

As he walked by the see of Galile/ he sawe Mar. iij. Simon & Andrew his brother/ castinge net: c. Lu. 8. a in to y see/ for they were fysshers. And Jesus Simon sayde vnto them: folowe me/ and I will make Andrew. you fysshers of men. And straght waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytell further thence/ he sawe James the sonne of zebede/ & James John his brother/ even as they were in the John. Myppe mendinge their nettes. And anon he called them. And they leest their father zebe- de in the Myppe with his hyred seruautes/ and went their waye after him.

And they entred in to Capernaum: a streight Mat. viij. waye on y Saboth dayes/ he entred in to y sy d. Luke nagoge & taught. And they merveled at his iij. c learninge. For he taught them as one that had power with him/ & not as the Scribes.

And there was in their synagoge a ma ve- ped w an vnclene spirite/ y cried sayinge: let be: what have we to do with the thou Jesus of Na.

The Gospell

The vn-
cleane
sprite is
cast oute.

of Nazareth? Arte thou come to destroye vs?
I knowe the what thou arte/ enē that holy of
god. And Iesus rebuked him sayinge: hoolde
thy peace & come out of him. And y vnclene
spirite tare him/ & cryed with a loude voyce/ &
came out of him. And they were all amased/
in so moche that they demaunded one of ano-
ther amōge them selues saying: what thinge
is this? what newe doctryne is this? For he
cōmaundeth the foule spirites with power/ &
they obeye him. And immediatly his fame
spreed abroade througoute all the region
borderinge on Galile.

Mat. viij.
6. Luke
iij. f.
Simons
mother
lawe.

And forth with/ assone as they were come
out of the synagoge/ they entred in to y housse
of Symon and Andrew/ with James & Ihon.
And Symons mother in lawe lay sicke of a
fever. And anone they tolde him of her. And
he came and toke her by the honde and lifte
her vp: and the fever forsoke hir by and by: &
he ministred vnto them.

And at even when the sunne was downe/
they brought to him all that were diseased/
& them that were possessed with devyls. And
all the cite gaddred to gedder at the doze/ & he
healed many y were sicke of diuers deseases.
And he cast out many devyls/ and suffred not
y devyls to speake/ because they knewe him.

And in the morninge very erly/ Iesus aro-
se and went out in to a solitary place/ & there
prayed. And Simon and they that were with
him folowed after him. And when they had
founde him/ they sayde vnto him: all men see-

ke for

Of S. Marke. Fo. xlviij.

ke for the. And he sayd vnto them: let vs go
in to the next tounes/ that I maye preache
there also: for truly I cam out for that purpo-
se. And he preached in their synagoge/ throu-
ghout all Galile/ and cast the devyls out.

And there came a leper to him/ beseechinge
him/ & kneled doune vnto him/ & sayde to him:
yf thou wilt/ thou canest make me clene. And
Iesus had cōpassion on him/ & putforth his
honde/ touch ed him/ & sayde to him: I will be
thou clene. And assone as he had spokē/ imme-
diatly y leprosy departed frō him/ & was clen-
sed. And he charged him/ & sent him awaye
forthwith & sayd vnto him: Se thou saye no
thinge to any man: but get the hence & shewe
thy silfe to y preste/ & offer for thy clensinge/
those thinge which Moses cōmaunded/ for a
testimoniāll vnto them. But he (assone as he
was departed) beganne to tell many thinge/ &
to publyshe the dede: in so moche that Iesus
coude no more opely entre in to the cite / but
was with out in desert places. And they came
to him frō every quarter. **The. ii. Chapt.**

A leper.
Mat. viij.
a: Lu. 9. 6

After a feawe dayes/ he entred into Ca-
pernaum agayne/ & it was noysed that
he was in a housse. And anone many
gadered to geder/ in so moche that now there
was no rōume to receave them: no/ not so mo-
che as a bout the doze. And he preached the
worde vnto them. And there came vnto him
that brought one sicke of the palsie/ borne of falseye.
fower men. And because they coude not co-
me nye vnto him for preace / they vncouered y
rose of

Mat. ix. a
Luke. 9. 6

rose of the housse where he was. And when they had broken it open they let downe y^e beed where in y^e sicke of the palsie laye. When Jesus sawe their fayth he sayde to the sicke of the palsie/sonne thy synnes are forgiven the.

And ther were certayne of y^e scribe sittinge there/a reasoninge in their herte: how doeth this felowe so blasphemere? Who can forgive synnes/But God only? And immediatly when Jesus perceaved in his sprete/y^e they so reasoned in th^e selves/he sayde vnto them:why thynke ye soche thinge in youre herte? Whether is it easer to saye to y^e sicke of y^e palsie/ thy synnes are forgiven the: or to saye/ aryse take vp thy beed/and walke? That ye maye knowe y^e the sonne of man hath power in erth to * forgive synnes/he spake vnto y^e sicke of the palsie: I saye vnto y^e/ aryse & take vp thy beed/ & get y^e hense in to thyne awne housse. And by and by he arose/toke vp the beed/ and went forth before them all: in so moche that they were all amased/and glorified God sayinge: we never sawe it on this fashyon.

And he went agayne vnto the see/ and all the people resorted vnto him/ & he taught th^e. And as Jesus passed by/ he sawe Levy y^e sonne of Alphrey syt at the receyte of custome/ & sayde vnto him: folowe me. And he arose & followed him. And it came to passe/as Jesus sat at meate in his housse / many publicans & synners sate at meate also with Jesus & his disciples. For there were many that followed him. And when the Scribes & Pharises sawe him

* The visible miracle was a signe of the invisible power

Mat. ix. a
Luk. v. f.

Levy.

we him cate with publicans and synners/ they publicans sayde vnto his disciples: how is it/ that he cate & synners teth & drynketh with publicans and synners? cate with When Jesus hearde y^e/ he sayde vnto them. Christ. The whole have no nede of the phisician/ but the sicke. I came not to call the rightwysse/ but the synners to repentance.

And the disciples of John & the Pharises i. Timothee dyd fast: & therefore came & sayde vnto him. i. c. Mat. ix. b. and Luk. v. f. Why do y^e disciples of John & of the Pharises fast/ & thy disciples fast not. And Jesus sayde vnto them: can the chylde of a weddinge fast/ while the brydgrome is wth them. As longe as they have the brydgrome with them/ they cannot faste. But the dayes will come when the brydgrome shalbe taken from them/ & then shall they faste in those dayes.

Also no man soweth a pece of newe cloth vnto an olde garment/ for then taketh he awaye y^e newe pece fro the olde/ & so is the rent worse. New & olde agree not.

In lyke wyse/ no man poureth newe wyne in to olde vessels: for yf he do/ the newe wyne breaketh the vessels/ and the wyne runneth out/ and the vessels are marred. But new wyne must be poured in to new vessels.

And it chaunced that he w^{et} thorow/ y^e cornfeldes on the Saboth daye: and his disciples as they went on their waye/ beganne to plucke the eares of corne. And the Pharises sayde vnto him: behold/ why do they on the Saboth dayes y^e which is not lawfull? And he sayde to them: have ye never rede what David dyd/ when he had nede/ & was anghered/ bothe

Mat. xij. a. Luke vij. a. They pluck the eares on the Saboth daye

The Gospell

i. Regum bothe he & they that were with him: How he
vi. 8 went into the housse of God in the dayes of
The Sa Abiathar y^e preste/ & dyd eate & halowed to
both was ves/ which is not lausfull to eate/ but for y^e pre
made for stes only: & gave also to the which were with
man. him: And he sayde to them: the Saboth daye
Christ is was made for man/ and not man for the Sa
lorde o both daye. Wherfore the sonne of man is Lorde o
ver the de evē of the Saboth daye. **¶ The. iii. Cha. ***
Saboth.

**Whether
red hāde.**

And he entred agayne into y^e synagoge/ &
there was a man there which had a
widdred honde. And they watched him
to se/ whether he wolde heale him on the Sa
both daye/ y^e they might accuse him. And he
sayde vnto y^e man which had y^e widdred hon
de: arise & stonde in y^e middes. And he sayd to
them: whether is it lausfull to do a good dede
on y^e Saboth dayes/ or an evyll: to save life or
kyll: But they helde their peace. And he lo
ked round aboute on them angerly / mourny
ge on the blindness of their hertes / and say
de to the man: stretch forth thyne honde. And
he stretched it oute. And his honde was re
stored/ even as whole as the other. **¶**

And y^e Pharises departed/ & streyght waye
gaddred a counsell with the that belonged to
Herode agaynst him/ y^e they might destroye
him. And Jesus auoyded wth his disciples to
y^e sea. And a greete multitude folowed him
frō Galile & frō Jurie / & frō Hierusalem / &
frō Idumea / & frō beyonde Jordane: & they
dwelled about Tyre & Sidon / a greete mul
titude: which whē they had herde what thin
ges he

Of S. Marke.

Jo. xliij.

Beges he dyd/ came vnto him.
And he commaunded his disciples/ y^e a Wipe
pe shuld wayte on him/ because of the people/
lest they shuld througe him. For he had hea
led many/ in somoche that they pleased apou
him/ for to touche him / as many as had pla
ges. And when the vnclene sprite sawe him/
they fell doune before him / & cryed sayinge:
thou arte the sonne of God. And he strayghtly
charged them that they shuld not vtter him.

And he wēt vp into a mountayne/ & called **Mat. x. 1**
vnto him whom he wolde/ & they came vnto **Lu. xj. 8**
him. And he ordeyned y^e vii. that they shuld
be wth him/ & that he myght sende the to prea
che: and that they might have power to heale **The apo**
syknesses/ & to cast out devyls. And he gave **stles are**
vnto Simon/ to name Peter. And he called Ja
mes the sonne of zebede & John James bro
ther/ & gave them Bonarges to name/ which
is to saye the sonnes of thounder. And An
drew/ & Philip/ & Bartlemew/ & Matheew/ &
Thomas/ & James the sonne of Alphrey/ and
Taddeus/ & Symon of Cana/ & Judas Isca
riot/ which same also betrayed him.

And they came vnto housse/ & the people **Mat. ix. 33**
assembled togedder agayne / so greatly that **and. xij. 8**
they had not leesar so moche as to eate breed. **Lu. xj. 8**
And when they that longed vnto him hearde
of it/ they went out to holde him. For they
thought he had bene beside him selfe. And y^e
Scribes which came frō Jerusalem/ sayde: he
hath Belzebub/ & by y^e power of the chefe de
vyl/ casteth out devyls. And he called them sub.
Wnto

The Gospell

unto him / & sayde vnto them in similitudes.

How can Satan drive out Satan: for yf a realme be devided agaynste it silfe / that realme cannot endure. Or yf a housse be devided agaynste it silfe / that housse cannot continue: So yf Satan make insurreccion agaynste him silfe and be devided / he cannot continue / but is at an ende. No man can entre into a stronge mans housse / & take awaye hys gooddes / excepte he fyrst bynde that stronge man / and then spoyle hys housse.

Mat. viij. a. lu. xij. b. **The syn- of the ho- ly goost.** Verely I saye vnto you / all synnes shalbe forgiven vnto mens chyldren & blasphemie wherewith they blaspheme. But he that blasphemeth y^e holy goost / shall never have forgiveness: but is in daunger of eternall dāpnacion: because they sayde / he had an vnclene sprete.

Mathe. viij. d. lu. ke. viij. c. Then came his mother & his brethren / & stood with out / & sent vnto him and called him. And the people sate aboute hym / & sayde vnto him: beholde thy mother & thy brethren seeke for the with out. And he answered them sayinge: who is my mother and my brethren? And he loked rounde about on his disciples which sate in compasse about hym / & sayde: beholde my mother & my brethren. For who soever doeth y^e will of God / he is my brother my systre and mother.

His mother se- keth him

Mathe. viij. a. lu. ke. viij. a.

The. iiii. Chapter. **A**nd he began agayne to teache by the see syde. And there gadered to gedder vnto him moche people / so greatly y^e he entred into a ship / and sate in the see / & all the peo-

Of S. Marke.

ffo l.

The people was by the see side on the Mooze. Sower. And he taught them many thynges in similitudes / and sayde vnto them in his doctrine: Herken to. Beholde / There wet out a sower to sowe. And it fortunied as he sowed / that some fell by the waye syde / and the fowles of the ayre came and devoured it vp. Some fell on stony grounde / where it had not moche erth: and by and by sprange vp / because it had not depth of erth: but assone as the sunne was vp it caught heet / and because it had not rotyng / wyddered awaye.

And some fell amonge the thornes / and the thornes grewe vp and choked it / so that it gave no frute. And some fell vpon good grounde and dyd yelde frute that sprang and grewe / and brought forth: some thirty folde / some sixtie folde and some an hundred folde. And he sayde vnto them: he that hath eares to heare / let him heare. R

B And when he was alone / they y^e were aboute him with y^e viij. ayed him of y^e similitude. The sower. And he sayde vnto the. To you it is geve to knowe the mystery of the kyngdome of God. But vnto them that are w^out / shall all thin- ges be done in similitudes: y^e when they see / they shall see / & not discern: & when they heare / they shall heare / & not vnderstande: lest at any tyme they shulde tourne / & their synnes shuld be forgiven the. And he sayde vnto the: Perceave ye not this similitude: how then shulde ye vnderstande all other similitudes? The sower soweth y^e worde. And they that

Esa. lvi. c
Mat. viij. b. lu. viij. b. Jo. viij. f. Actu. xviij. f. Roman. xj. b

G. ii. are by

The Gospell

are by the wayes syde/where the worde is sowne/are they to whom as sone as they have herde it/Sathan cometh immediatly/ & takith awaye the worde that was sowne in their hertes. And likewise they that are sowne on the stonye grounde/are they: which when they have harde the worde/atonce receave it wth gladnes/yet have no rotes in them selves / & so endure but a tyme: & anone as trouble & persecucion aryseth for y^e wordes sake/ they fall immediatly. And they that are sowne amonge the thornes/are soche as heare y^e worde: and y^e care of this worlde & y^e disseytfulnes of ryches & the lustes of other thinge/entre in & chooke y^e worde/ & it is made vnfrutfull. And those that weare sowne in good grounde/ are they that heare the worde and receave it/ and bringe forth frute/some thirty folde / some sixty folde/some an hundred folde.

Mat. 8.8
Lu. 8.11. c
and. 11. e.
Mat. 13. c.
Lu. 8.11. c
Landell.

And he sayde vnto them: is y^e candle light-
ted/to be put vnder a bushell/ or vnder y^e ta-
ble/ & not rather to be put on a candlestick: for
there is nothinge so prevy/that shall not be
opened: nether so secreet / but that it shall co-
me abroad. If eny man have eares to heare/
let him heare. And he sayde vnto them: take
hede what ye heare. With what measure ye
mete/with the same shall it be measured vnto
you agayne. And vnto you that heare shall
more be geve. * For vnto him y^e hath/ shall it
be geven: and from him that hath not/ shall be
taken awaye/ even that he hath.

Measure
* A coue-
naunt to
them that
loue the
worde of
God to
wyne os

And he sayde: so is the kyngdome of God/
even

Of S. Marke.

Jo. 11.

even as yf a man shuld sowe seede in y^e ground ther with
de/ & shuld slepe & ryse vp night & daye: and worde ad
the seede shuld sprynge & growe vp/ he not wa dede: and
re. For y^e erth bringeth forth the frute of her sil another
fe: fyrst the blade / then the eares / after that to them
full corne in the eares. And as sone as the fru that loue
te is brought forth/ and he throusteth in y^e it shalbe
sykell/ because the heruest is come. their des-
truction.

And he sayde: where vnto shall we lyke the
kyngdome of God: or with what cōpareson
shall we cōpare it? It is lyke a grayne of mu-
stardseed/ which when it is sowne in the erth/ Mustard
is the leest of all seedes that be in the erth: Mathe.
But after that it is sowne/ it groweth vp/ and viij. c. Lu-
is greatest of all yerbes: & bereth greate brau- ke. viij. d
ches/ so that y^e fowles of the ayre maye dwell
vnder the shadowe of it.

And with many soche similitude he prea-
ched the worde vnto the/ after as they myght
heare it. And with out similitude spake he no
thinge vnto them. But when they were a par-
te/ he expounded all thinges to his disciples.
And the same daye when even was come/ he
sayde vnto them: let vs passe over vnto the
other syde. And they lefte the people / & toke
him even as he was in the ship. And ther we
re also with him other shippes.

And ther arose a great storme of wynde/ & Jesus sle
dashed y^e waves into the ship/ so that it was pethin y^e
full. And he was in the sterne a slepe on a pe- ship.
lowe. And they awoke him/ & sayde to him:
Master/ carest thou not y^e we perisshen? And
he rose vp/ & rebuked the wynde/ & sayde vnto
E. iij. the

Mathe.
viiij. d. Lu-
ke. viij. d.

The Gospell

the see: peace & be still. And the winde alayed / and ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? And they feared exceedingly / & sayde one to another: what fellowe is this? for booth winde & see obey him.

The .v. Chapter.

Gadere-
nites.
Mathe.
liij.d. Lu-
ke. viij.d.

And they cam over to the other syde of y^e see in to the countre of y^e Gadarenites. And when he was come out of y^e Shippe / there met him out of the graves a man possessyd of an unclane sprete / which had his abydinge amonge the graves. And no man coulde bynde him: no not with cheynes / because that when he was often bounde wth fetters & cheynes / he plucked y^e chaynes asundze / & brake the fetters in peace. Neither coulde eny man tame him. And alwayes bothe nyght & daye / he cryed in y^e moūtaynes & in y^e graves / & bet him silfe wth stones. When he had spied Iesus a farre of / he rane & worshipped him / & cryed wth a lowde voyce & sayde: what have I to do wth the Iesus y^e sonne of the moost hvest God? I requyre y^e in the name of God y^e thou tormēt me not. for he had sayd vnto hym: come out of the man, thou fowle sprete. And he ayed him: what is thy name? And he answered sayinge: my name is Legion / for we are many. And he prayd him instantly / that he wolde not sende the awaye out of the countre.

Legion.

And ther was there nye vnto y^e moūtayns a greate heerde of swyne feedinge / & all the devyls besought him sayinge: sende vs into the heerde

Of S. Marke.

fo. lii.

heerde of swyne / y^e we maye enter in to them. Swyne
And anone Iesus gave them leave. And the unclane sprete wēt out & entred in to y^e swyne. And the heerde starteled / & ran hedling in to the see. They were a bout. ii. M. swyne / & they were dzowned in the see. And the swyne heerde fled / & tolde it in y^e cyte / & in the countre. And they came out for to se what had hapened: & came to Iesus / & sawe hym that was vexed wth the fende & had the legio / sūt / booth clothed & in his right mynde / and were afrayed. And they that sawe it tolde them / how it had happened vnto him that was possessed wth the devyll: & also of the swyne. And they began to praye him / that he wolde departe frō their coostes. And when he was come in to the Shippe / he that had y^e devyll / prayed him that he myght be wth him. Howbeit Iesus wolde not suffre him / but sayde vnto him: goo home in to thyne awne housse and to thy frendes / & shewe the what great thinge y^e Lord hath done vnto the / & how he had cōpassion on the. And he departed / & began to publish he in y^e ten cyties / what greate thinge Iesus had done vnto him / & all mē dyd mervyle.

And when Iesus was come over agayne by Shippe vnto the other syde / moche people gadered vnto him / & he was nye vnto the see. And beholde / ther came one of the rulers of y^e Synagoge / whose name was Jairus: & when he sawe him / he fell doune at his fete / & besought hym greatly sayinge: my doughter lyith at poynt of deeth / I wolde thou woldest come

Mat. ix. c
Lu. viij. f
The Ru-
lers dau-
ghter.

G. iiii. and

The Gospell

Bloudye
issue.

and laye thy honde on her / that she myght be
safe and live. And he wēt with him / a moche
people folowed him / and thronged him.

And ther was a certen woman / which was
diseased of an yssue of bloude. vii. yeres & had
suffred many thinge of many phisicians / and
had spent all y she had / & felte none amendmēt
at all / but weyed worssse & worssse. When she
had herde of Iesus: she came into the preace
behynde him / & touched his garnēt. For she
thought: yf I maye but touche his clothes /
I shall be whole. And streyght waye her fou-
tayne of bloude was dzyed vp / and she felt in
her body / that she was healed of the plage.

And Iesus immediatly felt in him silfe / y
vertue that wēt out of him / and touned him
roude aboute in the preace / & sayde: who tou-
ched my clothes? And his disciples sayde vn-
to him: seist thou y people thrust the / and yet
apest / who dyd touche me? And he looked roude
about / for to se her that had done that thin-
ge. The woman feared and trembled (for she
knew what was done with in her) & she came
& fell doune befoze him / & tolde him y truth
of every thinge. And he sayde to her: Dought-
er / thy fayth hath made the whoale: goo in
peace / and be whole of thy plage.

Whyll he yet spake / ther came fro the ru-
ler of y synagoges housse / certayne which say-
de: thy daughter is deed: why diseasest thou y
master eny further? Assone as Iesus herde
that worde spokē / he sayde vnto the ruler of y
synagoge: be not a frayd / only beleve. And he
suffred

Of S. Marke.

fo. liit.

suffred roman to folowe him moo then Peter
and James and Ihon the brother of James.
And he came vnto the housse of the ruler of y
synagoge / & sawe y wondrynge / & them that
wepte and wayled greatly / & went in & sayde
vnto them: why make ye this adoo & wepe?
The maydē is not deed / but slepith. And they
laught him to scorne. Then he put them all
out / and toke y father & the mother of y may-
den / and them that were with him / & entred in
where the mayden laye / & toke the mayden by
the honde / & sayde vnto hyr: Tabitha / cumi:
which is by interpretacion: maydē I saye vn-
to the / aryse. And streyght the mayden arose /
and went on her fete. For she was of the age
of twelve yeres. And they were astonied at it
out of measure. And he charged the straytely
that no man shuld knowe of it / & cōmaunded
to geve her meate. ¶ The. vi. Chap. *

¶ And he departed thence / & cam into his
awone countre / & his disciples folowed
him. And whē the saboth daye was co-
me / he beganne to teache in y synagoge. And
many that hearde him were astonyed / & sayde:
from whens hath he these thinges? & what
wysdō is this that is givē vnto him? & suche
vertues y are wrought by his honde? Is not
this that carpēter Maryes sonne / y brother of
James & Ioses and of Juda & Simon? & are
not his systers herewith ver? And they were
offended by him. And Iesus sayde vnto the:
a prophet is not despyed but in his awone
tre / & amonge his awone kynne / & amonge the
tree.

Mat. xiii
G. Lu. xiii
C. Jo. iiii. f

Carpenter.
A prophete
te is not
honou-
red in his
awone coun-
tree.

G. v. that

The Gospel

that are of the same Houſholde. And he coulde there ſhewe no miracles/ but leyde his handes upon a feare ſicke ſooke and healed the. And he merueyled at their vnbelefe. &

Mat. p. a.

Lu. ix. a.

The apo

steels are

Tentforth

Actu.

pīj.g.

Dust.

Диплом

te.

മാർഗ്ഗം.

प्रा. वि. अ.

Ри.ір.а.

And he went aboute by y^e townes y^e laye on
every syde/teachynge. And he called y^e twelve
and beganne to sende them/two and two/a ga-
ve them power over vnclene spretes. And co-
maunded the/that they shuld take nothinge
vnto their Jorney/save a rodde only: Nether
scrippe/nether breed/nether mony in their
pourses: but shuld be shod with sandales.
And that they shuld not put on two coottes.
And he sayd vnto the: whersoeuer ye entre in
to an house/there abyde tyll ye departe thence
And whosoever shall not receave you/nor hea-
re you/when ye departe thence/Make of the
duste that is vnder youre fete/for a witnesse
vnto them. I saye verely vnto you/it shalbe
easyer for sodom and Gomoz at the daye of
iudgement/then for that cite.

And they went out and preached/that they
shuld repent:and they caste out many deuyll-
les. And they annoynted many that were sic-
ke/with oyle and healed them.

And kynge Herode herde of him (for his name was spreed abroad) and sayd : Iohn Baptiste is ryfen agayne from deeth / & therfore miracles are wrought by him. Moother sayd / it is Helyas : and some sayde : it is a Prophet or as one of y^e Prophetes. But when Herode hearde of him / he sayd : it is Iohn whom I beheaded / he is ryfen from deeth agayne.

✠ ffz

of S. Marke:

fo. litt.

✠ For Herode him selfe/had sent forth and
had taken Iohn/and bounde him & cast him
into prison for Herodias sake which was his
brother Philippes wyfe. For he had married
her. Iohn sayd vnto Herode: It is not lawfull
for the to haue thy brothers wyfe. Herodias
layd wayte for him/& wolde haue killed him/
but she coulde not. For Herode feared Iohn/
knowynge y he was a iuste man and an holy:
& gave him reverence:& when he hearde him
he dyd many thinge/and hearde him gladly.

But when a convenient daye was come: He rode on his birth daye made a supper to v lords/captayns/a chiefe estate of Galile. And v daughter of y sayde Herodias came in & dailied/and pleased Herode and them that sate at bourde also. Then y kynge sayd vnto y mayden: aye of me what thou wilt/ & I will geve it y. And he swarc vnto hyr/ whatsoever thou shalt aye of me/ I will geve it y/ even vnto y one halfe of my kyngdome. And she wet forth and sayde to her mother: what shall I aye? And she sayde: Iohn Baptistes heed. And she cam in streyght waye with haste vnto y kynge/ & ayed sayinge: I will/ that thou geve me by & by in a charger y heed of Iohn Baptist. And y kynge was sozr: howbe it for his othes sake/ and for their sakes which sate at supper also/ he wolde not put her besyde her purpose. And immediatly y kynge sent v hangman and commaunded his heed to be brought in. And he went and besheeded him in the prison / and brought his heed in a charger/ & gave it to the mayden/

The Gospell

mayden/ & the mayden gave it to her mother.
And when his disciples hearde of it/ they ca-
me & toke vp his body/ & put it in a tounge. &

Math.
xiiij. 8.
Lu. ix. 8.

And the apostles gaddered them selues to-
geddre to Iesus/ & tolde him all thinge/ booth
what they had done/ & what they had taught.
And he sayd vnto them: come ye aparte into
the wyldernes/ & rest a while. For there were
many comers and goers/ that they had no lea-
sure so moche as to eate. And he wēt by ship
out of the waye into a deserte place. But the
people spyed them when they departed: and
many knewe him/ & ranne afote thither out
of all cities/ and cam thither before them/
& came togedder vnto him. And Iesus went
out and sawe moche people/ and had compas-
sion on them / because they were lyke shepe
which had no shepherde. And he beganne
to teache them many thinges.

Math.
xiiij. 8.
Lu. ix. 8.
Joh. vi. 12.

And when y daye was nowe farre spent/ his
disciples came vnto him sayinge: this is a de-
sert place/ and now the daye is farre passed/ let
thē departe/ that they maye goo into the coun-
trei rounde about/ & into the townes/ & bye thē
breed: for they have nothinge to eate. He ans-
wered & sayde vnto them: geve ye thē to eate.
And they sayde vnto him: Shall we goe & bye
ii. C. penyworth of breed/ & geve thē to eate?
He sayde vnto thē: how many loaves have ye?
Goo and loke. And when they had serched/
they sayde: v. & ii. fysshes. And he commaunded
them to make them all sit doune by compa-
nies upon the grene grasse. And they sate
downe

fyve lo-
ues & ii.
fysshes.

Of S. Marke.

Fo. 13.

donne here a rowe and there a rowe/ by houn-
dreds & by fyfties. And he toke y. v. loaves & y.
ii. fysshes/ & lokyd vp to heven & blessed & bra-
ke the loaves/ & gave them to his disciples to
put before thē: & the. ii. fysshes he devyded a-
monge them all. And they all dyd eate/ & were
satisfied. And they toke vp twelve baskettes
full of the gobbettes & of y. fysshes. And they
that ate were about fyve thousand men.

And streyght waye he caused his disciples
to goo into the ship/ & to goo over the water
before vnto Bethsaida/ whyl he sent awaye
the people. And assone as he had sent them
away/ he departed into a mountayne to praye.
And when even was come/ the ship was in
the midde of the see/ & he alone on the londe/
and he sawe thē troubled in rowynge/ for the
wynde was contrary vnto them. And aboute y.
fourth quartre of y. nyght/ he came vnto thē/
walkinge upon the see/ and wolde have passed
by thē. When they sawe him walkinge upon
the see/ they supposed it had bene a sprete/ &
cryed oute: for they all sawe him/ and were a-
fayed. And anon he talked with them/ & say-
de vnto them: be of good chere/ it is I/ be not
a frayed. And he went vp vnto them into the
shippe/ & the wynde ceased/ and they were so-
re amased in them selues beyonde measure/
& marveyled. For they remembred not/ of the
loaves/ because their hertes were blynded.

And they came over/ & went into the londe
of Genesareth/ and drue vp into the haven.
And assone as they were come out of y. ship-
pe/ streyght

Math.
xiiij. c.
Joh. vi. 6

Jesus
walketh
on the sea

Math.
xiiij. d.

The Gospell

pe/ streyght they knewe him / and ran forth
throughout all y region rounde about / and be-
gan to cary aboute in breedde all y were sicke/
to the place where they heard tell y he was.
And whyther soever he entred into tomes/
cities oz villages / they layde their sicke in the
stretes / and prayed him / that they myght tou-
che / and it were but the edge of his vesture.
And as many as touched him were safe. &

Edge oz
hemme.

The.vii. Chapter.

And y pharises came togedder vnto him
& dyvers of y scribes which came from
Jerusalem. And whē they sawe certay-
ne of his disciples cate breed w comen honde
(that is to saye / w unwesshen honde) they cō-
playned. For the pharises and all the Jewes /
excepte they washe their honde ofte / cate not
observinge the tradicions of the elders. And
whē they come from the market / except they
washe / they cate not. And many other thinge
ther be / which they have taken apoy them to
observe / as the wasshinge of cuppes and cru-
ses / and of brasen vessels / and of tables.

Wnwas.
Men hon-
des.

Esai.
xxix. d.
Mennes
cōmaun-
dement.

Then ayed him the pharises & scribe / why
walke not thy disciples accordinge to y tradi-
cions of the elders / but cate breede with un-
wesshen hondes? He answered and sayde vnto
them: well prophesied Esaias of you ypocri-
tes / as it is writte: This people honozeth me
with their lyppes / but their hert is farre from
me: In vayne they worshippe me / teachinge
doctrins which are nothings but y cōmaun-
dementes of men. For ye laye the commaunde-
ment

Of S. Marke.

Jo. lvi.

ment of God aparte / & observe the tradicions
of men / as the wesshinge of cruses and of cup-
pes / and many other suche lyke thinge ye do.

And he sayde vnto them: well / ye cast a sy-
de the cōmaundement of God / to mayntayne
your owne tradicions. For Moses sayde: Ho-
noure thy father & thy mother: & whosoever
curseth father oz mother / let him dye for it.
But ye saye: a man shall saye to father oz mo-
ther Corban: which is: that thou desyzest of
me to helpe the with / is geven God. And so ye
soffre him no more to do ought for his father
oz his mother / makeinge the worde of God of
none effecte / through your awne tradicions
which ye have ordeyned. And many soche
thinges ye do.

Eyo. xx
c. Deu. 5
6. Ephe.
6. 1. a. 3
p. 1. c.
Leu. xx 15
p. 1. c.
p. 1. c.
Corban

And he called all the people vnto him / & say-
de vnto them: Herken vnto me / every one of
you & vnderstonde. There is no thinge with
out a man that can defyle him when it en-
treth into him: but thos thinges which proce-
de out of him are those which defyle y man.
If eny man have eares to heare / let him heare
And whē he came to house awaye frō the peo-
ple / his disciples ayed him of the similitude.
And he sayd vnto thē: Are ye so without vn-
derstandinge? Do ye not yet perceave / y what
soever thinge from w out entreth into a man /
it can not defyle him / because it entrich not in
to his hert / but into y belly: and goeth out in
to the draught that porgeth oute all meates. meth ou-
And he sayde: y defileth a mā which cometh te of a mā
oute of a man. For frō w in / even oute of the defileth.
herte

mat. 23 8
That go-
eth in / de-
fileth not

That co-
meth ou-

herte of men/proceade cvill thoughtes:advan-
trp/fornicacion/murder/theeft/coveteousnes/
wickednes/dicryte/vncleannes/a wicked eye/
blasphemyp/pryde/folysshnes: all these cvill
thinges come from with in/and defile a man.

Mat. p. 23 c

The Sy-
rophenis-
sa.

And from thence he rose & went into y borders of Tyre & Sidon/& entred into an hous-
se/& wolde that no man shuld have knowen:
But he coulde not be hyd. For a certayne wo-
man whose daughter had a foule sprete harde
of him/& came & fell at his fete. The woman
was a Greke oute of Syrophenicia/& she bes-
ought him y she wolde caste out y devyll oute
of her daughter. And Jesus sayde vnto her:
let the chyliden fyrst befeed. For it is not me-
te/to take the chyliden bzeed/& to caste it vn-
to whelpp. She answered and sayde vnto
him:even soo master/nevethelasse/the whelp-
pes also eate vnder the table of the chylidrens
cromes. And he sayde vnto her:for this say-
inge goo thy waye/the devyll is gone out of
thy daughter. And when she was come ho-
me to her housse/she founde the devyll depar-
ted/and her daughter lyinge on the beed.

Mat. p. 23 c

The def-
se and do
me.

& And he departed agayne from the coostes
of Tyre & Sidon/& came vnto the see of Gali-
le thozowe y midde of the coostes of y. p. ci-
ties. And they brought vnto him one y was
deffe & stambled in his speche/& prayde him
to laye his honde apon him. And he toke him
a syde from y people/& put his fynghers in his
eares/& dyd spyt & touched his tounge/and lo-
ked vp to heven and sygthed/and sayde vn-
to him

to him: ephatha/that is to saye/be openned.
And streyght waye his eares were openned/
and the stringe of his tounge was loosed/& he
spake playne. And he comaunded them that
they shuld tell no man. But the more he for-
bad them/soo moche the more a greate deale
they publesshed it:and were beyonde measu-
re astonyed/sayinge:He hath done all thinge
well/and hath made booth the deffe to heare/
& the dōme to speake. & The. viii. Cha. & p. 23 c.
2 In those dayes whē ther was a very gre-
ate compaigne/& had nothinge to eate/
Jesus called his disciples to him & sayd
vnto thē: I have cōpassion on this people/be-
cause they have nowe bene with me. iii. dayes
& have nothinge to eate: And yf I shuld sende
thē awaye fastinge to their owne houses/they
shulde faynt by the waye. For dyvers of thē
came from furre. And his disciples answered
him:where shuld a man have breade here in
the wildernes to satisfie these? And he ayed
them:how many loaves have yer? They sayde:
seven. And he commaunded the people to syt
doune on the grounde. And he toke the. vii. lo-
ves/gave thankes/bzake/& gave to his disci-
ples/to set before them. And they dyd set thē
before the people. And they had a fewe sma-
le fysshes. And he blessed them & comaunded
them also to be set before them. And they ate
& were suffysed: And they toke vp yf the bro-
ken meate that was lefte. vii. baskettes full.
And they y ate/werein nomber aboute foure
thousand. And he sent them awaye. & And a

Gene. i. d
Ecclē.
p. 23 c.

Mat. p. 23 c.

Seven
loves.

The Gospell

Mat. xxiij. a. Lu. xij. g.
A signe. And anon he entred into a ship wth his disciples/ & came into the parties of Dalmanutha. And the pharises cam forth/ & begane to dispute with him/ & kinge of him a signe frō heven and temptinge him. And he sygthed in his sprete and sayde: why doth this generation seeke a signe? Verely I saye vnto you/ ther shall no signe be geuen vnto this generation. And he leste the and went into the ship agayne/ and departed over the water.

Math. xxiij. a. And they had forgottē to take breed wth the/ nether had they in the ship with them more then one loofe. And he charged the sayinge.

Leuen. Take hede/ & beware of y^e leuen of y^e pharises/ & of y^e leuē of Herode. And they reasoned amonge the selues sayinge: we have no breed. And whē Jesus knewe y^e / he sayde vnto the: why take ye thought because ye have no bread? perceave ye not yet/ nether vnderstonde? Have ye youre hertes yet blynded? Have ye eyes & se not? & have ye eares and heare not?

Joh. vi. 8 Do ye not remember? When I brake v. loaves amonge. v. M. How many baskettes full of broke meate toke ye vp? They sayde onto him twelve. When I brake. vii. a monge. iiii. M. How many baskette of the levinge of broken meate toke ye vp? they sayde. vii. And he sayde vnto the: how is it y^e ye vnderstonde not?

A blynde is healed And he came to Bethsaida/ & they brought a blynde man vnto him and desyred him to touche him. And he caught the blynde by the honde/ and leade him out of the toune/ & spat in his eyes and put his handes upon him/ and aye

Of S. Marke.

Fo. l. viii.

and ayed him whether he saw ought. And he loked vp and sayde: I se y^e men: for I se the walke/ as they were trees. After that he put his honde agayne upon his eyes & made him see. And he was restored to his sight/ and sawe every mā clerly. And he sent him home to his housse sayinge: nether goo into the toune/ nor tell it to eny in the toune. R

And Jesus went out and his disciples into math. the townes that longe to the cite called Cesa. xxiij. b. rea Philippi. And by the waye he ayed his di. Luk. ix. c. sciples sayinge: whom do men saye y^e I am? Cefarea Philippi And they answered: some saye that thou arte John Baptiste: some saye Helyas: and some/ one of the Prophetes. And he sayde vnto the: But whom saye ye that I am? Peter answered & sayd vnto him: Thou arte very Chryste. And he charged them/ that they shuld tell no man of it. And he beganne to teache them/ how that the sonne of man must suffre many The pass. thinges/ and shuld be reproved of the elders sion. and of the hye prestes and scribes/ and be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde/ and began to chide him. Then he tourned aboute and looked on his disciples/ Peter is & rebuked Peter sayinge: Goo after me Sa. Satan. for thou savorest not y^e thinges of God Mat. xxiij. b. c. d. e. f. but the thinges of men.

And he called the people vnto him / with his disciples also/ and sayd vnto them: Mark. ix. c. f. forever will folowe me / let him forsake him selfe/ and take vp his crosse/ and folowe me. disciples

Th. ii. for

The Gospell

For whosoever will save his lyfe / Shall lose it
But whosoever shall lose his lyfe for my sake
a y gospels / y same shall save it. What shall
it profit a man / yf he should wyne all y worlde
a loose his owne soule / or els what shall a man
give / to redeme his soule agayne? Whosoever
therfore shall be ashamed of me a of my
worde / amonge this advoutrous and fufull
generacion: of him shall the sonne of man be
ashamed / when he cometh in the glory of his
father w the holy angels. And he sayde vnto
them: Verely I saye vnto you: There be some
of the that stonde here / which shall not taste
of deeth / tyll they have sene the kyngdome of
God come w power.

Mat. x. d.
Lu. ix. c.
and. xij. b

Math:
xij. d.
Luk. ix. c

Math.
xij. a
Luk. ix. d
Transfi-
guration

And after. vi. dayes Jesus toke Peter /
James / and John and leede them vp
into an hye mountayne out of y waye
alone / and he was transfigured befoze them.
And his rayment dyd shyne / and was made
very whyte / even as snowe: so whyte as noo
fuller can make upon the erth. And ther appe-
red vnto them Helyas with Moses: and they
talked with Jesu. And Peter answered a say-
de to Jesu: Master / here is good beinge for
vs / let vs make .iii. tabernacle: / one for the
one for Moses / and one for Helyas. And yet
he wist not what he sayde: for they were as-
rayd. And ther was a cloude that shadowed
the. And a voyce came out of the cloude
sayinge: This is my dere sonne / here him.
And sodenly they loked rounde aboute them /
a sawe no man moze then Jesus only w the.

Heare
him.

And as

Of S. Marke.

Fo. liij.

W And as they came doune from the hyll / he
charged the / that they shuld tell no man what
they had sene / tyll the sonne of man were ry-
sen fro * deeth agayne. And they kepte that
sayinge with them / a demaunded one of a no-
ther / what y rysinge from deeth agayne shuld
meane? And they ayed him sayinge: why then
saye y scribe / that Helyas muste fyrste come?
He answered a sayde vnto them: Helyas were
lye shall fyrst come and restore all thinges.
And also y sonne of man as it is wyttē / shall
suffre many thinges / a shall be set at nought.
For ouer I saye vnto you / that Helyas is
come / and they have done vnto him what soe-
uer pleased them / as it is wyrtten of him.

* Menciō
of the pas-
sion folow-
eth the
hye visiō.

Malach.
iii. b.
Esa. liij. b
Math.
xii. c.
Lu. ix. e.

And he came to his disciples / a sawe moche
people aboute them / a the scribes disputinge
with them. And streyght waye all the people
when they behelde him / were amased / a ran
to him and saluted him. And he sayde vnto
the scribes: what dispute ve with them?
* And one of the cōpanye answered a sayde:
Master / I have brought my sonne vnto the /
which hath a deme spirite. And whensoever
he taketh him / he teareth him / and he someth /
a gnasseth with his tethe / a pyneth awaye.
And I spake to the disciples that they shuld
caste him out / and they coulde not.

He answered him a sayd: O generacion w
out faith. how longe shall I be with you?
how longe shall I suffre you? Bringe him
vnto me. And they brought him vnto him.
And assone as y sprete sawe him / he tare him.

h. iij. And he

And he fell doune on the grounde walowynge and fomyng. And he ayed his father: how longe is it a goo / sens this hath happened him? And he sayde / of a chylde: a ofte tymes casteth him into the fyre / a also into the water / to destroye him. But yf thou canste do eny thynge / have mercy on vs / and helpe vs. And Iesus sayde vnto him: yf thou couldest beleve / all thynges are possible to him yf he willeth. And streyght waye the father of the chylde cryed with teares sayinge: Lorde I beleve / helpe myne vnbelefe.

Helpe myne vnbelefe.

The dy. mee a def. fe spirite is cast out.

Prayer and fastynge.

Math. xviij. d. Lu. ix. e. Passion.

When Iesus sawe / that the people came runnyng togedder vnto him / he rebuked the foule spryte / sayinge vnto him: Thou domme a desse spryte / I charge the come out of him / and entre no more into him. And the spryte cryed / a rent him soze / and came out: And he was as one that had bene deed / in so moche y many sayde / he is deed. But Iesus caught his honde / and lyfte him vp: and he roose. And when he was come into the housse / his disciples ayed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth / but by prayer and fastynge.

* And they departed thence / and toke their iorney thow Balile: a he wolde not that eny man shuld have knowen it. For he taught his disciples / and sayde vnto them: The sonne of man shalbe deliuered into y hondes of men / and they shal kyll him / and after that he is kyllid he shal aryse agayne the thryd dawe. But

But they wiste not what that sayinge meant / and were affrayed to aye him.

And he came to Capernaum. And when he was come to housse / he ayed the: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge the selues / who shuld be the chifest. And he sate doune and called the twelve vnto him / and sayd to them: yf eny man desyre to be fyrst / the same shalbe last of all / and seruaunt vnto all. And he toke a chylde a set him in y middes of them / a toke him in his armes and sayde vnto them. Whosoever receave eny soche a chylde in my name / receaveth me. And whosoever receaveth me / receaveth not me / but him that sent me.

* If he preache Christ truly, though he follow not with the in thy ceremonies or traditions let him alone * Whatsoever ever is done for Christes sake - shalbe rewarded with the reward that Christ hath deserved for vs

John answered him sayinge: * Master / we sawe one castynge out devyls in thy name / which foloweth not vs / and we forbade him / because he foloweth vs not. But Iesus sayde * forbid him not. For ther is no man that shal do a miracle in my name / that can lightlyge speake evyll of me. Whosoever is not agaynste you / is on youre parte. And whosoever shal geve you a cuppe of water to drinke for my names sake / because ye belonge to Christ / verely I saye vnto you / he shal not loose his * rewarde.

And whosoever shal offende one of these lytel ones / y beleve in me / it were better for him / y a mylstone were hanged aboute his necke / a y he were cast into y see: wherfore yf thy hande offende y / cut him of. It is better for y /

to entre

The Gospell

to entre into lyffe maymed/then havynge two hondes/goo into hell/into fire y never shalbe quenched/where there worme dyeth not/a the fyre never goeth oute. Lyke wyse yf thy fote offende the/cut him of. For it is better for the to goo halt into lyfe/then havynge two fete to be cast into hell/into fyre that never shalbe quenched:where there worme dyeth not/a the fyre never goeth oute. Even so yf thynne eye offende the/plucke him oute. It is better for the to goo into the kyngdom of god with one eye/then havynge two eyes / to be caste into hell fyre:where there worme dyeth not/a the fyre never goeth oute. R

Every man therefore shalbe salted w fyre: And every sacrifice shalbe seasoned with salt. Salt is good. But yf y salt be unsavory: what shal ye salte therewith? Se y ye have salt in youre selves: & have peace amonge youre selves/one with another. ¶ The .v. Chap.

And he rose from thence/ & went into y coostes of jurie thzough the region y is beyonde Jordan. And y people resorted vnto him afresh: and as he was wont/ he taught them agayne. And the pharises came & asked him a question: whether it were lawfull for a mā to put away his wyfe: to prove him. And he answered & sayd vnto the: what dyd Moses byd you do? And they sayde: Moses suffred to wyte a testimoniall of devorcement/a to put hyz awaye. And Jesus answered & sayd vnto the: for y hardnes of youre herte he wrote this precept vnto you. But at the

Of S. Marke.

Ho. lvi.

the fyrste creacion/ God made the man & wo man. And for this thinge sake shal mā leve his father & mother/ & bide by his wyfe/ & they twayne shalbe one flesshe. So then are they now not twayne / but one flesshe. Therefore what God hath cuppled/ let not mā separat.

B And in the housse his disciples asked him agayne of y matter. And he sayde vnto them: Whosoever putteth away his wyfe & marryeth another/ breaketh wedlocke to her warde. And yf a woman forsake her husband and be married to another/ she comitteth advoutrie.

And they brought chyldren to him/ that he should touche the. And his disciples rebuked thoose that brought the. When Jesus sawe that/ he was displeased/ & sayd to the: Suffre the chyldre to come vnto me & forbid the not. For of suche is y kyngdome of God. Verely I saye vnto you/ whosoever shall not receave y kyngdome of God as a chyld/ he shall not entre therein. And he toke the vp in his armes & put his honde vpon them/ & blessed the. R

And when he was come in to the waye/ ther came one runninge & kneled to him/ and asked him: good master/ what shall I do/ that I maye enheret eternall lyfe? Jesus sayde to him: why callest thou me good? There is no mā good but one/ which is God. Thou knowest the comaundementes: break not matrimony: kyll not: steale not: bere not falce wytnes: defraude no man: honoure thy father & mother. He answered & sayde to him: master/ all these I have observed frō my youth. Jesus be-

Esaie..
lvij. g.

Hyper and
Salt.

Hyperistri
bulacion:
and Salt
is Godes
worde.

Devorcement.
Deute.
xxiiij.
Math.
xix. a.

Gene. i.
ij. d. i. Co
int. vi. d.
Eph. v. g

Mat. xix
b. Luke.
xviij. c.
Chyldre.

Mat. xix
b. & Luk.
xviij. d.

Ex. xx. c

Th. v. sus be

The Gospell

* The Ry
che men/
maye abi
de no crof
se: that is
to saye
persecu
cion.

Jesus behelde him & had a favour to him/and sayde vnto him: one thyng is lackinge vnto the. Goo and sell all that thou hast/ and geve to the povre/and thou shalt have treasure in heven/and come and folowe me/ and take vp thy * crosse. But he was discuforted with y sayinge/and wet awaye morninge/ for he had greate possessions.

And Jesus looked rounde aboute / & sayde vnto his disciples: what an harde thinge is it for them that have riches/ to entre into the kyngdome of God. And his disciples were astonneyd at his wordes. But Jesus answered agayne/ & sayde vnto them: chylde/ how harde is it for them/ that trust in riches/ to entre in to the kyngdome of God. It is easer for a camell to go thorowe y eye of an needle/ then for a riche man to entre into the kyngdome of God. And they were astonnyed out of measure/ sayinge betwene them selves: who then can be saved? Jesus looked vpon them/ & sayde: with men it is vnpossible/ but not with God: for with God all thynges are possible.

And Peter began to saye vnto him: Lo/ we have forsaken all/ & have folowed the. Jesus answered and sayde: Verely I saye vnto you/ ther is no man that forsaketh housse/ or brethren/ or sisters/ or father/ or mother/ or wyfe/ or other chyl dren/ or londes/ for my sake & the gospelle / which shall not receave an hundred folde norde in this lyfe: houses/ and brethren/ & sisters/ & mothers/ & chyl dren/ & londes with persecucions: & in the worlde to come/ etern

Hundred
folde.
Mat. xix
d. and. v
B. Luke.
v. viij. e.

Of S. Marke.

Jo. lviij.

me/eternall lyfe. Many that are fyrst/ shall be last: & the last/ fyrst. And they were in y waye goinge vp to Jerusalem. And Jesus wet before them: and they were amased/ and as they folowed/ were affrayde.

And Jesus toke y. vii. agayne/ & began to tell thē what thinge shuld happē vnto him. Beholde we goo vp to Jerusalem/ & the sonne of man shall be delyvered vnto the hye preestes & vnto the Scribes: & they shall condemne him to deeth/ & shall delyvre him to the gentyls: and they shall mocke hym / & scourge him/ and spit vpon hym/ and kylle him. And the thirde daye he shall ryse agayne.

And then James & John y sonnes of zebedee came vnto him/ sayinge: master/ we wolde that thou shuldest do for vs what soever we desyre. He sayde vnto them: what wolde ye? They sayd to him: graunt vnto vs that we maye sitte one on thy right honde/ & the other on thy lyfte honde / in thy glozy. But Jesus sayd vnto thē: Ye wot not what ye aye. Can ye dryncke of the cup that I shall dryncke of/ & be baptised in y baptyme that I shall be baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of/ & be baptised with the baptye that I shall be baptised in: but to sit on my right honde and on my lyfte honde ye not myne to geve/ but to them for whom it is prepared.

And when the. v. hearde that/ they begā to disdayne at James & John. But Jesus called them

fyrst &
last.

Passion.

The son
nes of ze
bedee.
Mathe.
xx. c.

Mathe.
xxij. c.

The Gospell

Greate.

led the vnto him/ & sayde to them: ye knowe that they which seme to beare rule amonge the gentyls/ raygne as lordes over the. And they that be greate amonge them/ exerce auctorite over them. So shall it not be amonge you/ but whosoever of you wilbe greate amonge you/ shall be youre minister. And whosoever wilbe chiefe/ shall be servaunt vnto all. For evē the sonne of man came not to be ministred vnto: but to minister/ and to geve his lyfe for the redemption of many.

Hierico.
Mat. xx.
D. . Luke.
p. diij. f.
Barthi-
meus the
blinde.

And they came to Hierico. And as he went oute of Hierico with his disciples/ & a greate nobze of people: Barthimeus y sonne of Thi meus which was blinde/ sate by y hye wayes syde begginge. And when he hearde that it was Jesus of Nazareth/ he began to crye and to saye: Jesus the sonne of David/ have mercy on me. And many rebuked him/ y he shuld holde is peace. But he cryed the moore a greate deale/ thou sonne of David have mercy on me. And Jesus stode still/ and commaunded hym to be called. And they called the blinde/ sayinge vnto him: Be of good conforte: ryse/ he calleth the. And he threwe awaye his clooke/ and roose and came to Jesus. And Jesus answered & sayde vnto hym: what wilt thou that I do vnto the? The blynde sayde vnto hym: master/ that I myght see. Jesus sayde vnto him. go thy waye/ thy faith hath saved the. And by and by he receaved his sight/ and folowed Jesus in the waye.

The. vi. Chapter.

And

Of S. Marke.

Jo. lxxviii.

And when they came nye to Hierusalem Mat. xxv. vnto Bethphage & Bethanie/ besydes a. Luke. mount olivete/ he sent forth two of his xij. c. disciples/ & sayde vnto the: Go youre wayes Betphage. into the toune that is over agaynst you. And as sone as ye be entred into it/ ye shall fynde a colte bounde/ wheron never man sate: loose him & bringe him. And if eny man saye vnto you: why do ye soo? Saye that the Lorde hath neade of him: & straight waye he will sende him hidder. And they wet their waye/ & found a colte tyed by the doze with out in a place where two wayes met/ & they losed him. And divers of the that stode there/ sayde vnto the: what do ye loosinge y colter? And they sayd vnto them evē as Jesus had commaunded the. And they let them goo. And they brought y colte to Jesus/ & caste their garmēt on him: and he sate vpon him. And many spredde there garmētes in the waye. Other cut doune braunches of the trees/ & strawed them in y waye. And they went before & they that folowed/ cryed sayinge: Hosanna: blessed be he that cometh in y name of y Lorde. Blessed be y king dome that cometh in y name of him y is Lorde of oure father David. Hosanna in y hiest. **B** And y Lorde entred in to Hierusalem/ & into the temple. And when he had loked roundabout vpon all thinge/ & now y evē tyde was come/ he went out vnto Bethany/ with y twelve. And on the morowe when they were come out fro Bethany/ he hungred/ & spied a fygge tree a farre of havinge leves/ & wet to se whe. tree. ther he

Colt.

Jo. xij. 8.

Hosanna

Mat. xxv.

Luke.

xij. c.

fygge

The Gospell

ther he myght finde eny thinge ther on. But when he came therto/he fould no thinge but leues: for the tyme of fygges was not yet. And Iesus answered and sayde to it: never man cate frute of the here after whill y worlde stondith. And his disciples hearde it.

Sellers & byers are cast oute.
 And they came to Ierusalem. And Iesus went into the temple/ & begane to cast out y sellers & byers in the temple/ & overthrowe the tables of the money chaungers/ and the stoles of them that solde doves: & wolde not suffer that eny man caried a vessell thoro the temple. And he taught sayinge vnto them/ is it not written: my housse shalbe called the house of prayer vnto all nacions: But ye have made it a deen of thieues.

Matthew xxi. c.
 And the Scribes & hye prestes hearde yt & sought howe to dystroye him. For they feared him / because all the people marveled at his doctrine. And when eve was come/ he went out of the cite. And in the mornynge as they passed by/ they sawe the fygge tree dried vp by y rotes. And Peter remembred/ & sayde vnto him: master/ behold/ the fygge tree which thou cursedest/ is widdzed awaye. And Iesus answered/ & sayde vnto them: Have confidence in God. & verely I saye vnto you/ that who soever shall saye vnto this mountayne: take awaye thy selfe/ & cast thy selfe in to the see/ & shall not waver in his herte/ but shall beleve y those thinges which he sayeth shall come to passe/ what soever he sayeth / shalbe done to him. Therefore I saye vnto you/ what soever ye

Of S. Marke. Fo. lxxiij.

ver ye desyre when ye praye / beleve y ye shall have it/ & it shalbe done vnto you. And when ye stand & praye/ forgeve/ yf ye have eny thinge agaynste eny man/ y youre father also which naunt. is in heve/ maye forgeve you youre trespasses. **Eccliesia. vii. b.**
 And they came agayne to Hierusalem. And as he walked in the temple/ ther came to him y mathew hye prestes/ & the Scribes/ and the elders / & sayd vnto him: by what auctorite doest thou these thinges? & who gave the this auctorite/ to do these thinges? Iesus answered & sayde vnto them: I will also aye of you a certayne thinge: & answer ye me/ & I wyll tell you by what auctorite I do these thinges. The baptyzme of Iohn/ was it from heven or of men? Answer me. And they thought in them selves sayinge: yf we shall saye from heven: he will saye why then dyd ye not beleve him? But if we shall saye/ of men: then feare we y people. For all men counted Iohn/ that he was a verie Prophete. And they answered & sayd vnto Iesus: we cannot tell. And Iesus answered & sayd vnto them: nether wyll I tell you/ by what auctorite I do these thynges. **John. vii. c.**

The. vii. Chapter.

And he beganne to speake vnto them in similitudes. A certayne man planted a vineyarde/ & compassed it with an hedge/ & ordeyned a wyne presse/ and bylt a toure in yt. And let yt out to hye vnto husbandmen/ and went into a straunge countre. And when the tyme was come / he sent to the tennauntes a servaunt/ that he myght receave of the tennauntes

tenauntes of the frute of the vyneyarde. And they caught him & bet him & sent him agayne emptye. And mozeover he sent vnto them another seruaunt/ & at him they cast stones & brake his heed/ and sent him agayne all to re- vyled. And agayne he sent another / and him they kylled: and many other / beetyng some/ and kyllyng some.

Yet had he one sonne whom he loved tenderly/ him also he sent at the last vnto them sayinge: they wyll feare my sonne. But the tenauntes sayde amongst them selves: this is the heyre: come let vs kyll hym/ & y inheritaunce shalbe oures. And they toke him and kylled him/ & cast him out of the vyneyarde. What shall then the lord of the vyneyarde do? He will come & destroye y tenaunte/ & let out the vyneyarde to other. Have ye not redde this scripture? The stoon which y bylders dyd refuse/ is made y chiefe stoon in y corner: this was done of y lord/ & is marvelous in oure eyes. And they went about to take him/ but they feared the people. For they perceaved that he spake that similitude agaynst them. And they left him and went their waye.

And they sent vnto him certayne of y pharisees with Herodes servante/ to take him in his wordes. And assone as they were come/ they sayd vnto him: master we knowe y thou arte true/ & carest for no man: for thou confydest not the degre of men/ but teachest the waye of God truly: ys it lawfull to paye tribute to Cesar, bute to Cesar/ or not? Dught we to geve / or oughte

Psalm.
cxviii. d.
Esaie.
lviii.
Act. iiii. 6
Roman.
ix. g. i. p.
tri. ij. a.

Mathe.
xxiii. 8.
Lu. xx. d

Tribute
to Cesar.

ought we not to geve? He vnderstode their simulation/ and sayde vnto them: Why tēpte ye me? Brynge me a peny/ that I maye se yt. And they bzought. And he sayde vnto them: Whose ys this ymage and superscription? And they sayde vnto him/ Cesars. And Iesus answered & saide vnto the: Then geve to Cesar that which belongeth to Cesar: & to God/ that which pertyneth to God. And they marvelled at him.

Then came the Saduces vnto him/ which saye: ther is no resurreccion. And they ayed hym sayinge: Master/ Moses wroote vnto vs yf eny mans brother dye/ & leue his wyfe be hynde him/ & leue no chyldren: that then his brother shuld take his wyfe/ & cryse vp seed vnto his brother. Ther were seven brethren: and the fyrst toke a wyfe / and when he dyed leest no seed behynde him. And the seconde toke hir/ & dyed: nether leest eny seed. And the thyrde lyke wyse. And seve had her/ and leest no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then/ when they shall ryse agayne: whose wyfe shall we be of them? For seven had her to wyfe. Iesus answered and sayde vnto them: Are ye not therefore deccaved and vnderstonde not the scriptures/ nether the power of God? For when they shall ryse agayne fro dert/ they nether mary/ nor are maryed: but are as the angels which are in heven. As touchyng the deed/ that they shall ryse agayne: have ye not redde in the booke of Moses / howe in the busshes

Roman.
viii. c

Deutero.
xxv. 8

Saduces

Resurrec.
cion.

A God

The Gospell

Ex. iij. 8 God spake vnto him sayinge: I am the God of Abraham/and God of Isaac/and the God of Jacob: He is not the God of the deed/ but the God of the liuynge. Ye are therfore greatly deceived.

And ther came one of the scribes that had heard them disputynge to gedder / and perceaved that he had answered them well/and ayed him: Which is the fyrste of all the commaundementes? Jesus answered him: the fyrste of all the commaundementes is. Heare Israel: The Lord God is one Lord. And thou shalt love the Lord thy God with all thy hert/and with all thy soule/and with all thy mynde/ and with all thy strength. This is the fyrste commaundement. And the seconde is lyke vnto this: Thou shalt love thy neighbour as thy selfe. Ther is none other commaundement greater then these.

And the Scribe sayde vnto him: well master/thou hast sayd y truth/that ther ys one God/and that ther is none but he. And to love him with all the herte/and with all the mynde/and with all the soule/and with all the strength: and to love a mans neighbour as him selfe/ys a greater thinge then all burntofferings and sacrifices. And when Jesus sawe that he answered discretly/he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that/durst aye him eny questiō.

And Jesus answered and sayde/teachynge in the temple: how saye the Scribes y Christ is the sonne of David? for David him selfe inspired

Of S. Marke. Fo. lxxi.

inspyred with the holy goost/sayde: The Lord sayde to my Lord/syt on my right honde/ tyl I make thyne enemyes thy fote stole. Then David hym selfe calleth him Lord: and by what meanes is he then his sonne? And moche people hearde him gladly.

And he sayde vnto them in his doctrine: Beware of the Scribes which love to goe in longe clothinge: and love salutations in y market places/and the chiefe seates in the synagoges/and to syt in the vppermost roumes at feastes/and devoure widowes houses/and that vnder coloure of longe prayinge. These shall receave greater dampnacion.

And Jesus sat over agaynst the treasury/and behelde how the people put money in to the treasury. And many that were ryche/cast in moch. And ther cam a certayne pover widowe/and she threwe in two mytes/which make a fardrynge. And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you/that this pover widowe hath cast moare in/then all they which have caste into the treasury. For they all dyd cast in of their superfluyte: but she of her poverte / dyd cast in all that she had/evē all her liuynge.

The. viii. Chapter.

And as he went out of the temple one of his disciples sayde vnto him: Master/ se what stones/and what byldynges there are here. And Jesus answered and sayde vnto him: Seist thou these greates byldynges? The of the temple shall not be lefte one stone vpon another/that

The Gospell

Heven shall fall: and the powers which are in
Heven shall move. And then shall they see the
sonne of man coming in the cloudes / with
greate power and glory. And then shall he sen-
de his angels / and shall gather togedder his
electe from the four wyndes / and from the
one ende of the worlde to the other.

**Fygge
tree.**

Learn a similitude of y^e fygge tree. When
his branches are yet tender / & hath brought
forth the leves / ye knowe that sommer is neare.
So in lyke maner when ye see these thinges
come to passe: vnderstand / that it ys nye even
at the doores. Verely I saye vnto you / y^e this
generacion shall not passe / till all these thin-
ges be done. Heven and erth shall passe / but
my wordes shall not passe. But of the daye &
the houre knoweth no man: no not the angels
which are in heven: neither the sonne him selfe / save the father only.

**That da-
ye know-
eth no
man.**

**Mathew
xxviii.
Watche
& praye.**

Take hede / watche & praye / for ye knowe
not when the tyme ys. As a man which is go-
ne in to a straunge countrey / & hath lefte hys
housse / and given auctorite to his servautes /
and to every man hys worke / and commaun-
ded the porter to watche. Watche therfore /
for ye knowe not when the master of y^e hous-
se will come / whether at eve or at mydnyght /
whether at the cocke crowinge or in the daw-
nyng: lest yf he come sodenly / he fynde
you slepyng. And that I saye vnto you / I
saye vnto all men / watche.

The .viii. Chapter.

After

Of S. Marke. Fo. lxxviii.

After two dayes folowed ester / and the
dayes of swete bread. And the hye pre-
stes and the Scribes sought meanes /
how they myght take hym by craft and put
him to deeth. But they sayde: not in the
feast daye / lest eny busynes aryse amonge
the people.

When he was in Bethania / in the housse
of Simon the leper / even as he sate at meate /
ther came a womā haupinge an alabaster bo-
we of oymment called narde / that was pure
and costely: and she brake the bove and pow-
red it on is heed. And ther were some that we-
re not content in them selves / & sayde: what annoy-
neded this waste of oymment? for it myght
have bene soolde for moze then thre hundred
pens / and bene geven vnto the pooze. And they
grudged agaynst hir.

And Jesus sayde: let hir be in reest / why
trouble ye hir? She hath done a good worke
on me. For ye shall have poore with you all
wayes: and when soever ye will / ye maye do
them good: but me ye shall not have alwayes.
She hath done that she coulde: she came a fo-
re honde to anoynt my boddy to his buryng
warde. Verely I saye vnto you: wheresoever
this gospell shall be preached thorowout the
whole worlde: thys also that she hath done /
shall be rehearsed in remembraunce of her.

B And Judas Iscariot / one of the twelve /
went awaye vnto the hye prestes / to betraye
hym vnto them. When they herde that / they
were gladde / & promised y^e they wolde geve
hym

**Mathew.
xxvi. Lu-
ke. xxi. a
He is be-
trayed.**

The Gospell

ther/that shall not be throwen doune.

And as he sate on mounte olive/over agēst the tēple/Peter/a James/a John/a Andrew ayed him secretly: tell vs/when shall these thinges be? And what is y signe whē all these thinges shall be fulfilled? And Jesus answered thē/a begā to saye: take hede lest eny man deceave you. For many shall come in my name sayinge: I am Christ/a shall deceave many.

When ye shall heare of warre and tydinge of warre/be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. For ther shall nacion aryse agaynste nacion/ and kyngdome agaynst kyngdome. And ther shall be erth quakes in all quarters/a famyshment and troubles. These are the begynnynge of sorowes.

But take ye hede to youre selves. For they shall bringe you vp to y counsels a into y synagoges/and ye shall be beaten: ye and shall be brought before rulers a kynges for my sake/ for a testimoniall vnto them. And the gospell must fyrste be publysshed amōge all nacions.

But when they leade you and present you/ take noo thought afoze honde what ye shall saye/nether ymagion: but whatsoever is geve you at the same tyme/that speake. For it shall not be ye that shall speake/ but y holy goost. Ye and the brother shall delivre the brother to deeth/a the father the sonne/a the chylde shall ryse agaynste their fathers a mothers/a shall put them to deeth. And ye shall be hated of all men for my names sake. But whosoever

Of S. Marke. Fo. lxxviii.

foever shall endure vnto the ende/ the same shall be safe.

Moreover whē ye se the abhominaciō that Mathew. betokeneth desolacion/ wherof is spoken by xviii. Lu. Daniel the Prophet / stonde where it ought be. xvi. d. not/let him that redeth vnderstonde. Then Daniel let them that be in Iurie/fle to the mountaynes. iv. a. Daniel And let him that is on the housse toppe/ not descende doune into the housse/nether entre therin / to fetch eny thinge oute of his housse. And let hym that is in the felde/ not tourne backe agayne vnto the thinges which he leest behynde him/for to take his clootthes with him. Woe is then to them that are wchylde/a to them that geve soucke in thoose dayes. But praye/that youre flyght be not in the wynter. For ther shall be in those dayes suche tribulacion/as was not from the begynninge of creatures which God created/ vnto this tyme/nether shall be. And excepte y the wynter Lorde shuld shorten those dayes/no mā shuld be saved. But for the electes sake / which he hath chosen/ he hath shortened those dayes.

And then/ys eny man saye to you: loo/here is Christ: loo /he is there/beleve not. For false Mathew. Christes shall aryse/and false Prophetes Luk. xvi. and shall shewe myracles and wondres / to deceave ys it were possible/evyn the electe. But take ye hede: behold I have shewed you all thinges before.

Moreover in thoose dayes/after that tribulaciō/the sunne shall be darke/and the moone shall not geve her light/and the starres of heven shall fall. I. iii. heven

Anti-
christ.

Mat. v. 8.

The spirit
rite an-
swereth.

Wynter

Electe.

Mathew.
xviii.
Luk. xvi.
B. c.

Ezech.
xviii. 8.
Esa. xliij.
Joel. ii. 30.

The Gospell

Heven shall fall: and the powers which are in
heven shall move. And then shall they see the
sonne of man coming in the cloudes / with
greate power and glory. And then shall he sen-
de his angels / and shall gather togedder his
electe from the four wyndes / and from the
one ende of the worlde to the other.

**Fygge
tree.**

Learn a similitude of y^e fygge tree. When
his braunches are yet tender / & hath brought
forth the leves / ye knowe that sommer is neare.
So in lyke maner when ye see these thinges
come to passe: vnderstand / that it ys nye even
at the doores. Verely I saye vnto you / y^e this
generacion shall not passe / vntill all these thin-
ges be done. Heven and erth shall passe / but
my wordes shall not passe. But of the daye &
the houre knoweth no man: no not the angels
which are in heven: neither the sonne him selfe /
save the father only.

**That da-
ye know-
eth no
man.**

**Matthew
xxviii.
Watche
& praye.**

Take hede / watche & praye / for ye knowe
not when the tyme ys. As a man which is go-
ne in to a straunge countrey / & hath lefte hys
house / and geven auctorite to his servautes /
and to every man hys worke / and commaun-
ded the porter to watche. Watche therfore /
for ye knowe not when the master of y^e house
shall come / whether at eve or at mydnyght /
whether at the cocke crowinge or in the daw-
nyng: lest yf he come sodenly / he shuld fynde
you slepyng. And that I saye vnto you / I
saye vnto all men / watche.

The. viii. Chapter.

After

Of S. Marke. Fo. lxviii.

After two dayes folowed ester / and the
dayes of swete breed. And the hye pre-
stes and the Scribes sought meanes /
how they myght take hym by craft and put
him to deeth. But they sayde: not in the
feast daye / lest eny busynes arys amonge
the people.

**Matthew.
xxvi. a.
& Luke
xxii. a.**

When he was in Bethania / in the house
of Simon the leper / even as he sat at meate /
ther came a womā haupinge an alabaster bo-
we of oymment called narde / that was pure
and costly: and she brake the bove and pow-
red it on is heed. And ther were some that we-
re not content in them selves / & sayde: what
neded this waste of oymment: for it myght
have bene solde for more then thre hundred
pens / and bene geven vnto the poore. And they
grudged agaynst hir.

Jo. vii. a.

**Jesus is
annoynd.**

And Jesus sayde: let hir be in reest / why
trouble ye hir? She hath done a good worke
on me. For ye shall have poore with you all
wayes: and when soever ye will / ye maye do
them good: but me ye shall not have alwayes.
She hath done that she coulde: she came a fo-
re honde to annoynt my boddie to his buryinge
warde. Verely I saye vnto you: wheresoever
this gospell shall be preached thorowout the
whole worlde: thys also that she hath done /
shall be rehearsed in remembraunce of her.

B And Judas Iscarioth / one of the twelve /
went awaye vnto the hye prestes / to betraye
hym vnto them. When they herde that / they
were gladd / & promised y^e they wolde geve
him

**Matthew.
xxvi. Lu-
ke. xxi. a.
He is be-
trayed.**

him money. And he sought/ howe he myght conveniently betraye him.

Matthew.
xxvj.
Luke
xxij. a.

And the fyrste daye of swete breed/ when men offer y pascall lambe/ his disciples sayd vnto him: where wilt thou that we goo & prepare / that thou mayst eate the ester lambe? And he sent forth two of his disciples / & sayde vnto them: Go ye into the cyte / and there shall a man mete you beringe a pitcher of water/ folowe him. And whither soever he goeth in/ saye ye to y good man of y housse: the master a yeth where is the geest chambrer/ where I shall eate y ester lambe with my disciples. And he will shewe you a greete parlour / paved & prepared: there make ready fr. 2 vs. And his disciples went forth & came to the cyte/ & founde as he had sayd vnto them: and made ready the ester lambe.

Ester
lambe.

And at even he came with the. vii. And as they sate at bozde and ate/ Jesus sayde: Wre-
Matthew.
xxvj.
lu. xxvj.
B. Jo. viij.
.. ly I saye vnto you: that one of you shall betraye me/ which cateth with me. And they began to moorne/ & to saye to him one by one: ys it I? And a nother sayde: ys it I? He answered and sayde vnto them: It ys one of the. vii. and the same deppeth with me in the platter.

psal. xl. c

The sonne of man goeth/ as it ys written of him: but woo be to that man/ by whome the sonne of man is betrayed. Good were it for him/ if that man had never bene bozne.

Jo. xj. c

And as they ate Jesus toke breede/ blessed & brake & gave to them and sayde: Take/ eate/ this ys my body. And he toke the cup/ gave
thanked

thanked/ and gave it to them/ & they all dran-
ke of it. And he sayde vnto them: This is my
bloude of the new testament which is shed
for many. Verely I saye vnto you: I will drin-
ke no moore of this frute of the vyne/ vntyll
that daye/ that I drinke it new in the kyngdo-
me of God. And when they had sayd grace /
they went out to mount Olyvete.

And Jesus sayde vnto them: All ye shall be
offended thozow me this nyght. For it is
wrytten: I will smyte y shepheard / & the shepe
shall be scattered. But after that I am risen
agayne/ I will goo into Galile before you.
Peter sayde vnto him: And though all men
shall be offended/ yet wolde not I. And Je-
sus sayd vnto him: Verely I saye vnto y/ this
daye even in this nyght/ before y cocke crowe
twyse/ thou shalt denye me thryse. And he spa-
ke boldly: no/ yf I shulde dye w the/ I will
not deny the. Lyke wyse also sayd they all.

And they came into a place named Gethse-
mani. And he sayde to his disciples: Syt ye
here/ whyll I goo aparte & praye. And he toke
with him Peter/ James & John / & he began
to waue abasshed & to be in an agonye & say-
de vnto the: My soule is very hevy even vn-
to the deeth/ tary here and watche. And he
went forth a lytle and fell doune on y groun-
de & prayed: that yf it were possible/ the houre
myght passe from him. And he sayd: Abba fa-
ther/ all thinges are possible vnto the / take
awaye this cup from me. Nevertheless not
that I will/ but that thou wilt/ be done.

J. v. And he

The Gospell

And he cam & founde the slepinge/ & sayd to Peter: Simon / sleepest thou? Couldst not thou watche with me one houre? watche ye & praye/ leest ye entre into temptation: y^e spere is redy/ but y^e flesshe is weake. And agayne he went awaye & prayde/ & spake y^e same wordes. And he returned and founde them a slepe agayne/ for their eyes were hevy: nether wist they what to answer him. And he cam the thyrde tyme/ & sayd vnto the: slepe hens forth & take youre ease/ it is ynough. The houre is come/ beholde y^e sonne of man shalbe deliuered into y^e hondes of synners. Kyse vp/ let vs goo. Loo he that betrayeth me/ is at hande.

Matthew
xxvj. Lu.
xxij. e.
Jo. xvij.

* He is betrayed of Judas, which also gave them a token to know him by.
Thre.
liij. d.

And immediatly whyll he yet spake/ came Judas one of the twelve/ & with him a great number of people with sweardes & staves from the hye prestes and scribes and elders. And he that betrayed him/ had geven them a generall tokē sayinge: whosoever I do kisse/ he it is: take him & leade him awaye warely. And assone as he was come/ he went streyght waye to him/ and sayd vnto him: master makester/ and kissed him. And they layde their hondes on him/ & toke him. And one of them that stode by/ drew out a swearde/ and smote a seruaunt of the hye preste/ and cut of his eare.

And Jesus answered & sayd vnto the: ye be come out as vnto a thefe wth sweardes & with staves/ for to take me. I was dayly with you in y^e temple teachinge & ye toke me not: but y^e scriptures shuld be fulfilled. And they all forsoke him & ranne awaye. And ther followed him

Of S. Marke.

fo. lxx.

him a certene yonge man/ cloothed in linnen upon y^e bare/ & the yongemen caught him/ & he lefte his linnen and fled from them naked.

And they leed Jesus awaye to y^e hyest preste of all/ and to him came all the hye prestes/ and the elders/ and the scribes. And Peter followed him a greete waye of/ even into the pallys of the hye preste/ & sat with the seruauntes/ and warmed him sylfe at the fyre.

And the hye prestes & all y^e counsell sought for witnes agaynste Jesu/ to put him to death/ and founde none. Yet many bare falce witnes agaynste him/ but their witnes agreed not to geder. And ther arose certayne and brought falce witnes agaynste him/ sayinge. We herde him saye: I will destroye this temple made with hondes/ and with in thre dayes I will bylde another/ made with out honde. But their witnes agreed not to geder.

And the hyeste preste stode vp amongst them/ & ayed Jesus sayinge: answerest thou nothinge? How is it that these beare witnes agaynst the? And he helde his peace/ and answered nothinge. Agayne the hyeste preste ayed him/ & sayde vnto him: arte thou Christ the sonne of the blessed? And Jesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power/ and come in the cloudes of heven. Then the hyest preste rent his cloothes and sayd: what nede we eny further of witnes? We have herde the blasphemy what thinke ye? And they all gave sentence y^e he was worthy of deeth. And some began to spit at

The yonge man y^e was cloathed in linnen.
Matthew.
xxvj.
Lu. xxij. f
Johan.
xviij.
He is falslye accused.

Jo. iij.

He holdeth his peace.

He is mocked & spyt on / blyndfolded & scoffed.

spit at

The Gospell

spit at him/ & to cover his face/ & to bete him with fistes/ & to saye vnto him/ arede vnto vs. And the seruauntes boffeted him on the face.

And as Peter was beneeth in y passys/ther came one of y wēches of y hyest preste: & whē he saw Petre warmynge him sylfe/ he looked on him/ & sayd: wast not thou also w Jesus of Nazareth? And he denyed it sayinge: I knowe him not/ nether wot I what thou sayest. And he went out into y poozche/ & the cocke crewe. And a damfelle sawe him/ & agayne beganne to saye to thē that stode by/ this is one of thē. And he denyed it agayne. And anone after/ they that stode by/ sayde agayne to Peter: suerly thou arte one of thē/ for thou arte of Galile/ & thy speache agreth therto. And he beganne to curse & to sweare sayinge: I knowe not this man of whom ye speake. And agayne the cocke krewē/ and Peter remembred the worde that Jesus sayd vnto him: before the cocke crowe twyse/ thou shalt deny me thryse & beganne to wepe.

And anone in y darwynge the hye prestes helde counsell w y elders & y scribes/ & y whoole cōgregacion/ & bounde Jesus & ledde him awaye/ & delivered him to Pilate. And Pilate ayed him: arte thou the kynge of the Jewes? And he answered & sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. Wherefore Pilate ayed him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. Jesus yet answered

Of S. Marke.

ffo. lxxi.

red never a worde/ so that Pilate merueled.

At that feast Pilate was wont to deliure at their pleasure a presoner: whomsoever they wolde desyre. And ther was one named Barabas/ which laye bounde with thē that made insurreccion/ & in the insurreccion cōmitted murther. And y people called vnto him/ & beggan to desyre accordinge as he had ever done vnto them. Pylate answered them and sayd: Will ye that I lowse vnto you the kynge of the Jewes? For he knewe that the hye prestes had delpyvered him of envy. But the hye prestes had moved the people/ that he shuld rather delpyre Barrabas vnto them.

And Pylate answered agayne/ and sayd vnto thē: What will ye then that I do w him whom ye call y kynge of y Jewes? And they cryed agayne: crucifie him. Pylate sayde vnto them: What evell hath he done? And they cryed y moore fervently: crucifie him. And so Pylate willinge to content the people/ lowsed them Barrabas/ and delpyvered Jesus when he had scourged him/ for to be crucified.

And the souldiers ledde him awaye into y commen hall/ and called togedder the whoole multitude/ & they clothed him with purple/ and they platted a crowne of thornes & crowned him with all/ and beganne to salute him. Bayle kynge of the Jewes. And they smoot him on the heed w a rede/ and spat upon him/ and kneeled doune and worshiped him.

And when they had moocked him/ they toke the purple of him/ & put his owne clothes on him

Mathew.
xxv. g.
lu. xxiij. f.
Johan.
v. vij. c.

Peter denyeth.

Mathew.
xxij. luk.
xxij. f. g.
Johan.
v. viij. c.

Mathew.
xxv. dij.
lu. xviii.
Johan.
v. vij.

He is delpyvered to Pylate

Mathew.
xxv. dij.
lu. xxiij. a

He hol. deth his peace.

Barabas.

Mathew.
xxv. dij. d.
lu. xxiij.
Johan.
v. vij. g.
c. xij. c.

He is scourged & delpyvered to death.

Math.
xxv. dij.

He is crowned. He is boffeted.

Math.
xxv. dij.
lu. xxiij.

The Gospell

on him/and ledde him oute/to crucifie him/ And they compelled one that passed by / called Symon of Cyrene (which cam oute of the felde/and was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha (which is by interpretacion/the place of deed mens scoules) and they gave him to drinke/wyne myn- gled with myrre / but he receaved it not.

And when they had crucified him/they par- ted his garmettes/castinge loottes for them/ what every man shulde have. And it was ab- oute y thyrde houre/and they crucified him. And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucified with him two theves: the one on the ryght honde/ and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wicked.

And they that went by/rayled on him: wag- gyng their heedes and sayinge: Awretch/ that destroyest the temple and byldest it in thre dayes: save thy fylse / and come doune from the crosse. Lyke wyse also mocked him y hye preestes amonge them selves with the scribes and sayde: He saved other men / him sylfe he cannot save. Let Christ the kynge of Israel now descende from the crosse/that we maye se and beleve. And they that were cruci- fied with him/checked him also.

And when the syfte houre was come/dar- knes arose over all the erth/vntyll y nynthe houre. And at the nynthe houre Iesus cryed with a

Of S. Marke.

Jo. lxxv.

with a loude voyce sayinge: Eloi/ Eloi/lama- sabathani/which is yf it be interpreted: my God/ my God/ why hast thou forsaken me? And some of them that stode by/when they hearde y/sayde: beholde he calleth for Helyas And one ran & filled a sponge full of veneger/ and put it on a rede/and gave him to drinke/ sayinge: let him alone/let vs se whether He- lyas will come and take him doune.

But Iesus cryed with a loude voyce/& ga- ve vp the gooste. And the vayle of the temple was rent in two peces/from the toppe to the boottome. And when the Centurion which stode before him/sawe that he so cryed & ga- ve vp the gooste/he sayd: truly this man was the sonne of God. Ther were also women a good waye of beholdinge him: amonge whom was Mary Magdalen / & Mary the mother of James the lytle and of Ioses/and Mary Salome: which also when he was in Galilee/ folowed him and ministred vnto him/and ma- ny other women which came vp with him to Hierusalem.

And now when nyght was come (because it was y even that goeth before y saboth) Ioseph of Arimathia a noble counselour which also lokyd for y kynngdome of God/came and went in booldy vnto Pylate/& begged y body of Iesu. And Pylate merueled that he was alredy ded/& called vnto him y Centurion/ & asked of him/whether he had bene eny whyle deed. And when he knewe the trueth of the Centurion/he gave y body to Ioseph. And he bought

Golgo-
tha.
Math.
xxv.
Luke.
xxiii.d.

His gar-
mentes
are deuy-
ded.

Jo. xix.d.
He is cru-
cified.
Esa. liij.d

He is ray-
led on.

Jo. ij. d.

Psal. xxi

Dyneger
is offered
him to
drinke.

He ge-
veth vp
his spirit
The vay-
le renteth

Mathew
xxv.
Luke.
xxiii.g.
Jo. xix.g

He is bu-
ryed.

The Gospell

Bought a linnen clothe/and toke him doune
a wrapped him in y linnen clothe/ a layde
him in a tombe y was hewen oute of y rocke/
a rolled a stone vnto the doze of the sepulcre.
And Mary Magdalen a Mary Ioses beheld
where he was layde. ¶ The. vii. Chap.

Luke.
xxiii. a
Jo. pp. a.

And when y saboth daye was past/ Ma-
ry Magdalen/ a Mary Jacobi/ a Sa-
lome/ bought odures/ that they myght
come a anoynt him. And erly in the mornin-
ge the nexte daye after the saboth day/ they
came vnto the sepulcre/ when the sunne was
rysen. And they sayd one to another: who shall
rolle vs awaye the stone from the doze of the
sepulcre? And when they looked/ they sawe
how the stone was rolled awaye: for it was a
very greate one. And they went into the sepul-
cre/ and sawe a yonge man syttinge on the
ryghtsyde/ cloothed in a longe whyte garmēt/
and they were abasshed.

Math.
xxviii.
Jo. pp. c.

And he sayd vnto the/ Be not afrayed: ye see
ke Iesus of Nazareth which was crucified. ¶
He is risen/ he is not here. Beholde the place/
where they put him. But go youre waye/ and
tell his disciples/ a namely Peter: he will goa
before you into Galile: there shall ye see him/
as he sayde vnto you. ¶ And they went oute
quickly and fled from the sepulcre. For they
trembled a were amased. Nether sayd they eny
thinge to eny man/ for they were afrayed.

Math.
xxviii. c.

Mary
Magda-
lene.

¶ When Iesus was risen the morow after
y saboth daye/ he appered fyrst to Mary Ma-
gdalen/ oute of whom he cast seven devyls.
And

Of S. Marke.

Jo. lxxviii.

And she wet and tolde them that were with
him as they moened and weapte. And when
they herde/ that he was alyve and he had ap-
pered to hyr/ they beleved it not. After that/ Luke.
he appered vnto two of them in a straunge fi-
gure/ as they walked and went into the coun-
try. And they went and tolde it to the rem-
nant. And they beleved them nether. ¶

¶ After that he appered vnto the eleve as
they sate at meat: and cast in their tethe the
it vnbelefe a hardnes of herte: be cause they
beleved not them which had sene him after
his resurreccion. And he sayd vnto them: Go
ye in to all the worlde/ and preache the glad
tyges to all creatures/ he that beleueth and is
baptised/ shall be saved. But he that beleueth
not/ shall be dampned.

Math.
xxviii.
Luke.
xxiii. f.
Jo. pp. e.
Math.
xxviii.

¶ And these signes shall folowe them that be-
leve: In my name they shall cast oute devyls
and shall speake with newe tonges/ and shall
kyl serpentes. And yf they drinke eny dedly
thinge/ yt shall not hurte the. They shall la-
ye their honde on y sicke/ a they shall recover.

So then when the lord had spoken vnto
them/ he was recraued in to heauen/ and is set
downe on the ryght honde of God. And they
went forth/ and preached every where.

Luke.
xxiii. f.

And the lord wrought with them/
and confirmed the worde with mi-
racles that folowed. ¶

The ende of the gospell of
S. Marke.

K

The Gospell of S. Luke.



For as moche as ma-
ny have take in hand
to compyle a treatise
of thoo thinges / which are
surely knowen amonge vs /
even as they declared them
vnto vs / which from the be-
gynnyng sawe them their
selues / and were ministers
at the doyng: I determined

also / as sone as I had searched out diligently
all thinges from the begynnyng / that then
I wolde wyte vnto the / good Theophilus:
that thou myghtest knowe the certente of
thoo thinge / wher of thou arte informed.

The fyrst Chapter

Zachari-
as

Eliza-
beth

There was in the dayes of He-
rode kynge of Iurie / a certayne prest
named zacharias / of y course of Abia.
And his wyfe was of y daughters of Aaron:
And her name was Elizabeth. Booth were
perfect before God / and walked in all the la-
wes and ordinaces of the lorde / that no man
coude fynde fawte with them. And they had
no chylde / because that Elizabeth was barre
and booth were well stricken in age.

And it cam to passe / as he executed the pre-
stes office before god / as his course came (ac-
cordinge to the custome of the prestes office)
his lot was to bourn incense. And wet into y
temple of y lorde / and the whoale multitude of y
people were with out in prayer whill the in-
cense

Of S. Luke.

Fo. lxxviii.

cense was aburnynge. And ther appered vnto
to him an angell of the lorde stondinge on the
ryght syde of the altare of incense. And when
zacharias sawe him / he was abasshed / and fea-
re came on him.

And the angell sayde vnto him: feare not
Zachary / for thy prayer is hearde: And thy
wyfe Elizabeth shall beare y a sonne / and thou
shalt call his name Iohn / and thou shalt ha-
ve ioye and gladnes / and many shall reioyce
at his birth. For he shall be greate in the sight
of the lorde / and shall nether drinke wyne ner
stronge drinke. And he shall be filled with the
holy goost / even in his mothers wombe: and ma-
ny of the chyl dren of Irael shall he tourne
to their lorde God. And he shall goo before
him in the spryte & power of Helyas / to tour-
ne the hertes of the fathers to the chyl dren /
and the vnbelevers to the wysdom of the iuste
men: to make the people redy for the lorde.

And Zacharias sayde vnto y angell: Wher
by shall I knowe this seinge that I am olde
and my wyfe well stricken in yeares. And the
angell answered and sayde vnto him: I am
Gabriell that stonde in the presens of God /
and am sent to speake vnto the: and to shewe
the these glad tydings. And beholde thou
shalt be domme / and not able to speake vntyll
the tyme that these thinges be performed / be-
cause thou belevest not my wordes which
shall be fulfilled in their season.

And the people wayted for zacharias / and men-
celled that he taryed in the temple. And when

K. ii. he cam

Peniti.
vj. d

* To mas-
ke the chil-
dren have
soche an
harte to
God as A-
braha and
the fath-
ers had.
psal.
cxv. vj.
apala.

th. a. mal.
liij. b.

A Signe
is aped.

The Gospell

He cam oute/he could not speake vnto them.
Wherby they perceaved that he had sene so-
me vision in the temple. And he beckened vn-
to them/and remayned speechlesse.

* And it fortuneth/assone as y tyme of his
office was oute / he departed home into his
owne housse. And after thoose dayes/his wy-
fe Elizabeth conceaved/a hyd her solfe.v.mo-
nethes sayinge: This wyse hath God dealte
w me in y dayes when he loked on me/to take
from me the rebuke y I suffred amonge men.

And in y.vi.moneth y angell Gabriel was
sent frō god vnto a cite of Galile/named Na-
zareth/to a virgin spoused to a man whose na-
me was Joseph/of y housse of David/a y vir-
gins name was Mary. And y angell went in
vnto her/a sayde: Hail full of grace/y Lorde
is with y: blessed arte thou amonge women.

When she sawe him/she was abashed at
his sayinge: & cast in her mynde what maner
of salutation y shuld be. And y angell sayde
vnto her: feare not Mary: for thou hast foun-
de grace w god. For thou shalt conceive in thy
wombe/a shalt beare a sonne/a shalt call his
name Jesus. He shalbe greate/a shalbe called
the sonne of the hyst. And y Lorde God shall
geve vnto him the seate of his father David/
a he shall raigne over y housse of Jacob for
ever/a of his kyngdome shalbe none ende.

Then sayd Mary vnto y angell: How shall
this be/seinge I knowe not a man And y an-
gell answered a sayd vnto her: The holy goost
shall come apon the/a y power of y hyst shall
over

Of S. Luke.

Fo. lxxv.

over Maddowe y. Therfore also y holy thin-
ge which shalbe borne/shalbe called y sonne
of god. And beholde/thy cosen Elizabeth she
hath also conceived a sonne in her age. And
this is hyz sixte moneth/ though she be cal-
led barren: for w god can nathing be vnpos-
sible. And Mary sayd: beholde y honde may-
den of y Lorde/be it vnto me even as thou hast
sayde. * And the angell departed from her.

* And Mary arose in thoose dayes/a went
into y mountayns w hast/into a cite of Iurie
a entered into the housse of zachary/a saluted
Elizabeth. And it fortuneth/as Elizabeth he-
arde y salutation of Mary/the babe spronge
in her belly. And Elizabeth was filled with
the holy goost/and cryed with a loude voyce/
a sayde: Blessed arte thou amonge women/
and blessed is the frute of thy wombe. And
whence hapeneth this to me/that the mother
of my Lorde shuld come to me? For loo/asso-
ne as the voyce of thy salutation sounded in
myne eares/the babe sprange in my belly for
ioye. And blessed arte thou that belevest: for
thoose thinges shalbe performed wiche were
tolde y from the Lorde. And Mary sayde.
My soule magnifieth the Lorde.

And my sprete reioysseth in god my savioure & Magni-
ficat. For he hath loked on the poure degre of his
honde mayde. Beholde now from hence forth
shall all generacions call me blessed.

For he that is myghty hath done to me grea-
te thinges/and holpe is his name.
And his mercy is on them that feare him tho-

K. iii. rooo

Marie
greteth
Eliza-
beth.

Marie.

Esai. liij.
b.

Jesus.

Daniel.

vij. d.

Mic. iij. e

The Gospell

rowe oute all generacions.

He sheweth strength with his arme/ he scat-
tereth them that are proude in the ymagina-
cion of their herres.

He putteth doune the myghty from their sea-
tes and exalteth them of lowe degre.

He filleth the hongry with good thinges:
and sendeth awaye the ryche emptye.

He remembreth mercy: and helpeth his ser-
uaunt Iſrael.

Esai.
pl. 8.

Even as he promised to oure fathers/ Abra-
ham and to his secde for ever.

Esai.
p. 111. d.

And mary aboode with hyz aboute a. iiii. mone-
thes/ & returned agayne to hyz awne housse.

Esai.
p. 111. b.

* Elizabethes tyme was come that she shuld
be deliuered and she brought forth a sonne.

Esai.
p. 111. a.

And her neghbours & her cosins hearde tell
howe the lord had shewed great mercy vpon

Psalmo.
c. 135.

her/ and they reioysed with her.

Eccl. 1. 1.

Ihon is
borne.

And it fortuneth y egypt dayer: they cam to
circumcise the chylde: and called his name za-
charias/ after the name of his father. Now be
it his mother answered/ & sayd: not so/ but he
shal be called Ihon. And they sayd vnto hyz:
Ther is none of thy kynne/ that is named w
this name. And they made signes to his fa-
ther/ how he wolde haue him called. And he
ayd for wrytynge tables and wrote saying:
his name is Iohn. And they marvelled all.
And his mouth was opened immediatly /
& his tonge also/ & he spake lawdynges God.
And feare came on all the that dwelt nye vnto
them. And all these saynges were noyed
to them

Of S. Luke.

Jo. lxxviii.

abroade throughout all y hyll countre of Iurie
& all they y herde the layde them vp in their
herres saying: What maner chylde shall this
be? And the honde of y lord was with him.

And his father zacharias was filled with
the holy goost/ and prophesied sayinge:

Blessed be the lord God of Iſrael/ for he
hath visited and redeemed his people.

And hath reysed vp an horne of saluacion
vnto vs/ in the housse of his seruaunt David.

Even as he promised by y mouth of his ho-
ly prophete which were sene y worlde began

That we shuld be saved from oure enemies
and from the hondis of all that hate vs:

To fulfill the mercy promised to oure fa-
thers / and to remember his holy covenante.

And to performe the ooth which he swate
to oure father Adrahams/ for to geve vs.

That we deliuered oute of y hondes of ou-
re enemyes/ myght serue him with oute feare/

all the dayes of oure lyfe/ in suche holynes
& ryghtewesnes that are accept before him.

And thou chylde/ shalt be called the pro-
phet of the hyst: for thou shalt goo before the

face of the lord/ to prepare his wayes:

And to geve knowlege of saluacion vnto
his people/ for the remission of synnes:

Through the tender mercy of oure God/
wherby the * daye springe from an hys hath

visited vs.

To geve light to the that sate in darcknes
and in shadowe of deth/ and to gyde oure fete
into the waye of peace.

Benedic-
tus.

psalmo.
c. 135.

Eccl. 1. 1.

Esai.
p. 111. a.

Esai.
p. 111. b.

Esai.
p. 111. c.

* Christ is
the daye
springe
that ge-
ueth light
to the that
sit in dar-
kenes of
the igno-
rance of
God.

K. iiii. And

The Gospell

And the chylde grew and weped stronge in sprete/ & was in wyldernes/ tyll the daye cam when he shuld shewe him sylfe vnto the Israhelites.

¶ The.ii. Chap. *

And it chaunced in thoose dayes: y^e ther went oute a comaundment from August ste the Emperour/ that all the woorld shuld be tayed. And this tayinge was y^e fyrst and executed when Syzenius was lestenant in Syria. And every man went vnto his awne citie to be tayed. And Ioseph also ascended from Galile/ oute of a cite called Nazareth/ into Iurie: vnto y^e cite of David which is called Bethleem/ because he was of the housse and linage of David/ to be tayed with Mary his spoused wyfe which was with chylde.

Christ is borne.

And it fortuneth whyll they were there/ her tyme was come that she shuld be deliuered. And she brought forth her fyrst begotten sonne/ and wrapped him in swadlynge clooths/ & layed him in a manger/ because ther was no roume for them within in the ynne.

Shepherdes.

And ther were in the same region Shepherdes abydinge in the felde and watching their flocke by nyght. And loo: the angell of y^e lorde stode harde by the/ & the brightnes of y^e lorde shone rounde aboute them/ & they were sore afrayed. But the angell sayd vnto them: Be not afrayed. For behold/ I bringe you tydinges of greate ioye y^e shal come to all y^e people: for vnto you is borne this daye in the cite of David/ a saveoure which is Christ y^e lorde. And take this for a signeyre hall fynde y^e chylde swaddled

Signe.

Of S. Luke. Jo. lxxviii.

de swadled & layed in a manger. And straight waye ther was with the angell a multitude of heavenly souldiers/ laudynge God & sayynge: Glozy to God an hye/ & peace on the erth: and vnto men reioysynge. *

E And it fortuneth/ as sone as the angels were gone awaye fro them in to heven/ & the Shepherdes sayd one to another: let vs goo evē vnto Bethleem/ & se this thyng that is hapened which the lorde hath shewed vnto vs. And they cam with haste/ & founde Mary and Ioseph & the babe layde in a manger. And when they had sene it/ they publissed a brode the sayinge which was tolde them of that chylde. And all that hearde it/ wondred at those thynges which were tolde the of the Shepherdes. But Mary kept all thoose saynges/ and pondered them in hyr hert. And the Shepherdes retourned/ prayyinge and laudynge God for all that they had herde and sene/ evyn as it was told vnto them. *

* And when y^e eyght daye was come y^e the chylde shuld be circūcised/ his name was called Iesus/ which was named of the angell before he was conceived in the wombe. *

D * And when the tyme of their purificaciō (after the lawe of Moyses) was come/ they brought him to Hierusalem/ to present hym to y^e lorde (as yt is wrytten in the lawe of the lorde: every man that fyrst openeth the matryx/ shal be called holy to the lorde) & to offer (as it ys sayde in the lawe of the lorde) a payre of turtle doves or two yonge pigeons.

And

Leuitic. vii. a
Christ is circūcised.
Matt. j. c
Leuiti. xij. a.
Ex. xliij. a.
Nume. xij. c
Leuiti. xij. c.

The Gospell

Simeon. And beholde ther was a mā in Hierusalem whose name was Simeon. And the same mā was iuste and feared God/and longed for the consolacion of Israel/and the holy goost was in him. And an answer was geuen him of the holy goost/that he shulde not se deethe/before he had sene the lordes Christ. And he came by inspiracion in to the temple.

And when the father and mother brought in the chylde Jesus/to do for him after the custome of the lawe/then toke he him vp in his armes and sayde.

Quint. di. mittis. Lorde/Now lettest thou thy seruait departe in peace/accordinge to thy promes.

For myne eyes have sene y saveour sent fro y
Wich thou hast prepared before the face of
all people.

A light to lighten the gentyls/ and the glory
of thy people Israel. R

* And his father and mother marvelled at those thinges which were spokē of him. And Simeon blessed them/and sayde vnto Mary his mother: beholde / this chylde shalbe the fall and resurreccid of many in Israel / and a signe which shalbe spokē agaynste. And moze ver the sworde shal pearce thy soule/ y the thoughtes of many hertes maye be opened.

**Esa. liij.
c. Rom. x.
.g. i. petri
.ij. 6.**

Anna.

And ther was a Prophetesse/one Anna/the doughter of Phanuel of the tribe of Asera which was of a greate age/a had lyved with an husbande. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. scoore and. iiii. yere/which went never oute of the temple.

Of S. Luke.

Fo. lxxviii.

temple/But served God with fastinge & praye er nyght and daye. And the same came forth that same houre / and prayesed the Lorde / and spake of him to all that loked for redempcion in Hierusalem.

And as sone as they had performed all thinges accordinge to the lawe of the Lorde/they returned into Galile to their awne cite Nazareth. And the chylde growe and weyed stronge in spryte/and was filled with wysdome/ & the grace of God was with hym. R

R And his father and mother went to Hierusalem every yere at the feestle of ester. * And when he was. xii. yere olde/ they went vp to Hierusalem after the custome of the feestle. And when they had fulfilled the dayes / as they returned home/ the chylde Jesus boode styll in Hierusalem / unknowynge to his father and mother. For they supposed he had bene in the cōpany/and therfore came a dayes iorney/a sought him amonge their kynnsfolke & acquayntaunce. And when they founde hym not/they went backe agayne to Hierusalem/a sought him. And it fortunied after. iiii. dayes/ that they founde him in the tēple/ sittinge in the middes of the doctours / both hearynge them and posinge them. And all that hearde him/marvelled at his wit and answers.

Christ is
founde dis
putinge
in the tē
ple.

R And when they sawe him/ they were astonyed. And his mother sayde vnto him: sonne/ why hast thou thus dealte with vs? Beholde thy father & I/ have sought the/ forrowenge. And he sayde vnto the: how is it y ye sought me?

The Gospell

mer: Wist ye not that I must goo aboute my fathers busines? And they understode not y sayinge that he spake to them. And he went with them/ & came to Nazareth/ & was obedient to the. But his mother kept all these thinges in her hert. And Jesus increased in wisdom & age/ & in favoure with god and man. &

The.iii. Chapter.

In the fiftenthe yeare of the raygne of A Tiberius the Emperoure/ Pontius Py late beinge lestenant of Iurie/ & Herode beinge Tetrach of Galile/ and his brother Philip Tetrach in Iturca & in the region of Traconites/ & Lysanias the Tetrach of Abyp line/ when Anna & Layphas were the hye prestes: the worde of God came unto John y sonne of zacharias in the wildernes. And he came in to all the coastes aboute Iordan/ preachinge the baptyme of repentance for the remission of synnes/ at it is written in the booke of the sayinges of Esaias y Prophet which sayeth: The voyce of a cryar in wyldernes/ prepare the waye of the Lorde/ make hys pathes strayght. Every valley shalbe fylled/ and every mountayne & hyll shalbe brought lowe. And crooked thinges shalbe made streight: & the rough wayes shalbe made smoth: and all fleshe shal se the saveour sent of God. &

Then sayde he to the people that were come to be baptysed of him: O generacion of vipers / who hath taught you to fflye from the wrath to come? Bzing forth due frutes of repentance/ and begynne not to saye in youre selves;

Of S. Luke. Fo. lxxv.

selves/ we have Abraham to oure father. For I saye vnto you: God is able of these stones to reyse vp chyl dren vnto Abraham. Nowe also ys the aye leyed vnto the rote of the trees: so y every tree which bringeth not forth good frute/ shalbe hewe doune/ & caste in to y fyre.

And the people ayed him sayinge: What shall we do then? He answered & sayde vnto them: He that hath two coottes/ let him parte with him that hath none: and he that hath meate/ let him do lyke wyse.

Then came ther Publicans to be baptised/ & sayde vnto him: Master/ what shall we do? And he sayde vnto the: requyre nomore then that which ys appoynted vnto you.

The souldyours lyke wyse demaunded of hym sayinge: and what shall we do? And he sayde to them: Do violence to noo ma: nether trouble eny man wrongfully: but be content with youre wages.

As the people were in a doute/ and all men disputed in their hertes of John/ whether he were very Christ: John answered & sayde to them all: I baptise you w water/ but a stronger then I cometh after me/ whose shue latched I am not worthy to vnloose: he will baptise you with the holy goost/ and with fyre: which hath his fanne in his hond / and will pource his flooze/ and will gader the corne in to his barn: but the chaffe wyll he bourn with fyre that never shalbe quenched. And many other thinges in his exhortacion preached he vnto the people.

Then

Tetrarche.

John Baptist.
Mat. iii. a
Mark. j. a

Esa. vi. a
John. j. c.

Mat. iii. b

Publicans.

Souldyours.

Mat. iii. b
Mat. iii. b
John. j. d.

fanne.

Chaffe.

Mat. iij. a Then Herode the Tetrach (when he was
Mar. i. 6. rebuked of him for Herodias his brother Phi
John is lippes wyfe/and for all the evyls whiche He
presoned rod had done) added this above all/ and leyd
John in preson.

Christ is Baptised. And yt fortun'd as all the people receaved
Baptyme (and when Jesus was baptised and
dyd praye) that heavē was opened & the holy
goost came doune in a bodely shape lyke a do
ve vpo him/ & a voyce came fro heavē sayinge:
Thou arte my dere sonne/in the do I delyte.

Genealogie. And Jesus him silfe was about thirty ye
re of age when he begane/ beinge as men sup
posed the sonne of Joseph.

which Joseph was the sonne of Heli:
which was the sonne of Mathath:
which was the sonne of Levi:
which was the sonne of Melch:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matathias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias:
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesya:
which was the sonne of Zorobabel:

which

which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melch:
which was the sonne of Addi:
which was the sonne of Cosam:
which was the sonne of Belmadam:
which was the sonne of Her:
which was the sonne of Jeso:
which was the sonne of Belieser:
which was the sonne of Joram:
which was the sonne of Mattha:
which was the sonne of Levi:
which was the sonne of Simeon:
which was the sonne of Juda:
which was the sonne of Joseph:
which was the sonne of Joram:
which was the sonne of Beliachim:
which was the sonne of Melch:
which was the sonne of Menam:
which was the sonne of Mathathian:
which was the sonne of Nathan:
which was the sonne of David:
which was the sonne of Jesse:
which was the sonne of Obed:
which was the sonne of Boos:
which was the sonne of Salmon:
which was the sonne of Naason:
which was the sonne of Aminadab:
which was the sonne of Aram:
which was the sonne of Esrom:
which was the sonne of Phares:
which was the sonne of Juda:
which was the sonne of Jacob:

which

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which was the sonne of Isaac:
 which was the sonne of Abraham:
 which was the sonne of Tharra:
 which was the sonne of Nachor:
 which was the sonne of Saruch:
 which was the sonne of Ragau:
 which was the sonne of Phalec:
 which was the sonne of Heber:
 which was the sonne of Sala:
 which was the sonne of Laiman:
 which was the sonne of Arphaxat:
 which was the sonne of Sem:
 which was the sonne of Noe:
 which was the sonne of Lamech:
 which was the sonne of Mathusala:
 which was the sonne of Enoch:
 which was the sonne of Jareth:
 which was the sonne of Malalehel:
 which was the sonne of Laiman:
 which was the sonne of Enos:
 which was the sonne of Seth:
 which was the sonne of Adam:
 which was the sonne of God.

The.iiii. Chapter.

Mat. iij. a
Mar. i. 8.
Jesus fasteth four
tye dayes

Jesus then full of the holy goost/retur-
 nyd fro Jordan/a was carped of y^e spie
 te into wildernes/a was .xl. dayes tem-
 pted of the devyll. And in thoose dayes ate he
 no thinge. And when they were ended/he af-
 ter ward hongred. And the devyll sayde vnto
 him: yf thou be the sonne of God/ cōmaunde
 this stone y^e it be breed. And Jesus answered
 hym sayinge: It is writte: man shall not live
 by breed

Of S. Luke. Jo. lxxvi.

By breed only/ but by every worde of God. **Deutero**
 And y^e devyll toke him vp into an hye mou-
 tayne/a shewed him all the kyngdoms of the **viij. d.**
 worlde/evē in y^e twyncklinge of an eye. And y^e
 devyll sayde vnto him: all this power will I
 geve y^e every whit & the glory of the: for y^e is
 delpyered to me/and to whosoever I will/I
 geve it. If thou therfore wilt worshippe me/
 they shall be all thynne. Jesus answered him & **Deutero**
 sayde: Hence from me Satthan. For it is writ. **vj. c. and**
 ten: Thou shalt honour the Lorde thy God/ **v. d.**
 and him only serve.

B And he carped him to Jerusalem/a set him
 on a pynacle of the temple/a sayd vnto him:
 If thou be the sonne of God / cast thy silfe
 doune from hens. For it is written / he shall
 geve his angels charge over the/to kepe the/
 and with there hondis they shall step the vp **Psal. xli. e**
 that thou dost he not thy fote agaynst a stone.
 Jesus answered and sayde to him/ it is sayd: **Deutero**
 thou shalt not tempte the Lorde thy God. **vj. c.**
 As
 sone as the devyll had ended all his tempta-
 tions/he departed from him/ for a season.

C * And Jesus retourned by the power of y^e **Matthew**
 sprete in to Galile/and there went a fame of **iiij. 8.**
 him thorowe oute all the regid rōnde aboute. **Mar. i. 8.**
 And he taught in their synagoges/ and was **Jo. iij. f.**
 commended of all men.

And he came to Nazareth where he was **Matthew**
 noursed/and as hys custome was/went in to **viiij. 8.**
 the synagoge on the Saboth dayes/and stode **Mar. vi. a**
 vp for to rede. And ther was delpyered vnto **Jo. iij. f.**
 him y^e boke of y^e Prophete Esaias. And when
 he had

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Esa. lvi. He had opened the booke/ he founde the place/ where it was written. The sprete of the lord vpon me / because he hath annoynted me: to preache y^e gospell to y^e poore he hath sent me: and to heale the broken harted: to preache de- lyverauce to the captive: and sight to the blind / and frely to set at lyberte them that are brysed/ & to preache the acceptable ycare of the lord.

And he cloosed the booke/ & gave it agayne to the minister/ and sate doune. And the eyes of all that were in the synagoge / were faste- ned on him. And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. And all bare him witness/ and wondred at the gracious wordes which proceded oute of his mouth/ & and sayde: Is not this Jo- sephs sonne?

Josephs sonne.

And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion/ heale thy silfe. * Whatsoever we have heard done in Capernaum / do the same here lyke wyse in thyne awne countre. And he say- de/ verely I saye vnto you: No Prophet is ac- cepted in his awne countre.

Jo. iij. f.

Prophete

lii. Reg.

viij.

Jac. v. d.

The we-

dowe of

Sarepta.

lii. Reg.

v. d.

But I tell you of a truth/ many wyddowes were in Israell in the dayes of Helias/ when he vyng was Met thre yeres & syxe monethes/ when greate fammisshemēt was throughou- te all the londe/ & vnto none of them was He- lias sent/ save in to Sarepta besydes Sidon vnto a womā that was a widow. And many lepers were in Israell in the tyme of Eliseus the pro-

Of S. Luke.

Jo. lxxvii.

the Prophete: and yet none of them was hea- led/ savinge Naaman of Siria.

E And as many as were in y^e synagoge when they herde that/ were filled with wrath: and roose vp/ and thrust him oute of the cite / and ledde him evē vnto the edge of the hill/ wher on their cite was bilte/ to cast him doune head- lyng. But he went his waye evē thozow the myddes of them: & & and came in to Capernaum a cyte of Galile/ & there taught the on the Saboth dayes. And they were astonied at his doctryne: for his preachyng was wth power.

And in the synagoge ther was a mā which had a sprete of an vncleane drvell / and cryed with aloud voice sayinge: let me alone/ what hast thou to do with vs/ thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ evē the holy of God. And Jesus rebuked him sayinge: holde thy peace/ and come oute of him. And the drvell threwe him in the myddes of them and came oute of him/ and hurt him not. And feare came on them all/ and they spake amonge them selves sayinge: what māner a thynge is this? for with auctorite and power he commaun- deth the foule sprete / and they come out: And y^e fame of him spreed abroode thozowoute all places of the countre round aboute. &

* And he roose vp & came oute of y^e syna- goge/ & entred in to Simons housse. And Si- mons motheres lawe was takē with a greate fe- ver/ & they made intercession to him for her. And he stode over her / & rebuked the fever: and it

Mathew. viij. b. Mar. i. c. Simons motheres lawe.

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and it leest her. And immediatly He arose & ministred vnto them.

Layde
his hāde
on them.

When the sonne was doune: all they that had sicke take with diuers diseases/brought them vnto him: & he layde his hondes on every one of them/ & healed them. And devils also cam out of many of them/crying & saying: thou arte Christ the sonne of God. And he rebuked them/and suffered them not to speake: for they knewe that he was Christ.

Mar. j. d

Asone as it was daye/ he departed & went awaye into a desert place/ & y people sought him & came to him/ & kept him that he shuld not departe from thē. And he sayde vnto thē: I muste to other cities also preache the kyngdome of God: & for therfore am I sent. And he preached in the synagoges of Galile.

The.v. Chapter.

Mathew.
iii. c.

Mark. j. b

It came to passe as the people preased vpon him/to heare the worde of God/ that he stode by the lake of Geneza- reth: & sawe two shippes stonde by the lake syde/ but the fischermen were gone out of thē/ & were wasshynge their nettes. And he entred in to one of the shippes/ which perteyned to Simon/ and prayed him/ that he wolde thrust out a litell from the londe. And he sate doune and taught the people out of the ship.

When he had leest speakynge/ he sayde vnto Simon: Launche out in to the depe/ and let flippe youre nettes to make a draught/ And Simon answered and sayde to him: Master/we have labored all nyght/and have taken

Of S. Luke. Fo. lxxviii.

taken nothinge. Nevertelater at thy worde I will loose forth the net. And when they had so done/they inclosed a greate multitude of fishes. And their net brake: but they made signes to their felowes which were in the other ship/that they shuld come and helpe thē And they came: and filled bothe the shippes that they soncke agayne.

When Simon Peter sawe that he fell doune at Iesus knees sayinge: Lorde goo fro me/ for I am a synfull man. For he was vtterly astonied & all that were w him/at y draught of fishe which they toke: & so was also James & John y sonnes of zebede which were parteners w Simon. And Iesus sayde vnto Simon: feare not/ fro hence forth thou shalt catche men. And they brought the shippes to londe/ and forsoke all/ and folowed him.

And it fortunied as he was in a certayne cite: beholde/ ther was a man full of leprosy: & when he had spied Iesus/ he fell on his face/ & besought him sayinge: Lorde/ yf thou wilt/ thou canst make me cleane. And he stretcheth forth y hond/ & touched him sayinge: I will/ be thou cleane. And immediatly the leprosy departed from him. And he warned him/ that he shuld tell no man: but that he shuld goe & shewe him selfe to the Prieste/ & offer for his clensynge/ accordinge as Moses commaundement was/ for a witnes vnto them.

But so moche the moare went ther a fame abroad of him/ & moche people cam to geder to heare/ & to be healed of him/ of their infirmities.

L.iii. ties.

Mathew
viii. a
Mar. j. d.

Leper

Le. p. iij. a

The Gospell

ties. And he kepte him silfe aparte in y wil-
dernes/and gave him silfe to prayer.

Mat. ix. a
Mar. ij. a

And it happened on a certayne daye/ that
he taught: and ther sate the pharises: and doe-
turs of lawe/ which were come out of all y
tounes of Galile/ Iurie/ & Hierusalem. And
the power of the Lorde was to heale the. And
Beholde/ me brought a man lyinge in his bed
which was taken with a palsie: I sought mea-
nes to brynge him in / and to laye him before
him. And whē they coulde not finde by what
waye they might brynge him in/ be cause of y
prease/ they wēt vp on the toppe of y housse/
and let him doune thozowe the tylinge/ beed
& all in the middes before Jesus. When he
sawe their fayth/ he sayde vnto him: man/ thy
synnes are forgiven the. And the Scribes &
the Pharises begane to thinke sayinge: What
felow is this which speaketh blasphemy?
Who can forgeve synnes but God onlyr

Palsye.

Signe.

When Jesus perceaved their thoughtes/
he answered & sayde vnto them: What thin-
ke ye in youre hertes? Whether is easier to
saye/ thy synnes are forgiven the/ or to saye: ri-
se & walke? But that ye maye knowe that the
sonne of mā hath power to forgeve synnes on
erth/ he sayde vnto y sicke of the palsie: I saye
to the/ arise/ take vp thy beed and go home to
thy housse. And immediatly he rose vp befo-
re them/ & toke vp his beed where on he laye/
and departed to his awne housse praysinge
God. And they were all amased & they lauded
God/ & were filled with feare sayinge: We ha-

ue

Of S. Luke. Jo. lxxviii.

ve sene strange thynges to daye. &

And after that he went forth and sawe a
publican named Levi/ sitinge at the receyte
of custome/ and sayde vnto him: folow me.
And he leest all/ roose vp/ and folowed him.
And that same Levi made him a greate feaste
at home in his awne housse. And ther was a
greate cōpany of publicans and of other that
sate at meate with him. And the Scribes and
Pharises murmured agaynst his disciples
sayinge: Why eate ye and drinke ye with pu-
blicans and synners? Jesus answered and say-
de vnto the: They y are whole/ nede not of y
phisicion/ but they y are sicke. I came not to
call. y rightewes / but synners to repentaunce.

Publi-
cans and
synners.

Then they sayde vnto him: Why do the di-
sciples of John fast often & praye/ & the disci-
ples of y Pharises also: & thine eate & drinke? The di-
And he sayde vnto them: Can ye make y chyl-
dren of the weddinge fast/ as long as y bryd
grome is present with the? The dayes will
come/ whē the brydgrome shalbe take awaye
from them: then shal they fast in those dayes.

Then he spake vnto them in a similitude:
No mā putteth a pece of a newe garment/ in
to an olde vesture: for yf he do/ then breaketh
he the newe/ and the pece that was taken out
of the newe/ agreeth not w the olde. Also/ no
mā poureth newe wyne into olde vessels. For
yf he do/ the newe wyne breaketh the vessels/
& runneth out it silfe/ & the vessels perisshet.
But newe wyne must be poured into newe
vessels/ & bothe are preserved. Also/ no man y
L.iii. drynket

New & ol-
de agree
not.

The Gospell

drinketh olde wine/strayght waye can awaye
with newe/for he sayeth y olde is plesauter. **D**

The. vi. Chapter.

Mathew.
xxij. d.
Mar. ij. d.
Lorne
felde.

The Sa-
both daye
is broken
i. Regum
xviij. g.

IT happened on an after saboth/that he
went thorow the corne felde/ & that his
disciples plucked the eares of corne / &
ate/and rubbed them in their hondes. And
certayne of the Pharises sayde vnto them:
Why do ye that which is not lauffull to do
on the saboth dayes? And Iesus answered
them and sayde: Have ye not redde what Da-
uid dyd / when he him selfe was anhun-
gred and they which were with him: how he
went into the housse of God / and toke & ate
the loaves of halowed bread/ and gave also to
them which were with him: which was not
lauffull to eate/ but for the prestes only. And
he sayde vnto them: The sonne of man is Lord
de of the saboth daye.

Mat. xij. a
Mar. iij. a

Dried
honde.

And it fortuneth in a nother saboth also/
that he entred in to y sinagoge & taught. And
ther was a ma whose right honde was dzyed
vp. And y Scribes & Pharises watched him/
to se whether he wolde heale on the Saboth
daye / that they myght fynde an accusacion
agaynst him. But he knewe their thoughtes/
& sayde to the man which had y wyddred hon-
de: Ryse vp/ & stonde forth in the myddes.
And he arose and stepped forth. Then sayde
Iesus vnto them: I will aye you a question:
Whether is it lauffull on the saboth dayes to
do good or to do evill: to save lyfe or for to de-
stroye it? And he behelde them all in cōpasse/
and

Of S. Luke.

fo. lxxxv

q sayd vnto y man: Stretch forth thy honde. **M**adnes
And he dyd so & his honde was restored/ & ma-
de as whoole as the other. And they were fil-
led full of madnes / and comuned one with
another/ what they myght do to Iesu. **R**

And it fortuneth in thoose dayes / that he
went out into a mountayne for to praye / and
cōtinued all nyght in prayer to god. And asso-
ne as it was daye/ he called his disciples/ and
of the he chose twelve / which also he called
apostles. Simon whō he named Peter: & An-
drew his brother. James & Ihs / Philip and
Bartlemew/ Mathew and Thomas/ James
the sonne of Alphew & Simon called zelotes
and Judas James sonne/ and Judas Iscari-
oth/ which same was the traytour.

Mat. x. a
Mar. iij. g.

The tw-
elve are
chosen.

And he came doune with them and stode
in the playne felde with the company of his
disciples / & a greete multitude of people out
of all parties of Iurie and Ierusalem/ & from
the see cooste of Tye and Sidon/ which came
to heare hym/ and to be healed of their disea-
ses: & they also that were vexed with foule
spretes/ & they were healed. And all the peo-
ple preased to touche him: for there went ver-
tue out of him/ and healed them all.

And he lifted vp his eyes apō the disci-
ples/ and sayde: Blessed be ye poore: for yours
is the kyngdome of God. Blessed are ye that
honger now: for ye shall be satisfied. Blessed a-
re ye y wepe now: for ye shall laugh. Blessed
are ye when men hate you / & thrust you oute
of their companye/ and rayle / & abhorre youre
name

Mat. v. a

Conena-
ntes.

The Gospell

name as an evyll thinge/for the sonne of man-
nes sake. Reioyse ye then/and be gladder: for
beholde/your reward is greate in heven. &

True pro-
phetes.

After this manner their fathers entreated
the Prophetes.

Am. vi. a
Eccl. vi. a

But wo be to you that are ryche: for ye ha-
ve therin youre consolacion. Wo be to you y
are full: for ye shall hunger. Wo be to you
that now laugh: for ye shall weyle and wepe.
Wo be to you when all men prayse you: for
so dyd their fathers to the false prophetes.

Louena-
ntes.

But I saye vnto you which heare: Love you
re enemyes. Do good to thē which hate you.
Blesse thē that curse you. And praye for thē
which wrongfully trouble you. And vnto
him that smyteth the on the one cheeke / offer
also y other. And him that taketh awaye thy
goune/forbid not to take thy coote also. Geve
to every man that aveth of the. And of him
that taketh awaye thy goodes / ave them not
agayne. And as ye wolde that men shuld doo
to you: so do ye to them lyke wyse.

Love.

Mat. v. g

Do good
Blesse.
Praye.

All the
lawe.

If ye love thē which love you: what than-
ke are ye worthy of? for the very synners lo-
ve their lovers. And yf ye do for them which
do for you: what thanke are ye worthy of?
for the very synners do even the same. If ye
lende to them of whome ye haope to receave:
what thanke shall ye have: for the very syn-
ners lende to synners / to receave as moch
agayne. Wherefore / love ye youre enemyes / do
good and lende / lokynge for nothinge agayne
and youre reward shall be greate / and ye shall

Matthew
vi. 8

To. iii. c.

Mat. v. g

Lende.

be the

Of S. Luke.

fo. lxxvi.

Let the chyl dren of the hyst: for he is kynde
vnto the unkynde and to the evyll.

Louena-
ntes.

* Be ye therfore mercifull / as youre father
is mercifull. Judge not & ye shall not be Jud-
ged. Condemne not: and ye shall not be con-
demned. For geve / and ye shall have geve.
Geve / & yt shall be geve vnto you: good mea-
sure / pressed doune / shaken to geder and run-
nyng over / shall men geve into youre bosom-
mes. For with what measure ye mete / with y
same shall men mete to you agayne.

Matthew.
vi. a.

Judge
not.

Ma. xli. a

Ma. iij. c

For geve.

Matthew.
v. 8.

Measure

And he put forth a similitude vnto thē: Can
the blynde leade y blynder? Do they not both
then fall into y dyche? The disciple is not abo-
ve his master. Every mā shall be perfecte / even
as his master is. Why seyst thou a moote in
thy brothers eye / & considerest not y beame y
is in thyne awne eye? Either how canest thou
saye to thy brother: Brother / let me pull out y
mote that is in thyne eye / when thou percea-
vest not the beame that is in thyne awne eye?
Upocrite / cast out y beame out of thyne awne
eye first / and then shalt thou se perfectly / to
pull out the mote out of thy brothers eye. &

Mat. v. c.

Note.

Jo. viij. 8

Ma. vi. a

Beame.

It is not a good tree that bringeth forth
evyll frute: neither is that an evyll tree / that
bringeth forth the good frute. For every tree
is known by his frute. Whether of thornes ga-
der men fygges / nor of busshes gader they
grapes. A good man / out of the good treasu-
re of his hert / bringeth forth that which
is good. And an evyll man / out of the evyll
treasure of his hert / bringeth forth that
which

Ma. vi. a

mat. vij. c

The tree
is knowe

by his fru

te.

The mo-
uthe spe-
aketh of
y fullnes
of the he-
art.

To buil-
de on a
rocke.
To buil-
de on son-
de.

Mathew.
Bij. a.

Centuri-
on.

which ys evyll. For of the aboundaunce of y
her/his mouth he speaketh.

Why call ye me Master/ Master: and do
not as I bid you & whosoever cometh to me
and heareth my sayings/ & dothe the same/ I
will shewe you to whome he ys lyke. He is li-
ke a man which bilt an housse: and digged de-
pe/ and layde the foundaciō on a rocke. Whē
the waters arose/ the fludde bet apō that hous-
se/ and coulde not move yt. For it was groun-
ded apō a rocke. But he that heareth & doth
not/ is lyke a man that with out foundacion
bylt an housse apō the erth / agaynst which
the fludde did bet: and it fell by and by. And y
fall of y housse was greate. ¶ The. vii. Cha.

U When he had ended all his sayings in
the audience of the people / he entred
into Capernaū. And a certayne Cen-
turions servaunte was sicke and redy to dye
whom he made moche of. And when he hear-
de of Jesu/ he sent vnto him the elders of the
Jewes/ beseeching him y he wolde come & hea-
le his servaunt. And they came to Jesus and
besought him instantly sayinge: He is worthe
that thou shuldest do this for him. For he lo-
veth oure nacion/ and hath bilt vs a sinagoge.
And Jesus went with them.

And when he was not farre frō the housse/
the Centurio sent frendes to him sayinge vnto
him: Lorde trouble not thy selfe: for I am
not worthy y thou shuldest enter vnder my
roffe. Wherefore I thought not my selfe wor-
thy to come vnto the: but saye the worde / and
my ser-

servaunt shalbe whoole. For I lyke wyse am
a man vnder power/ and have vnder me sou-
diers/ & I saye vnto won/goo: and he goeth.
And to another/ come: and he cometh. And to
my servaunt/ do this: & he doeth it. When Je-
sus herde this/ he merveyled at him/ & turned
him about & sayd to the people that folowed
him: I saye vnto you/ I have not founde so
greate faith/ noo/ not in Israel. And they y
were sent/ turned backe home agayne/ & foun-
de the servaunt that was sicke/ whoole.

¶ And it fortunēd after that/ that he went
into a cite called Naim/ & many of his disci-
ples went w him/ & moche people. When he
came nye to the gate of the cite: beholde/ ther
was a deed man caried out which was y only
sonne of his mother/ and she was a widowe/ and
moche people of the cite was with her. And
when y lorde sawe her/ he had compas-
sion on her/ & sayde vnto her: wepe not. And he
went & touched the coffyn/ & they y bare him/
stode still. And he sayde: Longe man/ I saye
vnto the/ aryse. And y deed sate vp & began-
ne to speake. And he delyvered him to his mo-
ther. And ther cā a feare on the all. And they
glorified god sayinge: a greate prophet is ry-
sen amōge vs/ & god hath visited his people.
¶ And this rumor of him wēt forth the throug-
hout all Iurie/ and thowowout all the regions
which lye rounde about.

And y disciples of John shewed him of all
these thinges. And John called vnto him .ii.
of his disciples/ & sent the to Jesus sayinge:

Arte

The de-
ed is rai-
sed.

Mat. xj. a

John ba-
ptist sen-
deth to
Christ.

The Gospell

Esai. lxx.

Arte thou he that shall come: or shall we looke for another? When the men were come vnto him/they sayde: John baptiste sent vs vnto þe sayinge: Arte thou he that shall come: or shall we wayte for another? And at þe same tyme he cured many of their infirmities & plagues/ & of euyl sprytes/ & vnto many that were blynde/ he gave sight. And Iesus answered and sayd vnto them: Woo youre wayes & shewe John/ what thinges ye haue sene and harde: how & the blynde se/ the halt goo/ the lepers are cleansed/ the deafe heare/ the deed aryse/ to the poore is the glad tydinges preached/ and happy is he/ that is not offended by me.

When y messengers of John were departed/ he began to speake vnto y people of John. What wet ye oute into y wilderness for to se? went ye to se a rede shaken w y wynde? But what went ye out for to se? A ma clothed in so ofte rayment? Beholde they which are gorgeously apparellled/ & lyve delicatly/ are in kynnges courtes. But what went ye forth to se? A prophete? Ye I saye to you/ & more then a prophete. This is he of whō it is wyttē: Be-

Mat. iii. a

Publi-
cans iu-
stifie god
Pharisees
despise y
counsell
of god.

holde I sende my messenger before thy face/ to prepare thy waye before the. For I saye vnto you: a greater prophete then John/ amonge womenes chylde is ther none. Nevertheless one is lesse in y kyngdō of god/ is greater thē he is.

And all the people that hearde/ and the publicans / iustified God / and were baptised with the baptim of John. But the pharisees & scribes despised y counsell of god agaynst them.

Of S. Luke.

Jo. lxxviii.

them selves/ and were not baptised of him.

And y lord sayd: Wher vnto shall I lyke Mat. xj. d the men of this generacion/ & what thinge are they lyke? They are lyke vnto chylde sittynge in y market place/ & cryinge one to another/ & sayinge: We haue pyped vnto you/ & ye haue not danned: we haue mourned to you/ and ye haue not wept. For John baptist cam/ nether eatynge breed ner drinkynge wyne/ & ye saye: he hath the devyll. The sonne of man is come and eateth and drinketh/ & ye saye: Beholde a man which is a glotton/ & a drinker of wyne/ a frende of publicans and synners. Yet is wysdome iustified of all her chylde.

Wisdom

And one of the pharises despyed him that he wolde eate with him. And he went into y pharises housse/ & sate doune to meate. And he holde a woman in that cite/ which was a synner/ as sone as she knewe that Iesus sate at meate in the pharises housse/ she brought an alabaster bope of oyntment/ & she stode at his fete behynde him wepyng/ and beganne to wesshe his fete with teares/ and dyd wipe the with the heares of her heed/ and kyssed his fete/ and anoynted them with oyntment.

Mari of
Bethanie

When the pharise which bade him/ sawe that/ he spake with in him sylfe/ sayinge: If this man were a prophete/ he wolde surely haue knowen who & what maner woman this is which toucheth him / for she is a synner. And Iesus answered & sayde vnto him: Simon I have some what to saye vnto y. And he sayd master saye on. There was a certayne lender which

The Gospell

der which had two detters / y one ought five hondred pence / & the other fyfty. When they had nothynge to paye / he forgave the boothē. Which of them tell me / wyl love him moost? Simon answered and sayde: I suppose / that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman / & sayde vnto Simon: Seist thou this woman? I entred into thy housse / & thou gavest me noo water to my fete but she hath wesshed my fete with teares / & wiped the with the heeres of her heed. Thou gavest me no kysse: but she / sence y tyme I came in / hath not ceased to kysse my fete. Myne heed w oyle thou dydest not anoynte: but she hath annoynted my fete w oylmēt. Wherefore I saye vnto the: many synnes are forgiven her / for she * loved moche. To whom lesse is forgiven / the same doeth lesse love.

And he sayde vnto her: thy synnes are forgiven y. And they y sate at meate with him / beganne to saye within them selves: Who is this which forgiveyth synnes also? And he sayde to y woman: Thy faith hath saved the / goo in peace. C. The. viii. Chap.

And it fortuneth after that / that he him sylfe went throughout cities & townes / preachynge / and shewing y kyngdom of God / & the twelve with him. And also certayne women / which wer healed of evell sprytes / and infirmities: Mary called Magdalen / out of whom went seven devyls / & Joanna y wyfe of Chusa Herode steward / & Susanna and ma

* Love is y signe y the synnes are forgiven her.

Of S. Luke.

Jo. lxxviii.

and many other: which ministred vnto the of their substaunce. * When moche people were gadred to gether / & wete come to him out of mat. xlii. a all cities / he spake by a similitude. A sower Ma. iiii. a went out to sowe his seede: & as he sowed / some fell by the waye syde / and it was troden Sower. vnder fete / and the foules of the ayre devoured it vp. And some fell on ston / & assone as it was spronge vp / it widdred awaye / because it lacked moystnes. And some fell amonge thornes / and y thornes spronge vp with it / & choked it. And some fell on good ground / & spronge vp & bare frute / an hondred foolde. And as he sayde these thinges / he cryed: He that hath cares to heare / let him heare.

And his disciples ayed him sayinge: what maner similitude is this? And he sayde: vnto you is it given to knowe the sectetes of the kyngdom of God: but to other in similitude / that when they se / they shuld not se: & when they heare / they shuld not vnderstonde. Esa. vii. e
Mathew. xlii. b.
ma. iiii. b.
Jo. vii. f
Ro. xi. b.

The similitude is this. The seede is y worde of God. Thoose y are besyde the waye / are they that heare / & afterwarde cometh y devyll & taketh awaye the worde out of their hertes / lest they shuld beleve and be saved. They on the stonnes / are they which when they heare / receave the worde with ioye. But these have noo rootes / which for a whyle beleve / & in tyme of temptaciō goo awaye. And y which fell amonge thornes / are they which heare / & go forth / & are choked w cares & w riches / & w voluptuous lyvinge / and bringe forth noo frute.

M Thg.

The sower is expounded.

The Gospell

Candell. That in y good grounde/are they which with
 a good & pure hert/heare the worde & kepe it/
 and bringe forth frute with pacience. **K**
Mat. v. 8 No man lyghteth a candell/a covereth it
Ma. iij. c. vnder a vessell/nether putteth it vnder y ta-
Mat. v. c ble:but setteth it on a candellsticke/that they
Mar. iij. c that enter in/maye se y lyght. No thinge is in
 secret/y shall not come abroode: Nether eny
 thinge hyd/that shall not be knowne/a come
 to lyght. Take hede therfore how ye heare.
Matthew. For whosoever hath/to him shall be geve: And
piij. b. whosoever hath not/frō him shall be take/every
a. p. v. c. that same which he supposeth that he hath.
ma. iij. c. Then came to him his mother and his bre-
Matthew. thren/and coude not come at him for prease.
piij. d. And they tolde him sayinge: Thy mother
Mar. iij. d and thy brethren stonde with out/and wolde
 se the. He answered and sayd vnto them: my
 mother and my brethren are these which hea-
 re the worde of God and do it.

Mother And it chaunsed on a certayne daye that
& brethren he went into a shippe/and his disciples also/
Ma. viij. c and he sayde vnto them: Let vs goo over vnto
mar. iij. d the other syde of the lake. And they lanchted
 forth. And as they sayled/he fell a slepe/and
 there arose a storme of wynde in y lake/a they
 were fylled with water/a were in ieopardy.
 And they went to him and awoke him sayin-
 ge: Master Master/we are loost. Then he aro-
 se and rebuked the wynde and the tempest of
 water/and they ceased/and it weyed calme.
 And he sayd vnto the: where is youre faith?
 They feared and wondred sayinge one to ano-
 ther

Jesus
sleepeth
in y ship.

Of S. Luke.

Jo. v. c.

ther: what fellowe is this? for he commaundeth
 bothe the wyndes and water/and they obey
 him? And they sayled vnto the region of y
 Gaderenites/which is over agaynst Galile.
 And as he went out to londe/ther met him
 a certayne man out of y cite/which had a de-
 vyll longe tyme/and ware noo clothes/nether
 aboode in eny house: but amonge graves.
 When he sawe Jesus/he cryed/and fell dou-
 ne before him/and with a loude voyce sayde:
 What have I to do with the Jesus the son-
 ne of the God moost hvest? I beseeche the to
 ment me not. Then he commaunded y foule spre-
 te to come out of the man. For ofte tymes he
 caught him/a he was bounde with chaynes
 & kept with fetters: and he brake the bondes/
 and was carped of the fende/into wylernes.

And Jesus ayed him sayinge: what is thy
 name? And he sayde: Legion/because many de-
 vyls were entred into him. And they besought
 him/y he wolde not comaunde the to goo out
 into y depe. And ther was there by an heerde
 of many swyne/fedyng on an hyll: & they be-
 sought him/y he wolde soffre the to enter in-
 to the. And he soffred the. Then went the de-
 vyls out of the man/a entred into the swyne:
 And the heerde toke their course & ran heedlyn-
 ge into the lake/and were choked. When the
 herdmen sawe what had chaunsed/they fled
 and tolde it in the cite and in the villages.

And they came out to se what was done:
 & came to Jesus/a founde y man/out of whō
 the devyls were departed/sittynge at the fete
 of Ie-

Ma. ii. of Ie

The Gospell

of Jesus clothed & in his right mynde / & they were afrayde. They also wich sawe it / tolde the by what meanes he y was possessed of y devyll / was healed. And all the whole multitude of y cōtrye of the Gadarenites / besought him y he wolde departe from the: for they were taken w greute feare. And he gate him into the shippe & returned backe agayne. Then the man out of whom the devylls were departed / besought him y he myght be w him: But Jesus sent him awaye sayinge: Go home agayne into thyne awne housse / & shewe what great thinges God hath done to y. And he went his waye / & preached thowow out all the cite what great thinge Jesus had done vnto him.

mat. ix. c. And it fortunied when Jesus was come
Mar. v. b. agayne that y people recaved him. For they
all wayted for him. And beholde ther came a
man named Jairus (and he was a ruler of y
synagoge) & he fell doune at Jesus fete / & besought him y he wolde come into his housse /
for he had but a daughter only / apon a twelve yere of age / and she laye a dvinge. And as he went the people thronged him.

Issue of And a woman havynge an issue of bloud
bloude. twelve yeres (which had spent all her substance amonge phisicians / nether coulde be holpen of eny) came behinde him / & touched the hem of his garmēt / & immediatly her issue of bloud stauched. And Jesus sayde: Who is it that touched me? when every man denyed / Peter & they y were with him / sayde: Master / the people thrust the and wepe the: & sayest thou / who

Of S. Luke.

fo. xci.

who touched me? And Jesus sayde: Some body touched me. For I perceave that vertue is gone out of me. When the woman sawe / that she was not hid / she came trimblyng / & fell at his fete / and tolde him befoze all the people for what cause she had touched him / and how she was healed immediatly. And he sayde vnto hyr: Doughter be of good comforte / Thy faith hath made the hoale / goo in peace.

Whyll he yet spake / there came one from y rulers of the synagogis housse which sayde to him: thy doughter is deed / disease not the master. When Jesus hearde that / he answered the father / sayinge: feare not / beleve only / & she shal be made whole. And when he came to y housse / he suffred no man to goo in with him / save Peter / James & John / & the father and the mother of the mayden. Every body wept & sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth. And they lewgh him to scozne. For they knew that she was deed. And he thrust the all out / & caught her by the honde / and cryed sayinge: Mayde aryse. And hyr sprete came agayne / & she rose strayght waye. And he commaunded to geve her meate. And the father and the mother of hyr were astonyed. But he warned the that they shuld tell noo man / what was done.

The. ix. Chapter.

Then called he the. xii. to gether / & gave them power / and auctorite over all the devylls / and that they myght heale diseases. And he sent them to preache the kyngdome of God.

The twelve are sent.
Mat. x. a
Mar. xj. a

M. iii. dome

The Gospell

Mat. x. a. dome of God/a to cure the sick. And he sayd
 mar. vi. a. to them: Take nothinge to sucke you by y
 *Go not waye: nether staffe/nor scripe/nether breed/
 fro hous. nether money/nether have two cootes. And
 se to hous whatsoever *houffe ye enter into/there abyde
 se as fre. & thence departe. And whosoever will not re-
 ceave you/when ye go out of that cite/Make
 Act. viij. of the very dust from youre fete/ for a testimo-
 ny agaynst them. And they went out/a went
 thozow the tounes / preachinge the gospell
 and healyng every wheare. R

Mathew. And Herod the tetrarch herde of all that
 viij. a. was done of him/and doubted/because that it
 Ma. vi. b. was sayde of some/that John was rysen agay-
 ne from deeth:and of some/that Elyas had
 apared:and of other/that one of the olde pro-
 phetes was rysen agayne. And Herod sayde:
 John have I behedded:who then is this of
 whom I heare suche thinges? And he despy-
 red to se him.

Mathew. And the Apostles retourned/and tolde him B
 viij. b. what great thinges they had done. And he to-
 ke them and went a syde into a solitary place/
 nye to a cite called Bethsaida. And y people
 Ma. vi. d. knewe of it/and folowed him. And he recea-
 ved them/and spake vnto them of the kyngdo-
 me of God/and healed them that had nede to
 be healed. And when y daye beganne to wea-
 re awaye/then came the twelve and sayde vnto
 him: sende y prople awaye/that they maye
 goo into the tounes & villages roundabout/
 and lodge/and get meate/for we are here in a
 place of wylernes. But he sayde vnto them:
 Give

Of S. Luke.

Jo. xciij.

Give ye the to eate. And they sayde. We ha-
 ve no moo but fyve loaves and two fysshes/except
 we shuld goo and bye meate for all this
 people. And they were about a fyve thousand
 men. And he sayde to his disciples: Cause
 them to syt doune by fyfties in a company.
 And they dyd soo/a made them all syt doune.
 And he toke the fyve loaves/a the two fysshes/
 & loked vp to heven/a blessed them/a brake/
 & gave to the disciples/to set before y people.
 And they ate/and were all sattisfied. And ther
 was taken vp of that remayned to the/twelve
 baskettes full of broken meate.

fyve loaves & ii. fysshes.

And it fortunied as he was alone prayinge/
 his disciples were w him/a he ayled the say-
 inge: Who saye y people y I am? They ans-
 wered & sayd: John Baptist. Some saye E-
 lyas. And some saye/one of the olde prophete
 is rysen agayne. He sayde vnto the: Who saye
 ye that I am? Peter answered and sayde: thou
 arte the Christ of god. And he warned a com-
 maunded them/that they shuld tell no man y
 thinge sayinge: that the sonne of man must
 suffre many thinges/and be reproved of the
 elders/and of the hye prestes and scribes/a be
 slayne/and the thirde daye ryse agayne.

Mathew. viij. b.

Mar. viij

Passion.

Mathew. viij. d.

Mar. viij

Christes

disciple.

Math. x. d

and viij.

Marke.

viij. b.

Jo. xij. d

And he sayde to them all/ yf eny man will
 come after me/let him denye him sylfe/a take
 vp his crosse dayly and folowe me. Whosoe-
 ver will save his lyfe/ shall lose it. And who
 soever shall lose his lyfe for my sake/the sa-
 me shall save it. For what avauntageth it a
 man/to wyne the whole worlde/ yf he loose
 him

Mar. iij.

The Gospell

Mat. x. d. him sylfe or runne in domage of him sylfe :
 mar. viij. b. for whosoever is ashamed of me/and of my
 sayinges: of him shall the sonne of man be as-
 hamed/when he cometh in his awne glorie/
 Love. naunt & in the glorie of his father: / and of the ho-
 ly angels. And I tell you of a surety: There
 Mat. x. viij. d. Marc. ix. a. be some of the y stonde here/ which shall not
 tast of deeth: tyll they se y kyngdome of god.
 And it folowed about an. viii. dayes after
 Mat. x. viij. a. Marc. ix. a. thoose sayinges/that he toke Peter/James/
 & John/ & went vp into a moultayne to praye.
 Transfi- And as he prayed/ y facion of his countenann-
 guracion ce was changed/and his garment was whyte
 and shoon. And beholde/two men talked w
 him/and they were Moses & Helias/which
 appered gloriously/and spake of his departin-
 ge/which he shuld ende at Jerusalem. Peter
 and they that were with him/were hevy with
 slepe. And when they woke/they sawe his glo-
 rie/and two men stondinge with him.
 And it chaunfed as they departed frō him/
 Peter sayde vnto Jesus: Master/it is good
 bringe here for vs. Let vs make thre taberna-
 cles/one for the/and one for Moses/ & one for
 Helias: and wist not what he sayde. Whyl
 he thus spake/ther came a cloude and shado-
 wed them: & they feared when they were co-
 me vnder the cloude. And ther came a voyce
 out of the cloude sayinge: This is my deare
 sonne/heare him. And assone as y voyce was
 past/Jesus was founde alone. And they kept
 it cloose/and tolde noo man in thoose dayes
 eny of those thinges which they had sene.
 And it

Heare
him.

Of S. Luke.

Jo. xciij.

And it chaunfed on the nexte daye as they came
 came doune from the hyll/ moche people met him. And beholde a man of the cōpany cryed
 out sayinge: Master/ I beseeche y beholde my
 sonne/for he is all that I have: & se/ a spiete
 taketh him/ & sodenly he cryeth/ & he teareth
 him that he cometh agayne/and with moche
 payne departeth frō him/when he hath rent
 him/and I besought thy disciples to cast him
 out/ & they coulde not. Jesus answered & say-
 de: D. generacion with oute fayth / & croked:
 how longe shall I be with you? & shall suffre
 your Bringe thy sonne hidder. As he yet was
 a cōminge/ the fende rēt him & tare him. And
 Jesus rebuked y vnclene spiete/ & healed the
 childe/ & delivered him to his father. And they
 were all amased at y mighty power of God.
 Whyl they wondred every one at all thin-
 ges which he dyd/ he sayd vnto his disciples:
 Let these sayinges synke doune into poure ea-
 res. The tyme will come/ when the sonne of
 man shalbe deliuered into the honde of men.
 But they wist not what y worde meant/ & yt
 was hyd frō the/ that they vnderstode yt not.
 And they feared to aye him of that sayinge.
 Then ther arose a disputacion amōge the:
 who shuld be the greatest. When Jesus per-
 ceaved y thoughtes of their hertes/ he toke a
 chylde/ & set him hard by him/ & sayd vnto the:
 Whosoever receaveth this chylde in my na-
 me/ receaveth me. And whosoever receaveth
 me/ receaveth him y sent me: for he y is least
 amonge you all/ the same shalbe greate.
 And

The spi-
rite of the
fallynge
sycknes
is cast ou-
te.

Passion.

Matthew.
x. viij. b.
Mar. ix. c.

Greatest

And

The Gospell

forbyd

And John answered & sayde: Master we sawe one casting out devyls in thy name / & we forbade him / because he foloweth not with vs. And Jesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs / is wth vs.

And it folowed when the tyme was come / he shulde be receaved vp / then he set his face to goo to Hierusalem / & sent messengers before him. And they went & entred into a citie of the Samaritans to make redy for him. But they wolde not receave him / because his face was as though he wolde goo to Jerusalem. When his disciples James & John sawe y^t they sayde: Lorde / wilt thou that we commaunde that fyre come doune from heven & consume them / even as Elias dyd? Jesus turned about / and rebuked them sayinge: ye wote not what maner spere ye are of. The sonne of manys not come to destroye mennes lives / but to save them. And they went to another toun.

fyr fr^o heaven

Matthew. 23. c. 1

foyes.

Burie his father.

And it chaunced as he went in the waye / a certayne man sayd vnto him: I will folowe the whither soever thou goo. Jesus sayd vnto him: foyes have holcs / and byddes of y^r ayer have nestes: but the sonne of man hath not where on to laye his heed.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo & bury my father. Jesus sayd vnto him: Let the deed / bury their deed: but goo thou and preache the kyngdome of God.

And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well / which

Of S. Luke.

Jo. xciii.

which are at home at my housse. Jesus sayde vnto him: No man that putteth his honde to the plowe / & loketh backe / is apte to the kyngdome of God. R

The. v. Chapter. R

After these thinges / the Lorde apoynted other seventie also / & sent them / two & two before him into every citie and place / whither he him self wolde come. And he sayde vnto them / the harvest is great: but the laborers are fewe. Praye therfore the Lorde of y^r harvest / to send forth laborers into his harvest. Goo youre wayes: behold / I sende you forth as lambes amonge wolves. Beare noo wallet / nether scripp / nor shues / and salute noo man by the waye. Into whatsoever house ye enter / fyrst saye: Peace be to this housse. And yf y^r sonne of peace be there / youre peace shall rest vpon him: yf not / yt shall retorne to you agayne. And in y^r same housse tary still eatinge & drynkinge soche as they have. For the laborer is worthy of his rewarde. R

Seventie are sent. mat. ix. a. Harvest. Lambes amonge wolves.

Mat. x. a. Ma. xj. a.

sayt^h shall mis- nistre all

Go not fr^o housse to housse: & in to whatso ever citie ye enter / yf they receave you / eate soche thinges as are set before you / & heale the sicke y^r are there / & saye vnto them: the kyngdome of God is come nre vpon you. But into whatsoever citie ye shall enter / yf they receave you not / goo youre wayes out into the streetes of y^r same / and saye: even the very dust / which cleaveth on vs of your citie / we wipe of agaynst you: Not withstandinge / marke this that y^r kyngdome of God was come nre vpon you.

Dust.

The Gospell

you. Ye & I saye vnto you: that it shalbe easier in that daye/ for Sodom then for y cytie.

Corazim Wo be to the Chorazin: wo be to y Bethsaida. For yf y miracles had bene done in Tyre & Sidon/ which have bene done in you/ they had a greate whyle agone repēted/ sitting in heere & assyes. Nevertheless it shalbe easier for Tyre & Sidon/ at the iudgement/ then for you. And thou Capernaū which art exalted to heave/ shalt be thrust doune to hell. He y heareth you/ heareth me: & he that despiseth you/ despiseth me: and he that despiseth me/ despiseth him that sent me.

And the sevētie returned agayne with ioye sayinge: Lorde even the very devyls are subdued to vs thowowe thy name. And he sayde vnto them: I sawe satan/ as it had bene ligh-tenyng/ faule doune frō heave. Beholde I geve vnto you power to treade on serpētes and scorpions/ & over all maner power of the enemye/ & no thinge shall hurte you. Neverthelesse/ in this reioyse not/ that y sprytes are vnder youre power: but reioyse / be cause youre names are wyrtten in heaven.

Reioyse. That same tyme reioysed Iesus in y sprete/ & sayde: I confesse vnto y father/ Lorde of heaven & erth/ y thou hast hyd these thynges from the wyse & prudent/ & hast opened them that is/ to the babes. Even so father/ for soo pleased taught of it the. All thinges are geven me of my father. Christ / And no man knoweth who the sonne is/ but knoweth the father: nether who the father is/ save the y father. sonne/ & he to whō the sonne wyll shewe him. And

Of S Luke. Jho. v. c. b.

And he turned to his disciples/ & sayde secretly: & happy are y eyes/ which se y ye se. Mathew. 23. 13. For I tell you that many prophetes & kynge have desired to se those thinges which ye se/ & have not sene them: & to heare those thinges which ye heare/ and have not hearde them.

E And beholde/ a certayne Lawere stode vp/ & tempted him sayinge: Master what shalt I do/ to inheret eternall life? He sayd vnto him: What is written in the lawe? How redest thou? And he answered & sayde: Loue thy Lord God/ with all thy hert/ & with all thy soule/ & with all thy strengthe/ & with all thy mynde: & thy neghbour as thy sylfe. And he sayde vnto him: Thou hast answered right. This do and thou shalt live. He willinge to iustifie him sylfe/ sayde vnto Iesus: Who is then my neghbour?

Iesus answered & sayde: A certayne mā descended frō Hierusalem in to Hierico/ & fell in to the hondes of theves/ which robbed him of his raymēt & wounded him/ & departed levyng him halfe deed. And by chaunce ther came a certayne preste that same waye/ & when he sawe him/ he passed by. And lykewyse a Levite/ when he was come nye to the place/ wēt & loked on him/ and passed by. Then a certayne Samaritane / as he iornyed / came nye vnto him/ & when he sawe him/ had compassion on him/ & went to and bounde vp his woundes/ and poured in oyle and wyne/ and put him on his awne beast/ & brought him to a comen ynne/ and made provision for him. And on the morowe

The Gospell

mo:owe when he departed/ he toke out two pe
ce & gave them to the host/ & sayde vnto him.
Take cure of him/ & whatsoeuer thou spedest
moare/when I come agayne / I will recom-
pence the. Which now of these thze/thynkest
thou/was neighbour vnto him y fell into y
theves hondcs: And he sayde: he that shewed
mercy on him. Then sayde Iesus vnto him.
Go and do thou lyke wyse. R

A neybo-
ure who,

Martha
Marie

* It fortunēd as they wēt/ that he entred
in to a certayne tounē. And a certayne woman
named Martha/receaved him into her housse.
And this woman had a sister called Mary/
which sate at Iesus fete/and hearde his prea-
chingē. And Martha was combred about mo-
che servinge/ & stode and sayde: Master/ doest
thou not care/that my sister hath leest me to
minister alone? Byd her therfore/that she hel-
pe me. And Iesus answered/ and sayde vnto
her: Martha/Martha/thou carest/ & arte trou-
bled about many thinges: verely one is ned-
full. Mary hath chosen her that good parte/
which shall not be taken awaye from her. R

The. vi. Chapter.

And it fortunēd as he was prayinge in
a certayne place: when he ceased/one of
his disciples sayde vnto him: Master/
teache vs to praye/as Iohn taught his disci-
ples. And he sayd vnto thē: When ye praye/
saye: Our father which arte in heave/ has-
lowed be thy name. Thy kynngdome come.
Thy will be fulfilled / even in erth as it is in
heaven. Durc dayly breed geve vs evermore.
And

Mat. vi. 8

The pa-
ter noster

Of S. Luke.

Jo. xvi.

And forgeve vs oure synnes: for evē we for-
geve every man y trespasseth vs. And ledde
vs not into tēptaciō. But deliver vs frō evill.

And he sayde vnto them: * if any of you
shuld have a frēde/ & shuld goo to him at mid
nyght/ & saye vnto him: frende lende me thze
loves / for a frende of myne is come out of the
waye to me/ & I have nothinge to set before
him: & he within shuld answer & saye / trou-
ble me not/the doze is now shēt/ & my servail-
tes are with me in the chamber/ I canot ryse
& geve them to the. I saye vnto you/ though
he wold not aryse & geve him / because he is
his frēde: yet because of his importunite he
wold rise/ & geve him as many as he neded.

Prayer
what it
dothe.

And I saye vnto you: aye/ and it shall be ge-
ven you. Seke/ and ye shall fynde. knocke/ &
it shall be opened vnto you. for every one that
apeth/receaveth: and he that seketh/fyndeth:
and to him that knocketh / shall it be open-
ned. Yf the sonne shall aye breed of eny of
you that is a father: wyl he geve him a sto-
ne? Or yf he aye fyll he wyl he for a fyssh he ge-
ve him a serpent? Or yf he aye an egge: wyl he
offer him a scorpion? Yf ye then which are
evyll/ canne geve good gistes vnto your chyl-
dren / how moche more shall the father of hea-
ven geve an holy sprete to them/ that desyre
it of him? R

Covenā-
unt.

Mathew.
vij. a.

and. xvi. c

Mar. x. c

Jo. viii. d

and. x. d

Jaco. i. a.

mar. vij. b

Mat. i. d

and. xij. b

Mar. iij. c

* And he was a castynge out a devyll/
which was dōme. And it folowed when the
devyll was gone out/the domme spake/ & the
people wondred. But some of thē sayde: he ca-
steth

The dō-
me spiri-
te is cast
oute.

Belze-
bub.

steth out devyls by the power of Belzebub
the chiefe of the devyls. And other tempted
him sekinge of him a signe fro heave. But he
knewe their thoughtes & sayde vnto them:
Every kingdome devided with in it silfe/shal
be desolate: & one housse shall fall vpon ano-
ther. So if Satan be devided with in him sil-
fe: how shall his kyngdome endure? Because
ye saye that I cast out devyls by the power
of Belzebub. If I by the power of Belzebub
caste oute devyls: by whome do youre chyl-
dren cast them out? Therfore shall they be
your iudges. But if I with y finger of God
cast out devyls/ noo doute the kyngdome of
God is come vpon you.

When a stronge man armed watcheth his
houffe: y he possesseth is in peace. But when
a stronger then he cometh vpo him & overco-
meth him: he taketh from him his harnes
wherin he trusted/ & devideth his gooddes.
He that is not with me/ is agaynst me. And
he that gadereth not with me/ scattereth.

When the vnclene sprete is gone out of a
man/ he walketh throug waterlesse places/
sekinge reest. And when he fyndeth none/ he
sayeth: I will retorne agayne vnto my housse
whence I came out. And when he cometh/ he
fyndeth it swept and garnished. Then goeth
he & taketh to him seve other spretes worse
then him silfe: and they enter in/ & dwell the-
re. And the ende of that man/ is worse then
the begynninge.

And it fortuneth as he spake those thinges

a cer

Seven
worse
then him
selve.

a certayne woman of the company lyfte vp her
voyce/ & sayde vnto him: Happy is the wom-
be that bare the/ and the pappes which gave
the sucke. But he sayde: Ye / happy are they happy
that heare the worde of God/ and kepe it. & who.

When the people were gadered thicke to
geder: he began to saye. This is an evyll na-
cion: they seke a signe/ & ther shall no signe be
geven them/ but the signe of Jonas the pro-
phet. For as Jonas was a signe to the Mini-
vites/ so shall y sonne of ma be to this nacio.

The quene of the south shall ryse at iudge-
ment/ with the men of this generacio/ & con-
demne them: for she came fro the ende of the
worlde/ to heare the wysdome of Salomon.
And beholde a greater then Salomon is he-
re. The men of Ninive shall ryse at the iudge-
ment w this generacio/ & shall condemne the:
for they repented at the preachinge of Jonas.

And beholde/ a greater then Jonas is here.
Noo man lighteth a candell/ & putteth
it in a privie place/ nether vnder a busshell:
But on a candelsticke/ that they that come in
maye se y light. The light of thy body is the
eye. Therfore when thine eye is single: then
is all thy body full of light. But if thine eye
be evyll: then shall thy body also be full of
darknes. Take hede therfore that the light
which is in the/ be not darknes. For if all thy
body shall be light/ havynge noo parte darke:
then shall all be full of light/ even as when a
candell doeth light the with his brightnes.

And as he spake / a certayne pharise be-

And sought

Mat. xij. e
Signe of
Jonas.

Quene
of y sou-
the.

Reg.
p. g.

ij. pa. ix.
Ninivi-
tes.

Jon. iii. B

Mat. v. B

Ma. iij. e

Eye.

Mat. xj. e

The Gospel

အကုသကုသ
ပုပ္ဖိယံ

Tithe
mynt.
Mathew.
xxiii.
Ma. xij.

Upper,
most sea-
tes.

Laweare
Mathew.
xxij.
Builde
Sepul.
chres.

Woe be to you: ye bylde the sepulchres of
the Prophetes/and youre fathers killed the:
truly ye beare witnes/that ye allowe the de-
des of youre fathers for they kylled them/
and ye bylde their sepulchres.

Tigerfoxx

Dr S. Luke.

Fo. v. c. viii.

Ben. iij.
ij. paral.
viii. 5.
sach.
rias.

step.

¶ The. vii. Chapter.

Leven.
Mat. p. vi.
Mar. viij.
mat. v. c.
Ma. iiij. c.
Leven.

Dr. H. H. H.

The Gospell

Who is to be feared. Have no moare that they can do. But I will shewe you/ whom ye shall feare. feare him which after he hath killed/ hath power to cast in to hell. Ye I saye vnto you/ him feare. Are not five sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also even the very heres of youre heedes are nombred. feare not therfore: Ye are moare of value/ then many sparowes.

Mat. x. d. 28. ar. iij. Lovenantes. I saye vnto you: Whosoever confesseth me before men/ evē him shall y sonne of man confesse also before y angels of God. And he that denyeth me before men: shall be denyed before y angels of God. And whosoever speaketh a worde agaynst y sonne of mā/ it shall be forgiven him. But vnto him y blasphemeth the holy goost/ it shall not be forgiven.

Matthew. xij. e. Mar. iij. A promise that y spirite shall teach us. When they bringe you vnto the synagoges/ and vnto the rulers/ and officers/ take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teach you in the same houre/ what ye ought to saye.

The lyfe stondeth not in riches but in kepinge godes commaundementes. One of the company sayde vnto hym: Master byd my brother devide the enheritaunce with me. And he sayde vnto him: Man/ who made me a iudge or a divider over you? Wherfore he sayde vnto them: take hede/ and beware of covetousnes. For no mannes lyfe stondeth in the aboundaunce of the thinges which he possesseth. And he put forth a similitude vnto them sayinge:

The grounde of a certayne riche mā brought forth

Of S. Luke.

Jo. cxix.

forth frutes plenteously/ & he thought in him Richman silse sayinge: what shall I do: because I have noo rouse where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ and bilde greater/ & therin will I gadder all my frutes/ & my goodes: & I will saye to my soule: Soule thou hast moche goodes layde vp in stooze for many yeaeres/ take thyn ease/ eate/ drinke/ & be mery. But God sayde vnto him: Thou fool/ this night will they fetch awaye thy soule agayne from the. Then whose shall thoose thinges be which thou hast provyded? So is it with him that gadreth ryches/ and is not ryche in God.

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe/ what ye shall cate/ nether for youre body/ what ye shall put on. The lyfe is moare then meate/ and the bodye is moare then rayment. Considre the ravens/ for they nether sowe nor reape/ which nether have stooze/ housse ner barn/ & yet God feedeth them. How moche are ye better then the foules.

Which of you with takynge thought can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thought for the remmaunt? Considre the lylies how they growe: They laboure not: they spyn not: and yet I saye vnto you/ that Salomon in all this royalte/ was not clothed lyke to one of these.

If the grasse which is to daye in the felder/ and to morowe shall be cast into the fornace/

N. iij. God

Richman
Eccl. vi. 6.

mat. xj. c
i. pe. p. 8.
plal. liij.

Ravens.

Lilies.

The Gospell

God so clothe: how moche moore will he clothe you/o ye endued wth litell faith? And ave not what ye shall eat/or what ye shall drinke / nether clyme ye vp an hye / for all suche thinges the hethen people of the worlde seke for. Your father knoweth that ye have nede of suche thinges. Wherefore seke ye after the kyngedome of God/and all these thinges shall be ministred vnto you.

Mat. v. c.
Little flocke.

Feare not litell floocke/for it is youre fathers pleasure/to geve you a kingdome. Sell that ye have/and geve almes. And make you bagges/which weye not olde/a treasure that fayleth not in heauen / where noo thefe cometh/nether moth corrupteth. For where you re treasure is/there will youre hertes be also.

Almose.

Loynes
Ligthes.

Let youe loynes be gerdde about/a youe lightes brennyng/a ye youe selues lyke vnto men/that wayte for their master/ when he will retorne fro a wedding: that assone as he cometh a knocketh/they maye ope vnto him. Happy are those seruaunte/which the Lorde when he cometh/shall fynde wakynge. Verely I saye vnto you/he will gerdde him selfe about/a make them sit doune to meate/a walke by/and minister vnto them.

Seconde.
watche.
Mathew.
viii.

And yf he come in the seconde watche/ye if he come in the thyrde watche / a shall fynde them soo/happy are those seruautes.

This vnderstonde/that yf the good man of the housse knewe what houre y these wolde come/he wolde suerly watche: and not suffer his housse to be broken vp. Be ye prepared therefore

Of S. Luke.

Jo. L.

therefore: for the sonne of man will come at any houre when ye thinke not.

I Then Peter sayde vnto him: Master/tellest thou this similitude vnto vs / or to all men? And the Lorde sayde: If there be any faith full seruaunt and wise/whom his Lorde shall make ruler over his housholde/ to geve them their duetie of meate at due season: happy is that seruaunt/whom his master when he cometh/shall fynde soo doinge. Of a trueth I saye vnto you: that he will make him ruler over all that he hath. But a yf the evyll seruaunt shall saye in his hert: My master wyll differre his cominge/a shall beginne to synge the seruautes/a maydens/and to cate and drinke/a to be dronken: the Lorde of that seruaunt will come in a dawe/when he thinketh not/and at any houre when he is not ware/and will deuyde him/a will geve him his rewarde with the vnbelievers.

Apo. v. 13.
Evell seruaunt.

The seruaunt that knewe his masters will/ and prepared not him selfe/nether dyd accordinge to his will/shall be beten with many stryppes. But he that knewe not/and yet dyd committe thinges worthy of stryppes / shall be beaten with fewe stryppes. For vnto whom moche is geven/ of him shall be moche requyred. And to whom men moche commyt/the moare of him will they ave.

Love
naunt

I am come to sende fyre on erth: a what is my dysyre but that it were all redy kyndled? Not with floudinge I must be baptised with water: and how am I payned till it be me.

fyer.

Baptys

A. iiii. ended.

The Gospell

Baptise. ended? Suppose ye that I am come to sende
Mat. v. d. peace on erth? I tell you naye: but rather de-
Peace. bate. For fro hence forth thether shalbe five in
Debate one housse devided / thre agaynst two / and
 two agaynst thre. The father shalbe devided
 agaynst the sonne / and the sonne agaynst the
 father. The mother agaynst the daughter / &
 the daughter agaynst the mother. The mo-
 therelawe agaynst hir daughterelawe / & the
Matthew. daughterelawe agaynst hir motherelawe.

Ma. viij. Then sayde he to the people: when ye se a
 cloude ryse out of the west / strayght waye ye
 saye: we shal have a shower / & soo it is. And
 when ye se the south wynde blow / ye saye: we
 shal have heet / & it cometh to passe. Xpocrite
 ye can skylle of the passion of the erth / & of the
 skye: but what is y cause / that ye cannot skylle
 of this time? Ye & why iudge ye not of youre
 selves what is righte?

Mat. v. d. Whill thou goest with thynne adversary to
 the ruler: as thou arte in the waye / geve dili-
 gence that thou mayst be delivered fro him /
Adversa- least he bringe the to the iudge / and the iudge
rie. delyver the to the iaylar / & the iaylar cast the
 in to prison. I tell y / thou departest not thence /
 tyll thou have made good y utmost myte.

The. viii. Chapter.

Galileas **T**her were present at the same season /
 that shewed him of y Galileas / whose
 se bloude pylate mengled with their
 awone sacrifice. And Jesus answered / & sayde
 vnto them: Suppose ye that these Galileans
 were greater synners then all the other Gali-
 leanos?

Of S. Luke.

fo. li.

leas / because they suffred suche punisshment?
 I tell you naye: but except ye repent / ye shal
 all in lyke wyse peryshe. Or those. viii. upon
 which y toure in Syloe fell / & slewe the / thin
 ke ye that they were synners above all men y
 dwell in Jerusalem? I tell you naye: But ex-
 cepte ye repent / ye all shal lyke wyse peryshe.

S He put forth the this similiude / A certayne
 man had a fygge tree planted in his veynar-
 de / & he came & sought frute thereon / & founde
 none. Then sayde he to y dresser of his vyney
 arde: Beholde / this thre yere have I come &
 sought frute in this fygge tree / & fynde none:
 cut it doune: why combreth it the grounder?
 And he answered & sayde vnto him: lord let
 it alone this yere also / till I digge rounde a-
 boute it / & dōge it to se whether it will beare
 frute: & if it beare not then / after y / cut it doune

C And he taught in one of their sinagoge on
 y saboth dayes. And beholde ther was a wo-
 mā which had a spryte of infirmite. xviii. ye.
 ares: and was bowed to gether / & coulde not
 lifte vp her selfe at all. When Jesus sawe her
 he called her to him / and sayde to her: woman /
 thou arte delyvered from thy disease. And he
 layde his hondes on her / and immediatly she
 was made strayght / and glorified God. And
 the ruler of the sinagoge answered with in-
 dignacion (be cause that Jesus had healed
 on the saboth daye) and sayde vnto the peo-
 ple. Ther are sixe dayes in which men ought
 to worke: in them come and be healed / & not
 on the saboth daye.

Toure in
Silo.

fygge
tree.

The wo-
man y
was bo-
wed toge-
ther.

The Sa-
both is
broken.

N.v. They

The Gospell

The sa-
Both is
Broken.

Then answered him the Lorde and sayde:
Xpocrite/doth not cache one of you on the sa-
both daye/lowse his oxe oz his asse from the
stall/ & leade him to the water: And ought not
this doughter of Abraham / whom Sathan
hath bounde loo. yviii. yeares / be lowsed from
this bonde on the saboth daye? And when he
thus sayde / all his adversaries were ashamed /
and all the people reioysed on all the excel-
lent dedes / that were done by him. &

Mustar-
de seede.

Then sayde he: What is the kyngdome of
God lyke? oz wherto shall I compare it? It is
lyke a grayne of mustard seede / which a man
toke and sowed in his garden: and it grewe
and weped a greate tree / and the foules of the
ayer made nestes in the braunches of it.

Mat. viii.
Leven.

And agayne he sayde: wher vnto shall I ly-
ken y kyngdome of god? it is lyke leue / which
a woman toke / and hidde in thre bussheles of
floure / tyll all was thorow leuended. And he
went thorow all maner of cities & tounes tea-
ching / and iorneyinge towardes Jerusalem.

mat. vij.
Strayte
gate.

Mathew.
xij. d.

* When
the couc-
naut ma-
de in the
bloude of
Christ / is

Then sayde one vnto him: Lorde / are ther
fewe that shalbe saved? And he sayde vnto
them: stryve with youre selves to enter in at y
strayte gate: for many I saye vnto you / will
seke to enter in / & shall not be able. * When
the good man of y housse is rysen vp / & hath
shett to the doore / ye shall beginne to stonde
with out / and to knocke at the doore sayinge:
Lorde / Lorde / open vnto vs: & he shall answer
and saye vnto you: I knowe you not whence
ye are. Then shall ye begin to saye, We have
eaten /

Of S. Luke.

fo. L ii

eaten / in thy presence and dronke / and thou
hast taught in oure stretes. And he shall saye:
I tell you / I knowe you not whence ye are:
departe from me all ye workers of iniquite.
¶ There shalbe wepinge & gnashinge of teth
when ye shall se Abraham & Isaac & Jacob /
& all the prophetes in the kyngdom of God /
& youre selves thrust oute at doores. And they
shall come from the east and from the west /
and from the north and from the southe / and
shall syt doune in the kyngdome of God.
And beholde / ther are last / which shalbe fyrst:
And ther are fyrst which shalbe last.

The same daye there came certayne of the
pharises & sayd vnto him: Get the out of the
waye / & departe hence: for Herode will kyll y.
¶ And he sayd vnto them. Boo ye and tell that
foye / beholde I cast oute devyls & heale the
people to daye & to morowe / & the thirde daye
I make an ende. Neverthelesse / I must wal-
ke to daye and to morowe / & the daye folowin-
ge: for it can not be / that a prophete perishe
eny other where / save at Jerusalem.

O Jerusalem / Jerusalem / which kyllest
prophete / and stonest them that are sent to y:
how often wolde I have gadered thy childe
to gedder / as the hen gathereth her nest vn-
der her wynges / but ye wolde not. Beholde
your habitation shalbe left vnto you desola-
te. for I tell you / ye shall not se me vntill the
tyme come that ye shall saye / blessed is he
that cometh in the name of the Lorde.

The. viii. Chapter.

And it

blinded:
then men
payne the
selues w-
ith holie
workes /
trustringe
therby to
enter: but
all in vayne.

psal. vi. c.
mat. vij. c
and xv. d.

Mathew.
xij. d.
& xv. b.

Herode
is a foie.

Jerusalem
kyllest
prophete

Mathew.
xviij.

The Gospell

Drop sic.

And it chaunced that he went into the house of one of y^e chiefe pharises to eate bread/on a saboth daye: & they watched him. And beholde ther was a man befoze him which had the dropsye. And Jesus answered & spake vnto the laweers & pharises sayinge: is it lawfull to heale on the saboth daye? And they helde their peace. And he toke him & healed him/& let him goo: and answered the sayinge/whiche of you shall have an asse or an oxe/fallen into a pitt/and will not strayght waye pull him out on the Saboth daye? And they coulde not answer him agayne to that.

He put forth a similitude to y^e gestes/wher he marked how they pleased to the best rooms/& sayd vnto the: When thou arte bidden to a weddinge of eny man/syt not doune in y^e best rume/lest a more honorable man then thou be bidden of him /and he that bade bothe him and the / come and saye to the: geve this man rume/and thou then beginne with shame to take the lowest rume. But rather when thou arte bidden/goo & syt in the lowest rume/that when he that bade the cometh/he maye saye vnto the: frende syt vp hyer. Then shalt thou have worshippe in the presence of them that syt at meate with the. For whosoever exalteth him sylfe/shalbe brought lowe. And he y^e humblyeth him sylfe/shalbe exalted. Then sayde he also to him that had desyred him to diner: & When thou makest a diner or a supper: call not thy frendes/nor thy brethre/nether thy kinsmen nor yet ryche neighbours: least

Prouer.

xxv. a.

Exalte

humble.

Mathew.

xxiii. a.

xxv. a.

xxv. a.

xxv. a.

xxv. a.

xxv. a.

xxv. a.

Of S. Luke.

Jo. L. iii.

lest they bidde the agayne/and a recompence be made the. But when thou makest a feast/call the poore/the maymed/the lame and the blynde/and thou shalt be happy/for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

When one of them that sate at meate also heard that/ he sayde vnto him: happy is he that eateth bread in the kyngdome of God. & Then sayd he to him. & A certayne man ordeined a greate supper/and bade many/and sent his seruaunt at supper tyme/to saye to them that wer bidden/come: for all thinges are now redy. And they all atonce begane to make excuse. The fyrst sayd vnto him: I have bought a ferme/& I must nedes goo and se it/I praye the have me excused. And another sayd: I have bought fyve yooke of oxen/& I goo to prowe them/I praye the have me excused. The thyrde sayd: I have maried a wyfe/and therfore I cannot come. And the seruaunt went/and brought his master worde therof.

Then was the good man of the house displeased/& sayd to his seruaunt: Boo out quickly into y^e stretes & quarters of the cite/& bringe in hither the poore & the maymed and the halt & the blynde. And the seruaunt sayd: lorde it is done as thou commaundedst/and yet ther is rume. And the lorde sayd to the seruaunt: Go out into y^e hye wayes & hedges/& compell the to come in/that my house maye be filled. For I saye vnto you/that none of those men which were bidden/shall tast of my supper. & Ther

feast p. poore.

Supper.

Mathew.

xxiii. a.

Apo. xix.

Mat. v. d Ther went a grete cōpany with him/ & he
L. i. i. s. turned and sayde vnto them: ¶ If a man co-
disciple. me to me/ & hate not his father and mother/
Mat. v. d & wyse/ and chyl dren/ & b. r. e. t. h. r. e. n. / and s. i. s. t. e. r. s. /
& .v. i. j. d. more over and his awne lyfe/ he cannot be my
Mar. vii. d. disciple. And whosoever beare not his crosse
and come after me/ cannot be my disciple.

Towre. Which of you disposed to bilde a toure/ syt-
teth not doune before & counteth y cost/ w. h. e. t. h. e. r.
ther he have sufficient to perfoyme it/ lest af-
ter he hath layde y foundacion/ & is not able
to perfoyme it/ all y beholde it/ beginne to moc-
ke him sayinge: this man beganne to bilde/ &
was not able to make an ende. ¶ What kyn-
ge goeth to make batayle agaynst another kin-
ge/ & sitteth not doune fyrst/ & casteth in his
mynde/ whether he be able w ten thousande/
to mete him that cometh agaynst him w .v. t. h. o. u. s. a. n. d.
thousand. ¶ Els whys y other is yet a grea-
te waye of/ he will sende embassatours/ & de-
syre prace. So lyke wyse none of you y forsa-
keth not all y he hath/ can be my disciple.

Christes
disciples

Mat. v. 8
Mar. ix. 9

Salt is good/ but yf salt have losse hyz
saltnes/ what shall be seasoned ther with? It
is nether good for y londe nor yet for y donge
hill/ but men cast it out at y dozes. ¶ He y hath
eares to heare/ let him heare. ¶ The .xv. Cha

Publicans
Synners

Then resorted vnto him all y publicans
and synners/ for to heare him. And the
pharises & scribes murmured sayinge:
He receaved to his cōpany synners/ & eateth
with them. ¶ Then put he forth this similitu-
de to the sayinge: ¶ What man of you havynge
an hun-

an hundred shepe/ yf he loose one of the/ doth he
not leve nynty & nyne in the wyldernes/ & goo
after y which is lost/ vntyll he fynde him? ¶
And whē he hath founde him/ he putteth him
on his shulders with ioye: And assone as he
cometh home/ he calleth to gedder his lovers
& neighbours sayinge vnto them: reioyse with
me/ for I have founde my shepe which was
lost. ¶ I say vnto you/ y lyke wyse ioye shall be
in heven over one synner y repenteth/ moore
then over nynty & nyne iuste persons/ whi-
che nede noo repentaunce. ¶ E. t. h. e. r. w. h. a. t. w. o. m. a. n.
havyng. .v. g. r. o. t. e. s. / yf he loose one/ doth not
lyght a candell/ & swepe y house/ & seke dili-
gently/ tyll he fynde it? And when he hath
founde it he calleth her lovers & her neigh-
bours sayinge: Reioyce w me/ for I have foun-
de the groate which I had lost. ¶ Lykwyse I
saye vnto you/ ioye is made in y presence of y
angels of god over one synner y repenteth. ¶
T And he sayde: a certayne man had two
sonnes/ & the yonger of them sayde to his fa-
ther: father geve me my parte of the goodes y
to me belongeth. And he devided vnto them
his substaunce. And not longe after/ y yonger
sonne gaddered all that he had to gedder/ & to-
ke his iorney into a farre countre/ & there he
wasted his goodes with roytous lyvinge.
And when he had spent all that he had/ ther
rose a grete derty thozow out all y same lon-
de/ & he began to lacke. And he went and cla-
ve to a citesyn of y same countre/ which sent
him to his felde/ to kepe his swyne. And he
wold

hundred.
shepe.
mat. x. vii.

Ten gro-
tes.

The yon-
ger son-
ne.

The Gospell

wold sayne have filled his belly with the cod-
des that y swyne ate: & noo man gave him.

Then he came to him selfe and sayde: how
many hyred servauntes at my fathers/ have
breed ynough/ & I dye for hunger. I will ary-
se/ & goo to my father & will saye vnto him: fa-
ther/ I have synned agaynst heven & before y/
& am no moare worthy to be called thy son-
ne/ make me as one of thy hyred servauntes.
And he arose & went to his father. And when
he was yet agreate waye of/ his father sawe
him & had compassion/ and ran & fell on his
necke/ & kyssed him. And the sonne sayd vnto
him: father/ I have synned agaynst heven/ & in
thy sight/ & am no moare worthy to be called
thy sonne. But his father sayde to his servail-
tes: bringe forth that best garment and put it
on him/ and put a ryng on his honde/ & sho-
wes on his fete. And bringe hidder that fat-
ted caulfe/ and kylle him/ and let vs eate & be
mery: for this my sonne was deed/ and is aly-
ve agayne/ he was losse/ and is now founde.
And they began to be merye.

The elder brother was in the felde/ & when
he cam & drewe nye to y housse/ he herde min-
strelcy and daunsynge/ & called one of his ser-
vauntes/ & asked what thoose thinges meate.
And he sayd vnto him: thy brother is come/
& thy father had kylled y fatted caulfe/ becau-
se he hath receaved him safe & founde. And he
was angry/ and wolde not goo in. Then came
his father out/ & entreated him. He answered
& sayde to his father: Loo these many yeaeres
have

Of S. Luke.

Jo. LV

Have I done the service/ nether brake at eny
tyme thy commaundment/ & yet gavest thou
me never soo moche as a kynd to make mery w
my lovers: but assone as this thy sonne was
come/ which hath devoured thy goodes with
harlootes/ thou haste for his pleasure kylled
y fatted caulfe. And he sayd vnto him: Son-
ne/ thou wast ever with me/ and all that I ha-
ve is thynne: it was mete that we shuld make
mery and be glad: for this thy brother was
deed/ and is a lyve agayne/ and was losse/ and
is founde. &

The. xvi. Chapter.

And he sayd also vnto his disciples.
* Ther was a certayne ryche man /
which had a stewarde/ that was accu- The vnto
sed vnto him/ that he had wasted his goodes. right wi-
And he called him/ & sayd vnto him: How is se stewar
it/ that I heare this of the? Beve a comptes de.
of thy steward shippe: for thou mayste be no
longer stewarde. The stewarde sayd w in him
selfe: what shall I do/ for my master will take
awaye fro me y stewarde shippe. I cannot dig
ge/ & to begge/ I am a shamed. I wote what
to do/ y when I am put out of y stewardship-
pe/ they maye receave me into their houses.

Then called he all his masters detters/ and
sayd vnto y fyrst: how moche owest thou vn-
to my master? And he sayd: an hondred ton-
nes of oyle. And he sayd to him: take thy bill/
& syt doune quickly/ & wryte fiftie. Then sayd
he to another: what owest thou? And he say-
de: an hondred quarters of roheate. He sayd to
him: Take thy bill/ & wryte foure scoore. And

D the

The Gospell

the lord comended the vniust stewarde/becau
se he had done wyfly. for y chylzen of this
worlde are in their kynde/wyfer then y chyl
zen of lyght. And I saye also vnto you: make
you frendes of the wicked mammon / that
when ye shall departe/they may receave you
into everlastinge habitacions. R

Mammon * He that is faithfull in that which is leste
y same is faithfull in moche. And he y is vn
faithfull in y least: is vnfaithfull also in mo
che. So then yf ye have not ben faithfull in y

Mat. 23. c wicked mammon: who will beleve you in that
which is truer And yf ye have not bene faith
full in another manes busines: who shall ge
ve you youre awner? No servaunt can serve. ii.

Two ma masters/for other he shall hate y one & love y
sters. other/or els he shall lene to the one & despyse
the other. Ye can not serve God & mammon.

Matthew. All these thinges herde the pharises also
23. 6. which were coveteous/and they mocked him.
And he sayd vnto the: Ye are they which iusti
fie youre selves before me: but God knoweth
youre hertes. for y which is highlie esteemed
among me/is abhominable in y sight of god R

The lawe and the Prophetes raygned vnt
tyll the tyme of John: and sence that tyme/
the kyngdom of God is preached/and every
man stryveth to goo in.

Mat. 23. c. Soner shall heven and erth perisse/then
one tyle of the lawe shall perisse. Whosoever

Mat. 23. c. forsaketh his wyfe and marieth another/
Mar. 9. 6 breaketh matrimony. And every man which
marieth her that is divorced from her hus

bande

Of S. Luke.

Jo. 131

bande / committeth advoutry also.

R * Ther was a certayne ryche man/which
was clothed in purple & fyne bysse/and fared
deliciously every daye. And ther was a certay
ne begger/named Lazarus/whiche laye at his
gate full of soores/despyringe to be refreshed
with the cromes whiche fell from the ryche
manes borde. Neverthelesse/the dogges ca
me & licked his soores. And yt fortunied that
the begger dyed/ and was caried by the an
gelles into Abrahams bosome. The riche man
also died/and was buried.

And beinge in hell in tormētes/he lyfte vp
his eyes & sawe Abraham a farre of/ & Laza
rus in his bosome/& he cryed and sayd: father
Abraham/have mercy on me/& sende Lazarus
that he maye dippe the tippe of his synger in
water/and cole my tonge: for I am tourmen
ted in this flame. But Abraham sayd vnto him
Sonne/remembze that thou in thy lyfe tyme/
receavedst thy pleasure/& contrary wyse La
zarus payne. Now therfore is he comforted/
and thou art punysshed. Beyonde all this/
bitwene you & vs ther is a greete space set/so
that they which wolde goo from hence to you
cannot: neither maye come from thence to vs.

R Then he sayd: I praye the therfore father/
send him to my fathers housse. for I have
fyve brethren: for to warne the/lest they also
come into this place of tourment. Abraham sayd
vnto him: they have Moses & the Prophetes
tes/let them heare them. And he sayd: have
father Abraham/ but yf one came vnto the/

Will

from

1. Co. 13.

Bysse.

The ry
che glot
& Lazarus

* Moses &
the pro
phetes te
the olde
testament

The Gospell

from the ded/they wolde repent. He sayd vnto him: If they heare not Moses & y^e prophe-
tes/nether will they beleve/though one roose
from deeth agayne. **The. xviii. Chap.**

Matthew. xviii.
Mar. ix. f.
Offence.
Mylsto-
ne.
Matthew.
xviii.
Le. xix. d.
Eccl. xv.
Matthew.
xviii.

Then sayde he to y^e disciples/it can not
be avoyded/but that offences will co-
me. Neverthelesse wo be to him tho-
row whom they come. It were better for him
that a mylstone were hanged aboute his nec-
ke/& that he were cast into y^e see/then that he
shuld offende one of this lytle ones. Take hede
to youre selves. If thy brother trespass aga-
ynst the/rebuke him:& yf he repent/forgewe
him. And though he sinne agēst y^e. vii. tymes
in a daye/& seve tymes in a daye tourne agay-
ne to y^e sayinge: it repenteth me/forgewe him

Sycami-
ne tree.

And the apostles sayde vnto the Lorde: in-
crease oure faith. And the Lorde sayde: yf ye
had faith lyke a grayne of mustard sede/and
shuld saye vnto this sycamine tree/plucke
thy selfe vp by the rootes/and plant thy sel-
fe in the see: he shoulde obey you.

*** In wo-**
kes maye
no fayth
be put for
by them
no man is
justified
ed before

Who is it of you yf he had a servaunte plo-
winge oz fedinge catell/that wolde saye vnto
him when he were come from the felde/Go
quickly and syt doune to meate:& wolde not
rather saye to him/dresse wherewith I maye
sup/& gyde vp thy selfe and serve me/tyll I
have eaten and dronken: and afterwarde/eate
thou/and drinke thou? Doeth he thanke that
servaunt because he dyd that which was com-
maunded vnto him? I trowe not. Soo lyke
wyse ye/when ye have done all thoose thin-
gs

Of S. Luke.

Ho. Lvi

ges which are commaunded you: saye/we are
unprofitable * servautes. We have done y^e
which was oure duetye to do.

god/but
by Chri-
stes blou-
de onlie

* And it chaunfed as he went to Jerusa-
lem/that he passed thorow Samaria and Ga-
lile. And as he entred into a certayne toun-
e/ther met him ten men y^e were lepers. Which
stode a farre of/& put forth their voyces & say-
de: Jesu master/have mercy on vs. When he
sawe the/he sayde vnto them: Go and shewe
yourselves to the prestes. And it chaunfed
as they went/they were clensed. And one of
them/when he sawe that he was clensed/tur-
ned backe agayne/& with a loude voyce pray-
sed God/and fell doune on his face at his fe-
te/and gave him thankes. And the same was
a Samaritane. And Jesus answered & sayde:
are ther not ten clensed? But where are those
nyne? Ther are not founde that returned aga-
ne/to geve God prayse/save only this straun-
ger. And he sayde vnto him: aryse/& goo thy
waye/thy faith hath made the whoale. &

Ten le-
pers.

* The ki-
ngedome
of god is
to loue
god with
all thyne
heart / ad
to put thi
hole trust
in him ac-
cordinge
to the co-
uenant/
made in
Christ ad
for Chri-
stes sake
to loue
thy ney-
bour as
Christ lo-
ued the.
And all
this is
with in
the.

L * When he was demaunded of y^e pharises/
when the kyngdome of God shuld come: he
answered them and sayde: The kyngdome of
God cometh not with waytinge for. Nether
shall men saye: Loo here/loo there. For behol-
de/the * kyngdome of God is with in you.

And he sayde vnto the disciples: The dayes
will come/when ye shall desyre to se one daye
of the sonne of man/& ye shall not se it. And
they shall saye to you: Se here/Se there. Go
not after them/nor folowe them/ for as the

D.iii. lyghte

The Gospell

Be here
se there.

lyghtenynge that apereth out of the one parte of the heven/and shyneth vnto the other parte of heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thinges/and be refused of this nacion.

Matthew.
p.viii.
Ge. viij.

As it happened in y tyme of Noe: So shall it be in the tyme of the sonne of man. They ate/they dranke/they maryed wyues & were maryed/even vnto y same daye y Noe went into y arke: & y floud cam & destroyed the all. Lykewyse also/as it chaunced in the dayes of Lot. They ate/they dranke/they bought/they solde/they planted/they bilte. And even the same daye that Lot went out of Zodom/it rained fyre & brymstone from heven/ & destroyed them all. After these ensamples/ shall it be in the daye when the sonne of man shall appere.

Gen. xix

At that daye he that is on the housse toppe/ and his stufte in the housse: let him not come doune to take it out. And lykewyse let not him that is in the felde/turne backe agayne to that he lefte behynde. Remember Lottes wyfe. Whosoever will goo about to save his lyfe/ shall loose it: And whosoever shall loose his lyfe/ shall save it.

Lottes
wyfe.

Ge. xix
Mat. x. e.
mar. viij.
Jo. vij. d.
Matthew.
p.viii.

I tell you: In that nyght/ther shall be two in one beed/ the one shall be receaved/ and the other shall be forsaken. Two shall be also a grindynge to gedder: the one shall be receaved/ and the other forsaken. And they answered/ & sayde to him: wherfore Lord? And he sayd vnto the: whersoever y body shall be/ thither will the egles resorte.

Egles.

The. p. viii. Chap.
And he

Of S. Luke.

No. L. Bill.

And he put forth a similitude vnto the/ signifyinge that men ought alwayes to praye/ & not to be wery sayinge: Ther was a Judge in a certayne cite/ which feared not god nether regarded man. And ther was a certayne wedowe in the same cite/ which came vnto him sayinge: avenge me of myne adversary. And he wolde not for a whyle. But afterwarde he sayd vnto him selfe: though I feare not God/ nor care for man/ yet because this wedowe troubleth me/ I will avenge her lest at the laste she come and hagge on me.

Scille.
p. viii. e.
J. Tes. v.
Wicked
iudge.

And the lorde sayd: heare what the vnrigh- tewes Judge sayeth. And shall not god avenge his electe/ which crye daye and nyght vnto him/ yet though he differre them? I tell you he will avenge them/ and that quickly. & Nevertheless / when the sonne of man cometh/ suppose ye/ that he shall fynde faith on the erthe.

And he put forth this similitude/ vnto certayne which trusted in the selves y they were perfecte/ & despysed other. Two men went vp into y temple to praye: y one a pharise/ & the other a publican. The pharise stode & prayed thus w him selfe. God I thanke the y I am not as other men are/ extortioners / vniuste/ aduoutrers/ or as this publican. I fast twyse in y weke. I geve tythe of all that I possesse. And the publican stode as farre of/ & wolde not lyfte vp his eyes to heven/ but smote his brest sayinge: God be mercifull to me a synner. I tell you: this man departed hie to his housse justified.

D. iiii.

The Gospell

Exalte. iustified moore then the other. For every man that exalteth him selfe/shalbe brought low:

Mathew. xxiij. And he y humbleth him selfe/shalbe exalted &

They brought vnto him also babes / y he shuld touche the. When his disciples sawe that/they rebuked the. But Iesus called the vnto him/a sayde: Suffre chyl dren to come vnto me/a forbidde the not. For of soche is y kyngdome of God. Verely I saye vnto you: whosoever receaveth not the kyngdome of God/as a chylde: he shal not enter therein.

And a certayne ruler ayed him sayinge: Good Master: what ought I to do/to obtayne eternall lyfe? Iesus sayd vnto him: Why callest thou me good? No man is good/save God only. Thou knowest y comaundment:

Ex. xx. Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witnes: Honoure thy father & thy mother. And he sayde: all these have I kept from my youthe. When Iesus hearde that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/a distribute it vnto the poore/and thou shalt have treasure in heven/and come/a folowe me. When he heard that/he was hevvy: for he was very ryche.

When Iesus sawe him moorne / he sayde: with what difficulte shall they that have ryches/enter into the kyngdome of God: it is easyer for a camell to goo thorow a nedles eye / then for a ryche man to enter into the kyngdome of God. Then sayde they that hearde that: And who shall then be saved?

And

Of S. Luke.

Jo. Lix

And he sayde: Things which are vnpossible with men are possible with God.

Then Peter sayde: For we have lefte all/a have folowed the. And he sayde vnto them: Verely I saye vnto you/ther is noo man that leaveth housse/other father & mother/ other Covenants/brethren or wyfe or chyl dren for the kyngdo. unt. me of Goddes sake/ which same shall not ceave moche moore in this worlde: and in the worlde to come/lyfe everlastinge.

He toke vnto him twelve / & sayde vnto them. Beholde we go vp to Jerusalem / & all shalbe fulfilled that are written by y Prophe tes of the sonne of man. He shalbe delivered vnto the gentils/a shalbe mocked/and shalbe despytfully entreated/and shalbe spetted on: and when they have scourged him/ they will put him to deeth/and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid fro them. And they perceaved not the thinges which were spoken.

And it came to passe/ as he was come nye vnto Hierico/a certayne blynde man sate by the waye syde begginge. And when he hearde the people passe by / he ayed what it meant. And they sayde vnto him/ y Iesus of Nazareth passed by. And he cryed sayinge: Iesus y sonne of David/have thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/thou sonne of David have mercy on me. And Iesus stode styll/a commaunded

him

Mathew. xxiij. Mar. x. c.

Passion

Mathew. xxiij. d. Mar. x. g. Blynde man.

Him to be brought vnto him. And when he was come neare/he apled him/sayinge: What wilt thou that I do vnto thee? And he sayde: Lord/ I maye receave my sight. Jesus sayde vnto him: receave thy sight: thy faith hath saved thee. And immediatly he sawe / and followed him/ prayfinge God. And all the people/when they sawe it/gave laude to God. &

The. xij. Chapter. *

gachetts.

And he entred in/ & went thorow Hierico. And beholde/ther was a mā named zacheus/which was a ruler amōge the Publicans/and was riche also. And he made meanes to se Jesus/what he shuld be: & coulde not for the preace / because he was of a lowe stature. Wherfore he ran before/and ascēded vp/into a wilde fygge tree / to se him: for he shulde come that same waye. And when Jesus cam to the place/ he looked vp / & sawe him/ & sayd vnto him: zache/ attonce come doune/ for to daye I must abyde at thy housse. And he came doune hastelye & receaved him ioyfully. And when they sawe that / they all groundged sayinge: He is gone in to tary with a man that is a synner.

And zache stode forth & sayd vnto y^e Lord: Beholde Lord/ y^e haulfe of my gooddes I geue to the poore/ & if I have done eny mā wronge/ I will restore him fower folde. And Jesus sayd to him: this daye is health the come vnto this housse/ for as moche as it also is become the chylde of Abrahā. For the sonne of mā is come to seke & to save that which was looste.

As

As they hearde these thinge/ he added ther Mathew. to a similitude/ because he was nye to Hierusalem/ and because also they thought that the mat. xxv. kyngdome of God shuld shortly appere. He sayde therfore: & a certayne noble man/ wēt into a farre cōtre/ to receave him a kyngdome/ and then to come agayne. And he called his ten servauntes / and delyvered them ten pounde sayinge vnto them: by and sell till I come. But his cītesens hated him / and sent messengers after him sayinge: We will not have this man to raygne over vs.

Ten pou
de.

And it came to passe / when he was come agayne & had receaved his kyngdome/ he cōmaunded these servauntes/ to be called to him (to whom he gave his money) to witt what every man had done. Then came y^e fyrst sayinge: Lord/ thy pounde hath encreased ten poude. And he sayde vnto him: Well good servaunte/ because thou wast faithfull in a very lytell thyng/ take thou auctorite over ten cities. And the other came sayinge: Lord thy poude hath encreased fyve pounde. And to y^e same he sayde: & be thou also ruler over fyve cities.

And the thyrde came & sayde: Lord/ beholde here thy pounde/ which I have kepte in a napkyn/ for I feared the / because thou arte a strayte man: thou takest vp that thou laydest not doune/ and repest that thou dyddest not sowe. And he sayde vnto him: Of thine awne mouth / iudge I the/ thou evyll servaunt. knewest thou that I am a strayte man/ takinge vp that I layde not doune/ & repinge that I dyd

The Gospell

I dyd not sowe: Wherfore then gavest not thou my money into the banke/that at my cōminge I might have required myne awne with vauntage?

And he sayde to them that stode by: take frō him that pounde/ & geve it him that hath ten pounde. And they sayd vnto him: Lorde he hath ten pounde. I saye vnto you/that vnto all the

To him

that hath/ it

that have/ it

shalbe ge

not/evē that he hath

shalbe taken from him.

ven.

Moreover those myne enemyes/which wolde

not that I shuld raigne over them/bringe hid

der/ & slee them before me. And when he had

thus spoken/ he proceded forth before a/ ssen

dunge vp to Jerusalem. R

And it fortuneth/when he was come nye to

Bethphage & Bethany/besyd the olive:

te/ he sent two of his disciples sayinge: Go

ye in to the towne which is over agaynste

you. In the which assone as ye are come / ye

shall finde a colte tyed/wheron yet never man

sate. Loose him and bringe him hider. And

if eny man aske you/why that ye loose him:

thus saye vnto him/ y^e lorde hath nede of him.

They that were sent/went their waye/and

founde/evē as he had sayde vnto the. And as

they were aloofinge y^e colte/ the owners say-

de vnto the:why loose ye y^e colter? And they

sayde:for y^e lorde hath nede of him. And they

brought him to Jesus. And they cast their

raymēt on y^e colte / & set Jesus therē. And as

he wēt/they spredde their clothes in y^e waye.

And when he was now come / where he

shuld

Of S. Luke.

ffo. Lvi.

shuld goo doune frō the mounte olive/ y^e whole multitude of y^e disciples began to reioyce/ & to laude God with a loude voyce/for all y^e miracles y^e they had sene sayinge: Blessed be the kynge that cometh in the name of the Lorde: peace in heave/ & glory in the hiest. And some of y^e Pharises of the cōpany sayde vnto him: Master rebuke thy disciples. He answered/ & sayde vnto the: I tell you/ yf these shuld holde their peace/the stones wold crye.

* And when he was come neare/ he behelde the citie/ & wept on it sayinge: Yf thou haddest knowen those thinges which belonge vnto thy peace/evē at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vpon the/that thy enemyes shall cast a banke aboute the/and cōpasse the rounde/ & kepe the in on every syde/and make the even with the grounde/ with thy chyl dren which are in the. And they shall not leue in the one stone vpon another/because thou knewest not the tyme of thy visitacion.

¶ And he went in to the temple/ & began to cast out them that solde therin/ & them that bought/sayinge vnto them/ yt is written: my housse is the housse of prayer:but ye have made it a den of theves. And he taught dayly in the temple. & The hye Prestes and the Scribes and the chiefe of the people went about to destroye him:but coulde not finde what to do. For all the people sticke by him / and gave him audience.

The. xx. Chapter.

*

And

Matthew.
p. viij.
Mark.
p. iij. a.

Sellers
& Byers.
Matthew.
p. j. b.
Mark.
p. j. b.
Esa. lvi.
Hid. p. j. c

Jo. vij. b

The Gospell

And yt fortun'd in one of those dayes /
as he taught the people in the temple
and preached the gospell: the hye pre-
sides and the scribes came with the elders / and
spake vnto him sayinge. Tell vs by what auc-
torite thou doest these thinges? Either who is
he y^e gave y^e this auctorite? He answered and
saide vnto the: I also will aye you a questiō /
and answer me. The baptyme of Iohn: was
it from heauen or of men? And they thought
within them selves sayinge: yf we shall saye
from heave: he will saye: why then beleved ye
him not? But if we shall saye of men / all y^e
people will stone vs. For they be perswaded
that Iohn is a Prophet. And they answered
that they could not tell whence it was. And
Jesus sayde vnto them: nether tell I you by
what auctorite I do these thinges.

Wineyar-
ide.
Then begane he to put forth to the peo-
ple / this similitude. A certayne man planted
a vyneyarde / & let it forth to fermers / & went
him selfe into a straunge countre for a greate
season. And when the tyme was come / he sent
a servaunt to his tennautes that they shuld
geve him of the frutes of the vyneyarde. And
the tennaunte dyd bet him / & sent him awaye
empty. And agayne he sent yet a nother ser-
vaunt. And they dyd bet him / & foule entrea-
ted him also / & sent him awaye emptye. More
over / he sent the thyrde to / and him they woul-
ded / and cast out. Then sayde the lord of the
vyneyarde: what shall I do? I will sende my
deare sonne / him peradventure they will reve-

rence

Of S. Luke. Ho. Lxxi.

tence / when they se him.

C But when the fermers sawe him / they
thought in them selves sayinge: this is the
heire / come let vs kyl him / that the inheri-
taunce maye be oures. And they cast him out
of the vyneyarde / and kylled him. Now what
shall the lord of the vyneyarde do vnto
them? He will come and destroye those fer-
mers / and will let out his vyneyarde to o-
ther. When they hearde that / they sayde:
God forbid.

And he behelde them and sayde: what mea-
neth this then y^e is wrytten: The stone that
the bylders refused / the same is made y^e heed
corner stone / whosoever stumbe at that sto-
ne / shall be broken: but on whosoever it faul-
vpon / it wyl grynde him to powder. And the
hye prestes and the scribes the same howe
went about to laye hondes on him / but they
feared the people. For they perceaved that
he had spoken this similitude agaynst them.

And they watched him / and sent forth
spies / which shuld sayne them selves perfe-
cte / to take him in his wordes / and to delivre
him vnto the power and auctorite of the de-
bite. And they ayed him sayinge: Master /
we knowe that thou sayest & teachest ryght /
nother cōsiderest thou eny mānes degre / but
teachest the waye of God truly. As it launfull
for vs to geve Cesar tribute or not? He percea-
ved their craftynes / & sayde vnto them: why
tēpt ye me? Shewe me a peny. Whose yma-
ge and superscripciō hath it? They answered

and

psalmo:
clxvij.
Ac. iij. 8.
Ro. ix. g.
i. pe. ij. a.
Esaie.
ps vij.

matthew.
xviij. 8.
marke.
xij. 8.

to Cesar.
Ro. xij. 8.

The Gospell

Saduces and sayde: Cesars. And he sayde vnto them: Geve then vnto Cesar/that which belongeth vnto Cesar: & to God/that which pertayneth to God. And they could not reprove his sayinge before the people. But they marvelled at his answer/and helde their peace.

Mat. xxiij.
Mar. xij.
Deutero.
xxv. 8.

Then came to him certayne of the Saduces which denye that ther is any resurreccion. And they asked him sayinge: Master/ Moses wrote vnto vs/ if any mannes brother dye havinge a wyfe/ & the same dye with out yssue: that then his brother shuld take his wyfe/ & reyse vp seede vnto his brother. Ther were seven brethren/ and the fyrste toke a wyfe/ and dyed with out children. And the seconde toke the wyfe/ & he dyed chyldelesse. And the thyrde toke her/ & in lyke wyse the resydue of the seven/ & leest no chyldezen be hynde them/ and dyed. Last of all the womā dyed also. Now at the resurreccion whose wyfe of them shall she be? For seven had her to wyfe.

Ex. iij. 5 Jesus answered & sayde vnto them. The chylde of this worlde marry wyves/ & are marryed/ but they which shall be made worthy to enioye that worlde and the resurreccion from deeth/ nether marry wyves/ nether are marryed/ nor yet can dye any moare. For they are equall vnto the angels: & are the sonnes of God/ in as moche as they are the chylde of the resurreccion. And that the deed shall ryse agayne/ even Moses signified besydes the bush/ when he sayde: the Lorde God of Abraham/ & the God of Isaac/ & the God of Jacob. For he is

Of S. Luke.

Jo. Lxiij

He is not the God of the deed/ but of them which live. For all live in him. Then certayne of the Pharises answered and sayde: Master thou hast well sayde. And after that durst they not aske him any question at all.

B Then sayde he vnto them: how saye they that Christ is Davids sonne? And David him selfe sayth in the booke of the Psalmes: The Lorde sayde vnto my Lorde/ syt on my right honde/ tyll I make thine enemyes thy fothe stole. Seinge David calleth him Lorde: How is he then his sonne.

Then in the audience of all the people/ he sayde vnto his disciples/ beware of the Scribes/ which desyre to goo in longe clothinge: & love gretynge in the markets/ and the hyest seates in the synagoges/ and chiefe roumes at feastes/ which devoure widowes houses/ & that vnder a coloure of longe prayinge: the same shall receave greater damnacion.

The. xvi. Chapter.

A S he behelde/ he sawe the ryche men/ how they cast in their offeringes into the treasury. And he sawe also a certayne povere widdowe/ which cast in thytter twomites. And he sayde: of a tructh I saye vnto you/ this povere wyddowe hath put in moare then they all. For they all have of their superfluyte added vnto the offeringe of God: but she/ of her penury/ hath cast in all the substance that she had.

As some spake of the temple/ how it was garnished with goodly stones & iewels/ he sayde: The

matthew.
xxij. d.
mar. xij. d.
psa. cix. a

mat. xii. d.
povere
we.
matthew.
xxiiij.
mar. xiiij.

The Gospell

De-
struc-
tion of y
temple.

De. The dayes will come/whē of these thyn-
ges which ye se/ shall not be lefte stone upon
stone/that shall not be thzowen doune. And
they apled him sayinge: Master whē shall the
se thinge be/and what signe will therbe/ whē
suche thinges shall come to passe.

And he sayd: take hede/ that ye be not decea-
ved. For many will come in my name saying:
I am he: and the tyme draweth neare. folo-
we ye not them therfore. But when ye here
of warre and of dissencion: be not afraid. For
these thinges must fyrst come: but the ende
followeth not by & by. Then sayd he vnto the:
Nacion shall ryse agaynst nacion / and king-
dom agaynst kyngdome/ and greates erthqua-
kes shall be in all quarters / and hunger / and
pestilence: and fearfull thinges. And greates
signes shall therbe from heven.

But before all these / they shall laye their
hondes on you/ and persecute you/ delpyerin-
ge you v p to the sinagoges and into pzeson/
and bringe you before kynges and rulers for
my names sake. And this shall chaunce you
for a testimoniall. Let it sticke therfore faste in
yours hertes/ not once to stodp before/ what ye
shall answer: for I will geve you a mouth &
wisdom/ where agaynst/ all youre adversa-
rys shall not be able to speake nor resist. Ye &
ye shall be betrayed of youre fathers and mo-
thers/ and of youre brethzen / and kynsmen/
and lovers/ and some of you shall they put to
deeth. And hated shall ye be of all men for my
names sake. Yet ther shall not one heer of you

re heed

Of S. Luke. Jo. L. viii.

re heedes perisse. With youre patience * pos. Possesse
D sesse youre soules. wyne or

And when ye se Jerusalem beseged with
an hoste/ then vnderstonde that the desolaciō
of the same is nye. Then let them which are
in Jewrye flye to the mountaynes. And let
them which are in the middes of it / departe
oute. And let not them that are in other coun-
treis/ enter ther in. For these be the dayes of
vengeance/ to fulfill all that are writte. But
wo be to them that be with chylde/ & to them
that geve sucke in those dayes: for ther shall
be greates trouble in the londe/ and wrath over
all this people. And they shall fall on the
edge of the swearde/ and shall be leed captiue /
into all nacions. And Jerusalem shall be troo-
den vnder fote of the gentyle/ vntyll the tyme
of the gentyle be fulfilled.

* And ther shall be signes in the sunne / ad
in the mone/ and in the starres: and in y erth
the people shall be in soche perplevite / y they
shall not tell which waye to turne them sel-
ves. The see and the waters shall rooze/ & mē
nes hertes shall fayle them for feare/ and
lokinge after thoose thinges which shall co-
me on the erth. For the powers of heve shall
move. And then shall they se the sonne of mā
come in a clowde with power and greates glo-
ry. When these thinges begyn to come to pas-
se: then loke vp/ and lifte vp youre heddes for
yours redemcion draweth nye.

And he shewed the a similitude: beholde y
fygge tree/ & all other trees / when they shute
P. ii. forth

A promi-
se.

The Gospell

forth their buddes/ ye se and knowe of youte
arone selves that sommer is then nye at hnd.
So lyke wyse ye (when ye se these thinges
come to passe) vnderstonde / that the kyngdo-
me of God is nye. Verely I saye vnto you:
this generacion shall not passe/tyll all be ful
filled. Heauen & erth shall passe: but my wor-
des shall not passe. R

* Take hede to youre selves/lest youre her-
tes be overcome with surfettinge and drow-
kenes and cares of this worlde: and that/
that daye come on you vnwares. For as a sna-
re shall it come on all them that sit on the fa-
ce of the erthe. Watche therfore continually
and praye/that ye maye obtayne grace to fflye
all this that shall come/ & that ye maye ston-
de before the sonne of man. R

In the daye tyme/ he taught in the temple/
and at night/ he went out/ and had abydinge
in the mount olivete. And all the people ca-
me in the morninge to him in the temple/ for
to heare him.

The. vii. Chapter. *

Mathew.
xxvj.
Ma. .xiiij

The feaste of swete breed drue nye whi-
che is called ester/ and the hye prestes
and Scribes sought how to kyll him/
but they feared the people. Then entred Sa-
tan into Judas/ whose syr name was Isca-
riot (which was of the nombze of the twel-
ve) & he went his waye & comuned with the
hye Prestes and officers / how he might be-
traye him to them. And they were glad: & pro-
mysed to geve him money. And he consented
and

Of S. Luke.

Jo. xv.

and sought oportunitie to betraye him vnto Mathew:
them/ when the people were awaye. Mathew.
xxvj.

Then came y daye of swete breed/ when of
necessite the esterlambe must be offered. And mar. xiiij
Ester l. a.
he sent Peter & John. sayinge: Go & prepare
vs the ester lambe/ that we maye eate. They
sayde to him. Where wilt thou / y we prepa-
re? And he sayd vnto them. Beholde when ye
be entred into the cite / ther shall a man mete
you bearinge a pitcher of water/ him folowe
into the same housse y he entreth in/ & saye vn-
to y good ma of y housse. The master sayeth
vnto y: where is y gest chamber/ where I shall
eate myne ester lambe w my disciples? And
he shall shew you a greete parloure paved.
Ther make redy. And they wet & fould as he
had sayd vnto the: & made redy y ester lambe.

And when the houre was come/ he sate dou mathew.
xxvj.
ne and the twelue Apostles with him. And he mar. xiiij
i. cor. xij.
sayde vnto them: I have inwardly desired/
to eate this ester lambe with you before y I
suffre. For I saye vnto you: hence forth / I
will not eate of it eny moore/ vntill it be ful-
filled in the kingdome of God. And he toke
the cup/ & gave thankes/ & sayde. Take this/
and deuyde it amonge you. For I saye vnto
you: I will not drinke of the fruite of the vy-
ne/ vntill the kingdome of God be come.

And he toke breed/ gave thankes/ and gave
to them/ sayinge: This is my body which is. The sa-
crament
of me. Lykewyse also/ when they had supped/ is institu-
he toke the cup sayinge: This cup is the ne- te.
P. iij. we te.

Mathew.
xxvj.
Christ is
betrayed.

The Gospell

we testament / in my bloud / which shall for you be Redde.

matthew.
xxvj.
mar. x. liij.
loa. xliij.
pja. pl. c.

Let beholde / the honde of him that betrayeth me / is with me on the table. And y sonne of man goeth as it is appoynted: But wo be to y man by whom he is betrayed. And they began to enquire amonge them selves / which of them it shuld be / that shuld do that.

Greatest
matthew.
xx. d
mar. p. f.

And ther was a stryfe amonge the / which of them shuld be taken for the greatest. And he sayde vnto them: the kynges of the getyls raygne over them / and they that beare rule over them / are called gracious lordes. But ye shall not be so. But he that is greatest amonge you / shalbe as the yongest: and he that is chiefe / shalbe as the minister. For whether is greater / he that sitteth at meate: or he that serueth: Is not he that sitteth at meate: And I am amonge you / as he that ministrereth. Ye are they which have bidden with me in my temptacions. And I apoynt vnto you a kyngdome / as my father hath appoynted to me: that ye maye cate and drynke at my table in my kyngdome / and sit on seates / and iudge the twelve tribes of Israell. x

Simons
faith say
leth not.
matthew.
xxvj.
mar. xliij.

And the Lorde sayde: Simon / Simon beholde Satan hath desired you / to sifte you / as it were wheate: but I have prayed for the / that thy faith faile not. And when thou arte converted / strengthe thy brethren. And he sayd vnto him. Lorde I am redy to go with the in to prison / and to death. And he sayde: I tell the Peter / the cocke shall not crowe this daye / tyl thou

Of S. Luke.

Jo. L. p. vi.

thou have thysse denyed y thou knowest me. And he sayde vnto them: when I sent you with out wallet and scripe & shoes lacked ye eny thinge: And they sayd / no. And he sayde to them: but now he that hath a wallet let him take it vp and lykewyse his scrippe. And he that hath no swearde / let him sell By a swerde. his coote and bye one. For I saye vnto you / that yet / that which is written / must be performed in me: even with the wycked was he nombred. For those thinges which are written of me / have an ende. And they sayde: Lorde / beholde here are two swordes. And he sayde vnto them: it is ynough. Two swordes.

And he came out / and went as he was wont / to mounte oliuete. And the disciples folowed him. And when he came to the place / he sayde to the: praye / lest ye fall into temptacion. And he gate him selfe from them / about a stone / cast / and kneled doune / and prayed / sayinge: Father yf thou wilt / with drawe this cup fro me. Neverthelesse / not my will / but thynne be fulfilled. And ther appered an angell vnto him from heauen / confortinge him. And he was in an agonye / and prayed somewhat longer. And hys sweate was lyke droppes of bloud / tricklynge doune to the grounde. And he rose vp from prayer / and came to his disciples / and founde them sleepinge for sorowe / and sayde vnto them: Why slepe ye? Ryse and praye / lest ye fall into temptacion.

Whill he yet spake: beholde / ther came a company / and he that was called Judas / one of the

The Gospell

of the twelve/wet before them/ & preased nye vnto Iesus to kysse him. And Iesus sayd vn to him: Judas/betrayest thou y sonne of man with a kysser When they which were about him sawe what wolde folow/they sayde vnto him. Lorde/shall we smite with swearde. And one of them smote a seruaunt of y hiest preste of all/ & smote of his right eare. And Iesus answered & sayd: Soffre ye thus farre forth. And he touched his eare/and healed him.

Eare is
mytt of

Then Iesus sayde vnto the hye prestes and rulers of the temple & the elders which were come to him. Be ye come out / as vnto a these with sweardes and staves: When I was dayly with you in the tēple / ye stretched not forth hondes agaynst me. But this is e- ven yore very houre/and the power of darck nes. Then toke they him/and ledde him / and brought him to the hye prestes housse. And peter folowed a farre of.

matthew.
xxvi.
mar. xiiiij
Jo. xvij.

When they had kyndled a fyre in the mid des of the palye/and were set doune to gedes Peter also sate doune amonge them. And wa ne of the wenches/behelde him as he sate by the fyre/and set good eyesight on him & say de: this same was also with him. Then he de nyed hym sayinge: woman I knowe him not And a ter a lytell whyle/another sawe him & sayde: thou arte also of them. And Peter sayd man I am not. And aboute the space of an houre after / another affirmed sayinge: ve rely even this felowe was with hym / for he is of Galile / & Peter sayde; mā I woote not what

matthew.
xxvi.
mar. xiiiij
ioa. xviij

Peter de
niet.

Of S. Luke.

fo. lxxv

what thou sayest. And immediatly whyll he yet spake / the cocke crewe. And the Lorde touned backe and loked apou Peter. And pe ter remembred the wordes of the Lorde/how he sayde vnto him/before y cocke crewe/thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Iesus/moca ked him/ & smote him/and blyndfolded him/ & smote his face. And a yed him sayinge: are de/who it is that smote y: And many other thinges despytfull ye sayd they agaynst him.

Christ is
mocked.

And assone as it was dave/the elders of the people & the hye prestes & scribes/came to ged der & ledde him into their counsell sayinge: arte thou very Christ & tell vs. And he sayde vnto the: yf I shall tell you/ye will not beleve And yf also I aye you/ye will not answer me/or let me goo. Herafter shall the sonne of man sit on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God: He sayd to them: ye saye y I am. Then sayde they: what nede we eny further witnes: We oure selues have herde of his awne mouthe. The. xviij. Chap.

matthew.
xxviij.
mar. xv.
ioa. xviij

And the whole multitude of them aro se/ & ledde him vnto pylate. And they beganne to accuse him sayinge: We ha ve founde this felowe pervertynge the pro ple/and forbyddynge to paye tribute to Cesar: sayinge/that he is Christ a kynge. And pyla te apposed him sayinge: arte thou the kynge of the iewes: He answered him and sayde: P. n. thou

He is de
spuered
to Pilate
mat. xviij
mar. xij.
marke.
xxviij.
and. xv. a
ioa. xviij

The Gospell

thou sayest it. Then sayde Pylate to the hye prestes/and to the people: I fynde noo faute in this man. And they were the mooze fearce sayinge. He moveth the people / teachynge thozowout all Jewry/and beganne at Galile/ even to this place.

He is se-
nt to He-
rode.

He hol-
deth his
peace.

Pilate &
Herode
are beco-
me fren-
des.

matthew.
xxvi.
mar. xv.
Jo. viii.
and. xix.

When Pilate hearde mencion of Galile/he asked whether the mā were of Galile. And as-
sone as he knewe that he was of Herodes iurisdiction/he sent him to Herode/which was also at Jerusalem in those dayes. And when Herode sawe Jesus/he was exceedingly glad de. for he was desyrus to se him of a longe season/because he had hearde many thinges of him/& trusted to have sene some myracle done by him. Then questioned he with him of many thinges. But he answered him not one worde. The hye prestes and scribes/stode forth & accused him straitly. And Herod with his men of warre/despysed him/and mocked him/and arrayed him in whyte/and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes togeder. for before they were at variaunce.

And Pylate called togeder the hye prestes and the rulers/and the people/& sayde unto them: Ye have brought this man unto me/as one that perverted the people. And behold I have examined him before you/& have founde no faute in this man/of those thinges whereof ye accuse him. No nor yet Herode. for I sent you to him: and lo no thinge worthy of deeth is done to him. I will therfore chasten him

Of S. Luke.

Jo. L. & viii.

him & let him lowse. for of necessite/he must have let one lowse unto them at that feast.

And all the people cryed atonce sayinge: awaye with him/& delivre to us Barrabas: Barra-
which for insurreccion made in the cite/& mozt-
ther/was cast into prison. Pylate spake agayne to them willynge to let Jesus lowse. And they cryed sayinge: Crucify him/ Crucify him. He sayde unto them the thyrde tyme. What evyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him / and let him lowse. And they cryed with loude voyce/ and required that he myght be crucified. And the voyce of them and of the hye prestes prevayled.

And Pylate gave Tentence that it shuld be as they required and let lowse unto them / him that for insurreccion and moztther/ was cast into prison/whom they desyred: & deliv-
vered Jesus to do with him what they wolde. And as they ledde him awaye/they caught one Symon of Syrene/commynge out of the felde: and on him layde they the crosse/to beare it after Jesus. Simon
of Syrene

And ther folowed him a greate company of people and of women/which wemē bewayled and lamented him. But Jesus turned backe unto them/and sayde: Doughters of Jerusa-
lem/wepe not for me: but wepe for youre selves and for youre chyldren. for beholde the dayes will come/when men shall saye: happy are the baren and the wombes that never bare/ and the pappes which never gave sucke.

Then

matthew.
xxvi.
mar. xv.
Jo. viii.
and. xix.
isa. liii.
gala. iiii.

The Gospell

esai. ii. a. **Then shall they beginne to saye to the monn**
 oser. p. 8. **aynes/fall on vs: and to the hilles/cover vs.**
 apo. ip. 8. **for yf they do this to a grene tree/what shal**
be done to the drye?

And ther were two evyll doers ledde with
 him to be slayne. And when they were come
 to the place/which is called Calvary / there
 they crucified him/and the evyll doers, one on
 ryght honde/and the other on the lefte. Then
 sayde Jesus: father forgeve them / for they
 woot not what they do. And they parted his
 rayment/and cast loottes. And the people sto-
 de and behelde.

And the rulers mocked him with the say-
 ing: he holpe other men/let him helpe him sel-
 fe/yf he be Christ the chysen of god. The sou-
 diers also mocked him/and came and gave him
 veneger and sayde: yf thou be that kynge of
 Jewes/save thy silfe. And his superscripciō
 was writte over him/in greke / in latine and
 Hebrew: This is the kynge of the Jewes.

And one of the evyll doers which hanged/
 rayled on him sayinge: If thou be Christ save
 thy selfe and vs. The other answered and re-
 buked him sayinge. Met herfearest thou god/
 because thou arte in the same damnacion?
 We are ryghteously punesshed/for we recea-
 ve accordynge to oure dedes: But this man
 hath done nothinge amysse. And he sayde un-
 to Jesus: Lorde remember me when thou co-
 mest into thy kyngdome. And Jesus sayde
 unto him: Verely I saye unto the/to daye shalt
 thou be with me in Paradyse.

And is

Of S. Luke.

Jo. l. vii

And it was about the sixt houre. And ther
 came a darcknes over all the londe/vntyll y
 nynt houre/and the sonne was darckened. **Dayle.**
 And the vayle of the temple dyd rent even
 thorow the myddes. And Jesus cryed with a
 greate voyce and sayd: father/into thy hon-
 des I comende my sprete. And when he thus
 had sayd /he gave vp the goost. When y Cen-
 turion sawe what had happened/he glorified
 God sayinge: Of a surtie this man was per-
 fecte. And all the people that came to geder
 to that sight/beholdynge the thinges which
 were done: smootte their bestes/and returned
 home. And all his acquayntaunce / and the
 women/that folowed him from Galile/stode
 a farre of beholdynge these thinges.

And beholde ther was a man named Jo-
 seph/a counselloure/and was a good man & a
 iuste/and dyd not consent to the counsell and de-
 de of them / which was of Aramathia/a cite
 of the Jewes: which same also wayted for y
 kyngdome of God: he went vnto Dilate/and beg-
 ged the boddie of Jesus/and toke it doune/
 & wrapped it in a linnen clooth/and layed it
 in an hewen tounbe / wherin was never man
 before layed. And that daye was y Saboth
 even/and the Saboth durr on. The women that
 folowed after / which came with him from
 Galile/behelde the sepulcre and how his bo-
 dy was layed. And they returned & prepared
 odoures and oyntmentes: but rested the Sa-
 both daye / accordynge to the commaunde-
 ment.

The. viii. Chapter. *

On the

He geue
th vp the
ghost.

His fren-
des ston-
de a farre
of.

matthew.
p. vii.
mar. p. 8.
Jo. p. 8.
Joseph
of Arima-
thia.

Paradise

mar. p. vi.
Joh. p. v. a

The Gospell

In the morow after the saboth / erly
in the morninge / they came vnto the
tomb & brought the odoures which
they had prepared & other women with them
And they founde the stone rouled away fro
the sepulcre / and went in: but founde not the
body of the Lorde Jesu. And it happened / as
they were amased therat: Beholde two men
stode by them in shynynge vestures. And as
they were a frayde / and bowed doune their fa
ces to the erth: they sayd to them: why seke ye
the lyvinge amonge the deed? he is not here:
but is rysen. Remember how he spake vnto
you / when he was yet with you in Galile / say
inge: that the sonne of man must be delyvered
into the hondes of synfull men / and be cruci
fied / and the thyrde daye ryse agayne.

And they remembred his wordes / & retur
ned from the sepulcre / and tolde all these thin
ges vnto the eleven / & to all the remanaunt.
It was Mary Magdalen and Joanna / & Ma
ry Jacobi / & other that were with the / which
tolde these thinges vnto the Apostles / & their
wordes semed vnto them fayned thinges /
neither beleved they them. Then arose Pe
ter and ran vnto the sepulcre / and stouped in
and sawe the linnen clooths layde by them
selfe / and departed wondrynge in him selfe
at that which had happened. &

And beholde / two of them went that sa
me daye to a toun which was fro Jerusalem
about thre scoore forlonges / called Emaus:
and they talked togeder of all these thinges
that

matthew.
p. vij. d.
mar. i. p. a

Peter rui
neth to
y grave.

Emaus.

Of S. Luke.

To. L. p. d.

that had happened. And it chaunsed / as they
comened togeder & reasoned / that Jesus him
selfe drue neare / & went with them. But their
eyes were holden / that they coulde not knowe
him. And he sayde vnto them: What maner
of comunicacions are these that ye have one
to another as ye walke / & are sadde. And the
one of them named Cleophas / answered and
sayd vnto him: arte thou only a straunger in
Jerusalem / & haste not knowen the thinges
which have chaunsed therin in these dayes?
To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Naza
reth which was a prophet / myghtie in dedes /
& worde / before god / & all the people. And how
the hye prestes / & oure rulers delyvered him
to be condempned to deeth: and have crucified
him. But we trusted that it shuld have bene
he that shuld have delyvered Israel. And as
touchynge all these thinges / to daye is even
the thyrde daye / that they were done.

He and certayne women also of oure com
pany made vs astonyed / which came erly vnto
the sepulcre / and founde not his body:
and came sayinge / that they had sene a vision
of angels / which sayde that he was alyue.
And certayne of them which were with vs /
went their waye to the sepulcre / and founde
it even so as the women had sayde: but him
they sawe not.

And he sayde vnto the: O folles and slowe
of herte to beleve all y the prophete have spo
ken. Dught not Christ to have suffred these
thinges?

The Gospell

te thinges/ & to enter into his glory? And he began at Moses/ & at all the prophetes/ & interpreted vnto them in all scriptures which were wyrtten of him. And they drue nye vnto the toun wiche they went to. And he made as though he wolde have gone further. But they constrayned him sayinge: abyde with vs/ for it draweth towardes nyght/ & the daye is farre passed. And he went in to tary with the.

And it came to passe as he sate at meate wth them/ he tokē breed/ blessed it/ brake and gave to them. And their eyes were openned/ & they knewe him: and he vnnissed out of their syght. And they sayde betwene them selues: dyd not oure hertes burne with in vs/ whyll he talked with vs by the waye/ and as he opened to vs the scriptures? And they roose vp the same houre/ and returned agayne to Ierusalem/ and founde the eleven gadered to geder and them that were with them/ which sayde: the Lorde is rysen in dede/ and hath apered to Simon. And they tolde what thinges was done in the waye/ and how they knewe him in breakynge of bread. k

As they thus spake * Iesus him selfe stode in y^e myddes of them/ & sayde vnto them: peace be with you. And they were abasshed & afrayde/ supposinge y^e they had sene a sprete. And he sayde vnto the: Why are ye troubled/ & why do thoughtes aryse in youre hertes? Beholde my hondes & my fete/ that it is even my selfe. Handle me & se: for spretes have not flesshe & bones/ as ye se me have. And when he had

matthew.
xxviii.
mar. xvi.
loa. xxiv.

Of S. Luke.

Jo. lvi

he had thus spoken/ he shewed them his hondes and his fete. And whyll they yet belueved not for ioye/ and wondred/ he sayde vnto the: Have ye here eny meate? And they gave him a pece of a broyled fische/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto the. These are the wordes/ which I spake vnto you/ whyll I was yet with you: that all must be fulfilled which he gene were written of me in the lawe of Moses/ & in the prophetes/ & in the psalmes. Then opened he their wyttes/ that they myght vnderstand the scriptures/ and sayde vnto them. Thus is it written/ & thus it behoved Christ to suffre/ and to ryse agayne from deeth the thyrde daye/ and that repentance and remission of synnes shuld be preached in his name amonge all nacions/ & must beginne at Ierusalem. And ye are witnesses of these thinges. And beholde/ I will sende the promes of my father apon you. But tary ye in the cite of Ierusalem/ vntyll ye be endued with power from on hye. psalmo. xliiij.

And he ledde the out into Bethany/ & lyfte vp his hondes/ & blest them. And it cam to passe/ as he blessed the/ he departed from the/ & was carryed vp in to heven. And they worshipped him/ & returned to Ierusalem with greate ioye/ and were continually in the temple/ prayying and lauding God. Amen. acto. i. x. mar. xvi. d.

Here endeth the Gospell of
Sayncte Luke.

The Gospell of Saincte Iohn.

The fyrst Chapter. *



In the begynnyng
ge was the worde / & **the**
the worde was with
God: & the worde was God.
The same was in the begin
nyng with God. All thin
ges were made by it / & with
out it / was made nothinge /
that was made. In it was
lyfe / & the lyfe was y lyght

of men / & the lyght shyneth in the darcknes /
but the darcknes comprehended it not.

There was a man sent from God / whose
name was Iohn. The same cam as a witnes
to beare witnes of the lyght / that all men
through him myght beleve. He was not that
lyght: but to beare witnes of the lyght. That
was a true lyght / which lyghteth all men
that come into the worlde. He was in y worl
de / and the worlde was made by him: and yet
the worlde knewe him not.

(A wone)
is his aw
ne people
fayth.
maketh.
vs y son
nes of
god.
mat. i. c
luc. ij. d.

He cam amonge his (awne) and his awne
receaved him not. But as meny as receaved
him / to them he gave power to be the sonnes
of God in y they beleved on his name: which
were borne / not of bloude nor of the will of the
fleshe / nor yet of the will of man: but of God.
And the worde was made fleshe and dwelt
amonge vs / & we sawe the glory of it / as the
glory of the only begotten sonne of y father /
which worde was full of grace and verite. *

* Iohn

Of S. Iohn.

For Expt.

* Iohn bare witnes of him and cryed sayin Iohn ba
ge: This was he of whome I spake / he that re witnes
cometh after me / was before me / because he (Grace)
was yet then I. And of his fulnes have all we all grace:
receaved / even (grace) for grace. For the lawe & all that
was geven by Moses / but grace & truth he ca. is pleasa
me by Iesus Christ. No mā hath sene God at unt in the
eny tyme. The only begottē sonne / which is in sight of
y fosome of y father / he hath declared him. & ue vs for
* And this is the recorde of Iohn: When Christes
the Jewes sent Prestes and Levites from Je sake only:
rusalem / to aye him / what arte thou? And he even oute
confessed / and denyed not / and sayde playnly: of the ful
I am not Christ. And they aye him: what nes & abo
then? arte thou Helyas? And he sayde: I am undaunce
not. Arte thou a Propheet? And he answered of the fa
no. Then sayd they vnto him: what arte thou at he rece
that we maye geve an answer to them that auet h
sent vs: What sayest thou of thy selfe? He with his
sayde: I am the * voyce of a cryar in the wyl. father.
dernes / make strayght the waye of the Lorde. * Voyce.
as sayde the Propheet Esaias. that is: I

And they which were sent / were of the pha am that
rises. And they aye him / & sayde vnto him: I preache
why baptisest thou then / yf thou be not Christ? I am sent
nor Helyas / nether a Propheet? Iohn answer. you synne
red them sayinge: I baptise with water: but ners & to
one is come amonge you / whom ye knowe not ctye on y
he it is that cometh after me / whiche was be. ou to ame
fore me / whose Mo latchet I am not wor. de that ye
thy to vnlose. These thinges were done in aue Chre
Bethabara beyonde Jordan / where Iohn dyd ist & his
baptysse. grace.

And The

The Gospell

Lambe.

* The nexte daye/ John sawe Iesus com-
myge vnto him/and sayde: beholde the lambe
of God/which taketh awaye the synne of the
worlde. This is he of whom I sayde. After
me cometh a man/which was before me/for
he was yet then I/and I knew him not: but
that he shuld be declared to Israell/therfore
am I come baptisynge with water.

mat. iij. d.
mar. i. 6.
luc. iij. d.

And John bare recorde sayinge: I sawe the
sprete descende from heven/lyke vnto a dove/
and abyde apon him/and I knewe him not.
But he that sent me to baptise in water/the
same sayde vnto me: apon whom thou shalt
se the sprete descende and tary styll on him/
the same is he which baptiseth with the ho-
ly goost. And I sawe and bare recorde/that
this is the sonne of God.

The next daye after/ John stode agayne/
a two of his disciples. And he behelde Iesus
as he walked by/and sayde: beholde the lam-
be of God. And the two disciples hearde him
speake/and folowed Iesus. And Iesus tur-
ned about/and sawe them folowe/a sayde vn-
to them: what seke ye? They sayde vnto him:
Rabbi (which is to saye by interpretacion/
Master) where dwellest thou? He sayde vn-
to them: come and se. They came and sawe
where he dwelt: a abode with him that daye.
For it was about the tenthē houre.

Andrew.
Peter.

One of the two which hearde John spea-
ke and folowed Iesus/was Andrew Simon
Peters brother. The same founde his brother
Simon fyrst/ and sayde vnto him: we have
founde

Of S. John.

Jo. I. xviii.

founde Messias/which is by interpretacion/
annoynted: a brought him to Iesus. And Je-
sus behelde him and sayde: thou arte Simon
the sonne of Jonas/thou shalt be called Ce-
phas: which is by interpretacion/a stone.

The daye folowynge Iesus wolde goo into
Galile/and founde Philip/a sayde vnto him/
folowe me. Philip was of Bethsaida the cite
of Andrew and Peter. And Philip founde Na-
thanael/and sayde vnto him. We have founde
de him of whom Moses in the lawe/and the
prophetes dyd wyte. Iesus the sonne of Jo-
seph of Nazareth. And Nathanael sayde vn-
to him: can ther eny good thinge come out of
Nazareth? Philip sayde to him: come and se.

Philip.
Nathana-
el.

gen. xliij.
deu. x. viij.
isa. xl. c.
e. xl. v. 6.
hie. xliij.
ezeci.
xxviii.
e. xxxv. viij.
dan. ix. f.

Iesus sawe Nathanael commynge to him/
and sayde of him. Beholde a ryght Israelite/
in whō is no gyle. Nathanael sayd vnto him:
where knewest thou me? Iesus answered/
and sayde vnto him: Before that Philip cal-
led the/when thou wast vnder y fygge tree/
I sawe the. Nathanael answered and sayde
vnto him: Rabbi/thou arte the sonne of God/
thou arte the kynge of Israel. Iesus answe-
red and sayd vnto him: Because I sayde vn-
to the/I sawe the vnder the fygge tree/thou
belevest. Thou shalt se greater thinges then
these. And he sayde vnto him: Verely/verely/
I saye vnto you: herafter shall ye se heven
open/and the angels of God ascendynge and
descendynge over the sonne of man.

The seconde Chapter.

Q. iij.

And

The Gospell

A maria-
ge in Ca-
na of Ga-
lile.

And the thirde daye was ther a maria-
ge in Cana a cite of Galile: and the mo-
ther of Iesus was there. And Iesus
was called also & his disciples vnto the ma-
riage. And when the wyne fayled the mother
of Iesus sayde vnto him: they have no wyne.
Iesus sayde vnto her: woman/ what have I
to do with thee? myne houre is not yet come.
His mother sayde vnto the ministres: what-
soever he sayeth vnto you/ do it. And ther were
re stondynge there/ sixe waterpottes of stone
after y maner of the purifyinge of y Jewes/
contaynyng two or thre fyzyngs a pece.

And Iesus sayde vnto them: fylle the water
pottes with water. And they fylled them vp
to the brym. And he sayde vnto them: drawe
out now/ and beare vnto the governor of the
feaste. And they bare it. When the ruler of
the feast had tasted the water that was tur-
ned vnto wyne / and knewe not whence it
was (but the ministres which drue the wa-
ter knew) he called the brydegrome/ and say-
de vnto him. All men at the beginnyng/ set
forth good wyne/ and when men be dronke/
then that which is worss. But thou hast
kept backe the good wyne/ vntill now.

This beginnyng of miracles dyd Iesus
in Cana of Galile/ and shewed his glory/ and
his disciples beleved on him. & After that
he descended in to Capernaum / and his mo-
ther/ and his brethzen/ and his disciples: but
contynued not manye dayes there.

& And the Jewes efter was even at honi-
de/ and

Of S. Iohn.

Jo. Lxxviii.

de/ and Iesus went vp to Jerusalem/ & foun-
de syttinge in the temple / those that solde in the te-
mple open and shepe and doves/ and chaungers of pleare
money. And he made a scourge of small cor- cast out.
des/ and drave them all out of the temple/
with the shepe & open/ and powred oute the
changers money/ and overthru the tables/
and sayde vnto them that solde doves: Have
these thinges hence/ & make not my fathers
housse an housse of marchaundyse. And his
disciples remembred/ how y it was wyrtten: *psalms .
lxxviii.*
the zeale of thyne housse hath even eaten me.

Then answered the Jewes and sayde vnto
him: what token shewest thou vnto vs/ seyn- *matthew .
xxi . .
& xxviii .
marke .
viii . f
and . p . 8*
gethat thou dost these thinges? Iesus ans-
wered and sayd vnto them: destroye this tem-
ple/ & in thre dayes I will reare it vp agayne.
Then sayde the Jewes: *plvi .* yeaeres was
this temple abyldinge: and wilt thou reare
it vp in thre dayes? But he spake of the tem-
ple of his body. A l sone therfore as he was
rysen from deeth agayne/ his disciples remem-
bred that he thus sayde. And they beleved
the scripture / and the wordes which Iesus
had sayde.

When he was at Jerusalem at ester in the *psal . iiij . 8 .
& lxxi . c .*
feaste/ many beleved on his name/ when they
sawe his miracles which he dyd. But Iesus
put not him selfe in their hondes/ because he
knewe all men/ and neded not/ that eny man
shuld testify of man. For he knewe what
was in man. &

The . iij . Chapter. &
Q . iij .

The

Water
into wy-
ne.

The Gospell

Nicodemus.

Ther was a man of the pharises named Nicodemus a ruler amonge y^e Jewes. A
 The same cam to Iesus by nyght/and sayde vnto him: Rabbi/we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/except God were with him. Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be bozen a newe/ he cannot se the kyngdom of God. Nicodemus sayde vnto him: how can a man be bozen when he is olde? can he enter into his mothers wombe & be bozen agayne? Iesus answered: verely/verely I saye vnto the: except that a man be bozen of water & of y^e sprete/he cannot enter into the kyngdome of god. That which is bozen of the fleshe/is fleshe: & that which is bozen of the sprete/is sprete. Marvayle not that I sayd to the/ye must be bozen a newe. The wynde bloweth where he listeth/& thou hearest his sounce: but canst not tell whence he cometh and whether he goeth. So is every man that is bozen of the sprete.

And Nicodemus answered and sayde vnto him: how can these thinges be? Iesus answered B and sayde vnto him: arte thou a master in Israel/and knowest not these thinges? Verely verely/I saye vnto the/we speake that we knowe/and testify that we have sene: and ye receave not oure witnes. For when I tell you earthly thinges/ye beleve not: how shuld ye beleve/ys I shall tell you of heavenly thinges? And no man ascendeth vp to heaven / but he that

Of S. Iohn. Fo. lxxv.

he that came doune from heaven / that is to saye/the sonne of man which is in heaven.

And as Moses lifte vp the serpent in the wylernes/even so must the sonne of man be lifte vp/that none that beleveth in him perishe: but have eternall lyfe. num. xxi. Serpent.

For God so loveth the worlde/y^e he hath I. Jo. iii. given his only sonne/that none that beleve in him/shuld perishe: but shuld have everlastinge lyfe. For God sent not his sonne into the worlde/to condempne the worlde: but that the worlde throughe him/ might be saved. He that beleveth on him/shall not be condempned. But he that beleveth not/is condempned all redy/be cause he beleveth not in the name of the only sonne of God. And this is the condempnacion: that light is come into the worlde/& the mē loved darcknes more then light/ because their dedes were evill. For every man that evyll doeth/hateth the light: nether cometh to light/ lest his dedes shuld be reproved. But he that doth truth/commeth to the light/that his dedes might be knownen / how that they are wrought in God. Condem. nacion.

After these thinges cam Iesus & his disciples into the Jewes londe/& ther he haunted with them & baptised. And Iohn also baptised in Enon besydes Salim/because ther was moche water there/& they came & were baptised. For Iohn was not yet cast into prison.

D And ther arose a questid bitwene Iohns disciples and the Jewes about purifyinge. And they came vnto Iohn/& sayde vnto him: Q. v. Rabbi

The Gospell

Rabbi/ he that was with the beyonde Jordan to whom thou barest witness. Beholde the same baptyseth/ & all men come to him. John answered/ and sayde: a man can receave no thinge at all except it be geve him fro heaven. Ye your selves are witnesses/ how that I sayde: I am not Christ but am sent before him. He that hath the byrde/ is the byrdegrome. But the frende of the byrdegrome which stondeth by and heareth him/ reioyseth greatly of the byrdegromes voyce. This my ioye is fulfilled. He must increace: & I muste decreace.

He that cometh from an hye is above all: He that is of y^e erth/ is of the erth/ & speaketh of the erth. He that cometh from heaven/ is above all/ & what he hath sene & hearde: that he testifieth: but no man receaveth his testimonye. How be it/ he that hath received hys testimonye hath set to his seale that God is true. For he whom God hath sent/ speaketh the wordes of God. For God gevech not the spete by measure. The father loveth the sonne & hath geven all thinges into his honde. rom. iij. 11. Measure i. Jo. 5. 3. He that beleveth on the sonne/ hath everlastynge lyfe: and he that beleveth not the sonne/ shall not se lyfe/ but the wrath of God abydech on him. R

The. iiii. Chapter.

Asone as the Lorde had knowledge/ how the Pharises had hearde/ that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but his disciples) he lefte Jeru/ & departed

Of S. Iohn. Jo. xlviii.

departed agayne into Galile. And it was so that he must nedes goo thorowe Samaria. Then came he to a cyte of Samaria called Sichar/ besydes the possession that Jacob gave to his sonne Joseph. And there was Jacobs well. Jesus then werped in his iorney/ sate thus on the well. ge. xlviij

W And it was about the sixte houre: & there came a woman of Samaria to drawe water. The woman of Samaria And Jesus sayde vnto her: geve me drynke. For his disciples were gone awaye vnto the toune to bye meate. Then sayde the woman of Samaria vnto him: how is it/ that thou beinge a Jewe/ apest drinke of me/ which am a Samaritan: for the Jewes medle not with the Samaritans. Jesus answered and sayde vnto hir: yf thou knewest the gyfte of God/ & who it is that sayeth to the geve me drynke/ thou wouldest have aseyd of him/ and he wolde have geven the water of lyfe. The woman sayde vnto him. Syr thou hast no thinge to drawe with/ and the well is depe: from whence then hast thou y^e water of lyfe? Arte thou greater then our father Jacob which gave us the well/ and he him selfe dranke therof/ & his chyldren/ and his catell?

Jesus answered & sayde vnto hir: whosoever drinketh of this water/ shall thirst agayne. But whosoever shall drinke of y^e water y^e I shall geve him/ shall never be more a thyrst: but the water that I shall geve him/ shall be in him a well of water/ springinge vp in to everlastinge lyfe. The womā sayd vnto him: Syr

The Gospell

Syz geve me of that water/that I thyrst not/
nether come hedder to drawe. Jesus sayde vn
to her. Go and call thy husband / & come hvd
der. The woman answered & sayde to him: I
have no husband. Jesus sayde to her. Thou
hast well sayd/ I have no husbände. ffor thou
hast had five husbādes/and he wchom thou
now hast/is not thy husband. That saydest
thou truely.

The woman sayde vnto him: Syz I percea
ve y thou arte a prophet. Dure fathers wor
shipped in this mountayne: & ye saye that in
Hierusalem is the place wher men ought to
worshippe. Jesus sayde vnto her: woman be
leve me/the houre cometh/ when ye shall ne
ther in this mountayne nor yet at Jerusalem/
worshippe the father. Ye worshippe / ye wot
not what: we knowe what we worshippe. ffor
salvation cometh of the Jewes. But the hou
re cometh and now is/when the true wor
shippers shall worshippe the father in sprete
and in trouthe. ffor verely such the father re
quyret to worshippe him. God is a sprete/
and they that worshippe him/must worship
pe him/in sprete and *trouthe.

The woman sayde vnto him: I wot well
Messias shall come/which is called Christ.
When he is come/he will tell vs all thinge.
Jesus sayde vnto hir: I that speake vnto the
am he. And evē at that poynte/came his disci
ples/ & marvelled that he talked with the wo
man. Yet no man sayde vnto him: what mea
nest thou/or why talkest thou with her? The
woman

Of S. Iohn.

Jo. I. xvii.

womā then lefte her waterpot/and went her
waye into the cite/ & sayde to the men. Come
se a man which tolde me all thinges y ever
I dyd. Is not he Christ? Then they went
out of the cite/ & came vnto him.

And in y meane while his disciples prayed
him sayinge: Master/eate. He sayde vnto the:
I have meate to cate/ that ye knowe not of.
Then sayd y disciples bitwene them selves:
hath eny mā brought him meate? Jesus say
de vnto them: my meate is to doo the will of
him that sent me. And to fynyssh his wor
ke. Saye not ye: there are yet foute monethes/
and then cometh harvest? Beholde I saye vn
to you/lyfte vp youre eyes/ & loke on y regios:
for they are whyte all redy vnto harvest. And
he y repeth receaveth rewarde/ & gaddereth
frute vnto life eternall: that bothe he that so
weth/ & he y repeth myght reioyse to gether.
And herin is the sayinge true/ y one soweth/
& another repeth. I sent you to reape y wher
ye bestowed no laboure. Other men laboured/
and ye are entred into their labours.

Many of the Samaritans of that cyte bele
ved on him/for y sayinge of the womā/which
testified: he tolde me all thinges y ever I dyd.
Then when the Samaritans were come vnto
him/they besought him / y he wolde tary w
thē. And he abode there two dayes. And ma
ny moo beleved because of his awne wordes/
& sayd vnto the woman: Now we beleve not
because of thy sayinge. ffor we have herde
him our selves/and knowe that this is even
in dede

*How &
where
god will
be worsh
ipped.

ij. co. iij. d

The Gospell

in dede Christ the savioure of the worlde. R
 matthew. After two dayes he departed thence / & wēt
 piii. a. awaye into Galile. And Jesus him selfe te-
 mar. vi. a. stified / that a pꝛophete hath none honoure in
 lnc. iiii. c. his awne countre. Then assone as he was co-
 mat. iiii. b. me into Galile / the Galileans receaved him
 which had sene all the thinges y he dyd at Je-
 rusalem at y feast. For they wēt also vnto y
 feast daye. And Jesus came agayne into Lana
 mar. i. d. of Galile / wher he turned water into wyne. G
 luc. iiii. c. Ruler.

* And ther was a certayne ruler / whose son
 ne was sicke at Capernaum. Assone as the sa-
 me herde that Jesus was come out of Jewry
 into Galile / he wēt vnto him / and besought
 him / y he wolde descende / & heale his sonne:
 For he was evē readie to dye. Then sayde Je-
 sus vnto him: excepte ye se signes & wōddes /
 ye cānot beleve. The ruler sayd vnto him: Syr
 come awaye or ever y my chylde dye. Jesus
 sayde vnto him / goo thy waye / thy sonne li-
 veth. And the mā beleved y wordes y Jesus
 had spokē vnto him / & wēt his waye. And ano-
 ne as he went on his waye / his servante met
 him / & tolde him sayinge: thy chylde liveth.
 Then enquired he of thē the houre / when he
 begāne to amende. And they sayde vnto him:
 Yester daye the seventh houre / the fever lefte
 him. And the father knew that it was the sa-
 me houre in which Jesus sayde vnto him:
 Thy sonne liveth. And he beleved / and all
 his housholde. R Thys is agayne the secon-
 de myracle / y Jesus dyd / after he was come
 oute of Jewry into Galile. The. v. Cha. R

After

Of S. Iohy. Jo. Lxxviii.

After that ther was a feast of the Je-
 wes / & Jesus went vp to Jerusalem. And ther is at Jerusalem / by y * slaugh-
 terhouse / a pole called in y Hebrew tōge / Beth-
 seda / havinge five porches / in which laye a
 great multitude of sicke folke / of blinde / halt
 & wyddered / waytinge for the movinge of the
 water. For an angel wēt doune at a certayne
 ceason into y pole & troubled y water. Whoso
 ever then fyrst after the steringe of the water /
 stepped in / was made whoale of what soever
 disease he had. And a certayne mā was thea-
 re / which had bene diseased. xxxviii. yeares.
 When Jesus sawe him lye / & knewe that he
 now longe tyme had bene diseased / he sayde
 vnto him. Wilt thou be made whoale? The
 sicke answered him: Syr I have no man whē
 the water is troubled / to put me into the pole.
 But in the meane tyme / whill I am about to
 come / another steppeth doune before me.

And Jesus sayde vnto him: ryse / take vp
 thy beed / & walke. And immediatly the man
 was made whole / and toke vp his beed / and
 went. And the same daye was the Saboth.
 The Jewes therfore sayde vnto him
 that was made whole. It is y Saboth daye /
 it is not laufull for the to cary thy beed. He
 answered them: he that made me whole / say-
 de vnto me: take vp thy beed / and get the hē-
 ce. Then ayed they him: what man is that
 which sayde vnto the / take vp thy beed and
 walke. And he y was healed / wist not who it
 was. For Jesus had gottē him selfe awaye / be-
 cause

* The gre-
 ke hath
 shepe hou-
 se: a place
 wher the
 ey kyled
 the keeste-
 es that
 were sanc-
 tified.

The mā
 that laye
 xxxviii.
 yere by y
 pole is he
 aled.

The sab-
 oth is bro-
 ken.

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cause y^e ther was preace of people in y^e place.

And after that Iesus founde him in the tē
ple/ & sayd vnto him: beholde thou arte made
whole/ synne no moore / lest a worssse thinge
happē vnto the. The man departed/ & tolde y^e
Jewes that yt was Iesus/ whiche had made
him whole. & And therfore the Jewes dyd
persecute Iesus & sought the meanes to slee
him/ because he had done these thinge on the
Saboth daye. And Iesus answered them:
* my father worketh hidder to/ and I worke.
Therfore the Jewes sought the moare to kill
him/ not only because he had broken the Sa-
both; but sayde also that God was his father/
and made him selfe equall with God.

Then answered Iesus & sayde vnto them: **D**
verely/ verely/ I saye vnto you: the sonne can
do no thinge of him selfe/ but that he seeth y^e
father do. For whatsoever he doeth/ y^e doeth
the sonne also. For the father loveth y^e sonne/
& sheweth him all thinge/ whatsoever he him
selfe doeth. And he will shewe him greter wor-
kes then these/ because ye shoulde marvayle.
For lykwyse as the father rayseth vp y^e deede/
& quickeneth them/ even so the sonne quicke-
neth whom he will. Nether iudgeth y^e father
eny mā: but hath cōmitted all iudgemēt vnto
the sonne/ because that all men shuld honoure
the sonne/ evē as they honoure the father. He
that honoureth not y^e sonne/ the same honou-
reth not the father which hath sent him. Ve-
rely verely I saye vnto you: He that heareth
my wordes/ & beleveth on him that sent me/
hath

Christ
is iudge
over all.

sayth.

Of S. Iohn Jo. L. viii.

D hath everlastinge lyfe/ & shall not come in to
damnacion: but is scaped frō deth vnto lyfe.

Verely/ verely I saye vnto you: the tyme
shall come/ & now is/ when the deede shall hea-
re the voyce of the sonne of God. And they y^e **mathew.**
heare/ shall live. For as the father hath life in **xxv.**
him selfe: so lyke wyse hath he geven to y^e son-
ne to have lyfe in him selfe: & hath geven him
power also to iudge/ in that he is the sonne of
man. Marvayle not at this / y^e houre shall co-
me in the which all y^e are in the graves/ shall
heare his voice/ and shall come forth: they **Resurrec**
that have done good vnto the resurreccion of **cion.**
lyfe: & they that have done evyll/ vnto the re-
surreccion of dampnacion. &

* I can of myne owne selfe do nothinge
at all. As I heare/ I iudge/ and my iudgemēt
is iust/ because I seke not myne owne * will/ *** He that**
but the will of y^e father which hath sent me. **seeth not**
E If I beare witnes of my selfe/ my witnes is **his owne**
not true. Ther is a nother that beareth wit- **will/ iudg**
nes of me / and I am sure that the witnes **geth trul**
whiche he beareth of me/ is true. **mat. iiij. d.**

He sent vnto Iohn/ & he bare witnes vnto
the truthe. But I receave not the recorde of
man. Nevertheless/ these thinge I saye/ that
ye might be safe. He was a burninge & a shy-
ninge light/ & ye wolde for a season have re-
ioysed in his light. But I have greater wit- **mat. iiij. d.**
nes then the witnes of Iohn. For y^e workes
whiche y^e father hath gevē me to fynisse: the
same workes whiche I do/ beare witnes of me/
that y^e father sent me. And the father him selfe
which

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fe which hath sent me/ beareth witnes of me.
Ye have not hearde his voyce at any tyme/
nor ye have sene his Mapr: therto his wordes
have ye not abydinge in you. For whome he
hath sent: him ye beleve not.

**Searche
the scrip-
ture.**

* He that
seeketh ho-
noure can
not bele-
ue.

Moses.

matthew.
xiii. d.
mar. vi. e
luc. ix. b.

Search the scriptures/ for in them ye thin-
ke ye have eternall lyfe: & they are they which
testify of me. And yet will ye not come to me/
that ye might have lyfe. I receave not prayse
of men. But I knowe you/ that ye have not
the love of God in you/ I am come in my fa-
thers name/ and ye receave me not. If ano-
ther shall come in his owne name/ him will
ye receave. How can ye beleve which receave
honoure * one of another/ and seke not the ho-
noure that cometh of God only?

Doo not thinke that I will accuse you to
my father. Ther is one that accuseth you/ evē
Moses in whom ye trust. For had ye beleved
Moses/ ye wold have beleved me: for he wrote
of me. But now ye beleve not his writinges:
how shall ye beleve my wordes. R

The. vi. Chapter. *

After these thinges Jesus wēt his waye
over the see of Galilee nye to a cyte cal-
led Tiberias. And a greate multitude
folowed him/ because they had sene his myra-
cles which he dyd on them that were disea-
sed. And Jesus went vp into a mountayne/ &
there he sate with his disciples. And ester/ a
feast of y Jewes/ was nye. R * Then Jesus
liste vp his eyes/ & sawe a greate cōpany co-
me vnto him/ and sayde vnto Philip: whence
shall

Of S. Iohn Jo. L. xxx.

shall we bye bread & these might eate. This
he sayde to prove him: for he him sylse knewe
we what he wolde do.

B Philip answered him / two hondred peny
worth of bread are not sufficient for them/ y
every mā have a litell. Then sayde vnto him/
one of his disciples/ Andrew Simon Peters
brother. There ys a lad here/ which hath fyve
barly loves and two fysshes: but what is that
amonge so many? And Jesus sayde. Make the
people sit doune: Ther was moche grasse in
the place. And the men sate doune / in nom-
bre/ about five thousande. And Jesus toke the
bread/ and gave thankes / and gave to the di-
sciples/ and his disciples to them that were
set doune. And lykwyse of the fysshes / as
moche as they wolde.

True lo-
ves a. ii.
fysshes

When they had eatē ynough/ he sayd vnto
his disciples: gadder vp the broke meate that
remayneth: that nothinge be loost. And they
gadered it to geder/ and fylled twelve basket-
tes with the broken meate/ of the fyve barly lo-
ves/ which broken meate remayned vnto the
that had eaten. Then the men / when they
had sene the myracle that Jesus dyd / sayde:
This is of a trueth the Prophet that shuld
come into the worlde. R

When Jesus perceaved that they wolde co-
me/ and take him vp/ to make him kinge/ he de-
parted agayne into a mountayne him sylse
a lone.

mat. xliij
mar. vi. f

And when evē was come/ his disciples wēt
vnto the see & entred into a shyppe/ and went
R. ii. over

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over the see vnto Capernaum. And anon it was darcke/ & Jesus was not come to them. And y^e see arose with a greate winde y^e blew. And when they had rowed aboute a. p. p. or a p. p. furlonge/ they sawe Jesus walke on y^e see/ & drawe nye vnto the Shyp/ and they were afrayed. And he sayde vnto them: It is I/ be not a frayde. Then wolde they have receaved him into the Shyp/ and the Ship was by & by at the londe whither they went.

The daye folowynge/ the people which stode on the other syde of the see/ sawe that ther was none other Shyp there/ save y^e one wher in his disciples were entred/ and that Jesus went not in with his disciples into the Ship: But that his disciples were gone awaye alone. How be it/ ther came other Shippes from Tiberias nye vnto the place/ where they ate breed/ when the Lorde had blessed. Then whē the people sawe that Jesus was not there nether his disciples/ they also toke Shippinge & came to Capernaum seekinge for Jesus. And when they had founde him on y^e other syde of y^e see/ they sayd vnto him: Rabbi/ whē camest thou hither? Jesus answered them & sayde: verely verely I saye vnto you: ye seke me/ not because ye sawe the myracles: but because ye ate of the loaves/ & were filled. * Labour not for y^e meate which perissheth/ but for y^e meate that endureth vnto everlastynge lyfe/ whiche meate y^e sonne of mā shall geve vnto you. For him hath god y^e father *sealed.

Then sayd they vnto him: what shall we do that we

* (sealed)
that is: he
hath put
his marke
of the ho-
lie ghoo-
st on him
which tes-
tifyeth
with mi-
racles
what he
is.

Of S. Iohn. Jo. L. xxvi.

that we myght worke y^e workes of God? Je-
sus answered & sayde vnto them. This is y^e
worke of God/ that ye beleve on him/ whō he
hath sent. They sayde vnto him: what signe
shewest thou then/ that we maye se & beleve
the? What doest thou worke? Dure fathers
dyd eate Manna in the desert/ as yt is writtē:
He gave them breed frō heaven to eate. Jesus
sayde vnto the: verely verely I saye vnto you:
Moses gave you breed frō heave: but my fa-
ther geveyth you the true breed frō heave. For
the breed of God is he which cometh doune
from heave and geveyth lyfe vnto the worlde.

exo. xvi.
nu. xi. 8.
ps. lxxviii.
sa. xvi.

Then sayde they vnto him: Lorde/ ever moo-
re geve vs this breed. And Jesus sayde vnto
them: I am that breed of life. He that cometh
to me/ shall not hunger: & he that beleveth on
me shall never thirst. * But I sayed vnto
you: that ye have sene me/ and yet beleve not.
All that the father geveyth me / shall come to
me: & him y^e cometh to me/ I cast not awaye.
For I came doune frō heaven: not to do my-
ne owne will/ but his will which hath sent
me. And this is the fathers will which hath
sent me / that of all which he hath given me/
I shuld loose no thinge: but shuld rayse it vp
agayne at the last daye. And this is the wyll
of him y^e sent me: y^e every man which seith y^e
sonne & beleveth on him / have everlastinge
lyfe. And I will rayse him vp at y^e last daye.

eccle.
xviii.

The Jewes then murmured at him/ becau-
se he sayde: I am that breed which is come
doune from heaven. And they sayde: Jo not

R. iii. this

The Gospell

mat. viij.
isa. xlvij.
hie. xlvij.
 this Jesus y sonne of Joseph/whose father
 & mother we knowe: How ys yt then that he
 sayeth/I came doune from heave: Jesus an-
 swered & sayde vnto them. Murmur not be-
 twene youre selves. * No man can come to
 me except the father which hath sent me/dra-
 we him. And I will rayse him vp at the last
 daye. It is written in the Prophetes /y they
 shall all be taught of God. Every man therfo-
 re that hath hearde and hath learned of the fa-
 ther commeth vnto me. Not that eny man
 hath sene y father/save he which is of God:
 the same hath sene the father.

ep. vj. a.
 Verely verely I saye vnto you/he that bele-
 veth on me/hath everlastinge lyfe. I am that
 breed of lyfe. Your fathers dyd eate Manna
 in y wilderness & are deed. This is that breed
 which cometh fro heave: y he which eateth
 of it/shuld also not dye. I am that lyvinge
 breed which came doune from heave. Yf eny
 man eate of this breed/he shall live forever.
 And the breed that I will geve/is my flesshe/
 which I will geve for the lyfe of y worlde &

And the Jewes strove amoge them selves
 sayinge: How can this felowe geve vs his fles-
 she to eate? Then Jesus sayde vnto them: Ve-
 rely verely I saye vnto you / except ye eate y
 flesshe of y sonne of man/& drinke his blou-
 de/ye shall not have lyfe in you. Whosoever
 eateth my flesshe/& drinketh my bloude/hath
 eternall lyfe:& I will rayse him vp at the last
 daye. * For my flesshe is meate in dede:& my
 bloude is drynke in dede. He that eateth my
 flesshe

Of S. John. Jo. L. xxvii.

flesshe & drynketh my bloude/dwellet in me
 & I in him. As the lyvinge father hath sent
 me/even so lyve I by my father:and he that
 eateth me/shall live by me. This is the breed
 which cam from heave: not as youre fathers
 have eaten Manna and are deed. He that ea-
 teth of this breed/shall live ever. &

These thinges sayd he in the synagoge as
 he taught in Capernaum. Many of his disci-
 ples/when they had herde this/sayde: this is
 an herde sayinge: who can abyde the hearin-
 ge of it? Jesus knew in him selfe/that his di-
 sciples murmured at it/and sayde vnto them:
 Doth this offende you? What & yf ye shall
 se the sonne of man ascende vp where he was
 before? It is the sprete that quyeneth / the
 flesshe proffeteth nothinge. The wordes that
 I speake vnto you/are sprete and lyfe. But
 ther are some of you that beleve not. For Je-
 sus knewe from the begynnynge/which they
 were that beleved not/and who shuld betraye
 him. And he sayde: Therfore sayde I vnto
 you: that no man can come vnto me/except it
 were geven vnto him of my father.

From that tyme many of his disciples wet
 backe/and walked no moore with him. Then
 sayde Jesus to the twelve: will ye also goo
 awaye? Then Simon Peter answered: Ma-
 ster to whom shall we goo? Thou haste the
 wordes of eternall lyfe/and we beleve and
 knowe/ y thou arte Christ the sonne of the
 lyvinge God. Jesus answered them: Have
 not I chosen you twelve/ & yet one of you is
mat. xvij.

The Gospell

the devyll: He spake it of Judas Iscariot the sonne of Simon. For he it was y^e Mould betraye him/and was one of the twelve. R

The .vii. Chapter. *

After that Jesus w^et about in Galile a wolde not go about in Jewry/for the Jewes sought to kill him. The Jewes tabernacle feast was at honde. His brethren therfore sayde vnto him: get y^e hence a go into Jewry y^e thy disciples maye se thy workes y^e thou doest. For ther is no man y^e doeth eny thinge secretly/and he him selfe seketh to be knownen. If thou do soche thinges / shewe thy selfe to the worlde. For as yet his brethren beleved not in him. L

Then Jesus sayd vnto them: My tyme is not yet come / youre tyme is all waye redy. The worlde canot hate you. Me it hateth: because I testify of it/that the workes of it are evyll. Go ye vp vnto this feast. I will not go vp yet vnto this feast/for my tyme is not yet full come. These wordes he sayde vnto them and abode still in Galile. But assone as his brethren were goone vp/then went he also vp vnto the feast: not openly but as it were prevely. Then sought him the Jewes at y^e feast/ & sayde: Where is he? And moche murmurynge was ther of him amonge the people. Some sayde: He is good. Moother sayde naye/ but he deceaveth the people. How be it no man spake openly of him/for feare of the Jewes. R

* In y^e middes of the feast/ Jesus went vp into the temple and taught. And the Jewes marvelled

Of S. Iohn. fo. l. xxxviii.

marveilled sayinge: How knoweth he y^e scriptures/seyng y^e he never learned? Jesus answered them / and sayde: My doctrine is not myne: but his that sent me. If eny man will do his *will/ he shall knowe of the doctrine/ whether it be of God/ or whether I speake of my selfe. He that speaketh of him selfe/ seeketh his awne prayse. But he that seeketh his prayse that sent him / the same is true/ and no vnrighthewesnes is in him. * He that loveth the will of god to kepe his lawe: the same vnderstandeth the doctrine. Prayse.

Whyd not Moses geve you a lawe/ & yet none of you kepeth y^e lawe? Why goo ye a bouete to kyll me? The people answered & sayde: thou hast the devyll: who goeth aboute to kyll thee? Jesus answered and sayde to them: I have done one worke/ and ye all marvayle. Moses therfore gave vnto you circumcision: not because it is of Moses/ but of the fathers. And yet ye on the Saboth daye/ circumsise a man. If a man on the Saboth daye receave circumcision without breakinge of the lawe of Moses: disdayne ye at me/ because I have made a man every whit whoale on the saboth daye? Judge not after the vtter aperaunce: but iudge rightewes iudgement. leu. xij. a Saboth. deu. j. c

Then sayd some of them of Ierusalem: Is not this he wh^o they goo aboute to kyll? Beholde he speaketh boldly/ and they saye nothinge to him. Do the rulers knowe in dede/ that this is very Christ? How be it we knowe this man whence he is: but when Christ cometh/ no man shall knowe whence he is.

Then cryed Jesus in y^e temple as he taught R. v. sayin.

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sayinge: ye knowe me/and whence I am ye knowe. And yet I am not come of my selfe/ but he y^e sent me is true/whom ye knowe not. I knowe him: for I am of him/ & he hath sent me. Then they sought to take him: but no man layde handes on him/ because his tyme was not yet come. Many of the people beleved on him & sayde: when Christ cometh/ will he do moore miracles then this man hath done?

The pharises hearde that the people murmured suche thinges about him. Wherefore y^e pharises and hye prestes sent ministres forth to take him. Then sayde Jesus vnto the: Yet am I a lytell whyle with you/ and then goo I vnto him that sent me. Ye shall seeke me/ and shall not fynde me: and where I am/ thither can ye not come. Then sayde the Jewes bitwene the selves: whither will he goo/ that we shall not fynde him? Will he goo amonge the gentyles which are scattered all a broode/ and teach the gentyles? What manner of sayinge is this that he sayde: ye shall seeke me/ and shall not fynde me: and where I am/ thither can ye not come?

In the last daye/ that great daye of the feast/ Jesus stode and cryed sayinge: If any man thyrst/ let him come vnto me and drinke. He that beleveth on me/ as sayeth the scripture/ out of his belly shall flowe ryvers of water of lyfe. This spak he of the sprete which they that beleved on him/ shuld receave. & for the holy goost was not yet there/ because that Jesus was not yet glorified.

* Many

Of S. Iohn.

Fo. L. xxxviii.

* Many of the people/ when they hearde this sayinge sayd: of a truth this is a prophet. Other sayde: this is Christ. Some sayd: shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seed of David: & out of the toune of Bethleem where David was? So was ther diffencion amonge the people aboute him. And some of them wolde have taken him: but no man layed handes on him.

Then came y^e ministres to y^e hye prestes & pharises. And they sayde vnto the: why have ye not brought him? The servaunt answered never man spake as this man doeth. Then answered the pharises: are ye also disceaved? Doth any of the rulers or of the pharises beleve on him? But the comen people which knowe not y^e lawe/ are cursed. Nicodemus sayde vnto them: He that came to Jesus by nyght/ and was one of them. Doth our lawe iudge any man/ before it heare him/ & knowe what he hath done? They answered & sayde vnto him: arte thou also of Galile? Search and loke/ for out of Galile aryseth no prophet. And every man went vnto his owne house.

¶ The. liii. Chapter. *

¶ And Jesus went vnto mounte Olivete & early in y^e mornynge came agayne in to y^e temple & all the people came vnto him/ & he sate doune & taught them. And the scribes & y^e pharises brought vnto him a woman taken in advoutry/ & set hyr in the myddes and sayde vnto him: Master/ this woman

was

mic. v. a.
mat. ij. a.

Rulers &
pharises
beleve
not.

ij. pa. xvij

The Gospell

leui. xvi.

deu. xviij.

Light.

j. i. h. j. b.

was taken in advouty/ even as the dede was a doynge. Moses in the lawe commaunded vs y^e suche shuld be stoned. What sayest thou therforer And this they sayde to tempt him: that they myght have/ wherof to accuse him. Jesus stouped doune/ & with his synger wrote on the grounde. And whyll they continued a pynge him/ he lyfte him selfe vp/ & sayde vnto them: let him y^e is amōge you w^o out synne cast the fyrst stone at her. And agayne he stouped doune & wrote on y^e grounde. And assone as they hearde that/ they went out one by one the eldest fyrst. And Jesus was lefte a lone/ & the woman stondynge in y^e myddes. When Jesus had lyfte vp him selfe agayne/ and sawe no man but the woman/ he sayde vnto hyr. Woman / where are those thyne accusars? Hath no man condempned the? She sayde: No man Lord. And Jesus sayde: Nether do I condempne the. Woo/ & synne no moare.

Then spake Jesus agayne vnto them sayyng: I am the light of the worlde. He that followeth me shall not walke in darcknes: but shall have the light of lyfe. The pharises sayde vnto him: thou bearest recorde of thy sylfe thy recorde is not true. Jesus answered & sayde vnto them: Though I beare recorde of my selfe yet my recorde is true: for I knowe whēce I came & whither I goo. But ye cannot tell whēce I come/ & whither I goo. Ye iudge after y^e fleshe. I iudge noman/ though I iudge yet is my iudgmēt true. For I am not alone: but I & the father that sent me. It is also writ

ten in

Of S. Iohn.

Jo. I. xvij.

ten in youre lawe/ that the testimony of two men is true. I am one y^e beare witnes of my selfe/ and the father that sent me/ beareth witness of me. Then sayde they vnto him: where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. If ye had knowen me/ ye shuld have knowen my father also. These wordes spake Jesus in the tresury/ as he taught in the temple/ & noman layde honours on him/ for his tyme was not yet come.

Then sayde Jesus agayne vnto them. I goo my waye/ & ye shall seke me/ & shall dye in youre synnes. Whither I goo/ thither can ye not come. Then sayde the Jewes: will he kylle him selfe/ because he sayth: whither I goo/ thither can ye not come? And he sayde vnto them: ye are frō beneth/ I am from above. Ye are of this worlde/ I am not of this worlde. I sayde therfore vnto you / that ye shall dye in youre synnes. For except ye beleve that I am he/ ye shall dye in youre synnes.

Then sayde they vnto him/ who arte thou? And Jesus sayde vnto them: Even y^e very same thinge y^e I saye vnto you. I have many thinges to saye/ & to iudge of you. But he y^e sent me is true. And I speake in y^e worlde/ those thinges which I have hearde of him. They vnderstode not that he spake of his father.

Then sayde Jesus vnto them: when ye have lyft vp an hve the sonne of man/ then shall ye knowe that I am he/ and that I do nothinge of my selfe: but as my father hath taught me/ even so I speake: and he that sent me/ is with

den. xij. b
matthew.
xviij. a
ij. co. xij.
heb. p. e.

Christ is
his doc.
trine.
rom. iij. d.

The Gospell

with me. The father hath not lefte me alone; for I do alwayes those thinges that please him. & As he spake these wordes many beleved on him.

* Then sayde Iesus to those Jewes which beleved on him. If ye continue in my wordes/ then are ye my very disciples/ & shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seed/ and were never bonde to eny man: why sayest thou then/ ye shall be made fre.

rom. vi. c.
ij. pe. ij. d. Iesus answered them: verely verely I saye vnto you/ that whosoever committeth synne/ is the seruaunt of synne. And the seruaunt abydeth not in the housse for ever: But y^e sonne abyderth ever. If the sonne therfore shall make you fre/ then are ye fre in dede. I knowe that ye are Abrahams seed: but ye seke meanes to kyll me/ because my sayinges have no place in you. I speake that I have sene with my father: and ye do that which ye have sene with youre father.

Abrahā. They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyl dren/ ye wolde do the dedes of Abraham. But now ye goo about to kyll me a man that have tolde you the trueth/ which I have herde of god: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We have one father/ which is God. Iesus sayde vnto them: yf God were youre father/ then wolde ye love me. For I

proceas

Of S. Iohy.

Jo. l. xxxvi.

proceeded forth and come from God. Nether came I of my selfe/ but he sent me. Why do ye not knowe my speache? Even because ye cannot abyde the hearynge of my wordes.

j. io. iij. 8. Ye are of youre father the devyll/ and the lustres of youre father ye will folowe. He was a murtherer from the beginnyng/ and aboode not in the trueth/ because ther is no trueth in him. When he speaketh a lye/ then speaketh he of his awne. For he is a lyar/ and the father therof. And because I tell you y^e trueth/ therfore ye beleve me not.

* Which of you can rebuke me of synne? If I saye y^e trueth/ why do not ye beleve me? He that is of God/ heareth goddes wordes & Netherfore heare them not/ because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane/ and hast the devyll? Iesus answered: I have not the devyll: but I honour my father/ and ye have dishonoured me. I seke not myne awne prayse: but ther is one that seeketh and iudgeth.

Thou art a Samaritane & hast the deuell.

G Verely verely I saye vnto you/ yf a man kepe my sayinges/ he shall never se deeth. Then sayde the Jewes to him: Now knowe we that thou hast the devyll. Abraham is deed/ and also the Prophetes: and yet thou sayest/ yf a man kepe my sayinge/ he shall never tast of deeth. Arte thou greater then oure father Abraham which is deed? and the Prophetes are deed. Whome makest thou thy selfe?

Iesus

The Gospell

Jesus answered: If I honour my selfe/
myne honoure is nothinge worth. It is my
father that honoureth me/which ye saye/is
youre God/& ye have not knowen him:but I
knowe him. And yf I shuld saye/I knowe
him not/I shuld be a lyar lyke vnto you.
But I knowe him/and kepe his sayinge.

Your father Abraham was glad to se my
daye/& he sawe it & reioysed. Then sayde the
Jewes vnto him:thou arte not yett. yere ol-
de/and hast thou sene Abraham? Jesus sayd
vnto them:Verely verely I saye vnto you:yet
Abraham was/I am. Then toke they vp sto-
nes/to caste at him. But Jesus hid him selfe/
& went out of y temple. ¶ The. ix. Cha. *

And as Jesus passed by/he sawe a man
which was blynde from his birth. And
his disciples asked him sayinge. Ma-
ster/who dyd synne: this man oz his father
& mother/that he was borne blynde? Jesus
answered:Neither hath this man synned/nor
yet his father and mother:but that the wor-
kes of God shuld be shewed on him. I must
worke the workes of him that sent me/whyll
it is daye. The *nyght cometh when noman
can worke. As longe as I am in the worlde/
I am the lyght of the worlde.

Asone as he had thus spoken/he spate on
the grounde & made claye of the spetle/& rub-
bed the claye on the eyes of the blynde/& say-
de vnto him:Go wash the in y pole of Sy-
loe/which by interpretacion/signifieth sent.
He went his waye and washed/& cam agay-
ne seing.

* Myght:
when the
true know-
ledge of
Christ/
how he
onlye iust-
ifieth/is
lost:then
can noman
worke a
good wor-
ke in the
sight of
god/how
glorious
foever
his wor-
kes appe-
re

The po-
le of Si-
loe.

Of S. Iohy.

Jo. x. v. vii.

ne fringe. The neighbours and they that
had sene him before how that he was a beg-
ger/sayde:is not this he that sate & begged?
Some sayde: this is he. Other sayd: he is lyke
him. But he him selfe sayde: I am even he.
They sayde vnto him: How are thyne eyes
opened then? He answered & sayde. The ma-
that is called Jesus/made claye/and anoynt-
ed myne eyes/and sayd vnto me:Go to the
pole Syloe and wesse. I went and wessed
& receaved my syght. They sayde vnto him:
where is he? He sayde: I cannot tell.

L Then brought they to y pharises/him that
a lytell before was blynde:for it was the Sa-
both daye when Jesus made the claye & ope-
ned his eyes. Then agayne the pharises also
ayed him how he had receaved his syght. He
sayde vnto the: He put claye upon myne eyes
and I washed/& do se. Then sayde some of
the pharises: this man is not of God/because
he kepeth not the saboth daye. Other sayde:
how can a man y is a synner/do suche myra-
cles? And ther was stryfe amonge the. Then
spake they vnto the blynde agayne: What
sayst thou of him/because he hath openned
thyne eyes? And he sayd: He is a prophet.

D But the Jewes dyd not beleve of the felo-
we/how that he was blynde & receaved his
syght/vntyll they had called the father and
mother of him that had receaved his syght.
And they asked the saying: Is this youre son-
ne/whome ye saye was borne blynde? How
doth he now se then? His father & mother an-
swered

The sa-
both is
broken.

swered them & sayde: we wote well that this is oure sonne/and that he was borne blynde: but by what meanes he now seith/ that can we not tell/ or who hath opened his eyes/ can we not tell. He is olde ynough/aye him/let him answer for him selfe. Suche wordes spake his father and mother/ because they feared the Jewes. For the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ/ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/aye him.

Then agayne called they the man that was blynde/and sayd vnto him: Geve God the prayse: we knowe that this man is a synner. He answered and sayde: Whither he be a synner or noo/ I cannot tell: One thinge I am sure of/ that I was blynde/ & now I se. Then sayde they to him agayne. What dyd he to the? How opened he thyne eyes? He answered them/ I tolde you verwhyle/and ye dyd not heare. Wherfore wolde ye heare it agayne? Will ye also be his disciples? They rated they him/and sayde: Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a merueleous thinge that ye wote not whence he is / seinge he hath opened myne eyes. For we be sure that God heareth not synners. But yf eny man be a worshipper of God & do his will/ him heareth he. Hence y world

worlde beganne was it not hearde y eny man opened the eyes of one that was borne blynd. If this man were not of God/ he coulde have done no thinge. They answered and sayd vnto him: thou arte altogether borne in synne: & dost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicate him: and assone as he had founde him/ he sayd vnto him: doest thou beleve on the sonne of God? He answered and sayde: Who is it Lord/ that I myght beleve on him? And Jesus sayde vnto him: Thou hast sene him/ & he it is that talketh with the. And he sayde: Lord I beleve: & worshipped him. & Jesus sayde: I am come vnto iudgement into this worlde: that they which se not/ myght se/ and they which se/ myght be made blynde. And some of the pharises which were with him/ hearde these wordes & sayde vnto him: are we then blynde? Jesus sayde vnto them: yf ye were blynde/ ye shuld have no synne. But now ye saye/ we se/ therfore youre synne remayneth.

The .v. Chapter. *

A truly verely I saye vnto you: he that entreteth not in by y doze/ into the shepfold/ but clymeth vp some other way: the same is a thefe & a robber. He that goeth in by y doze/ is the shepheard of y shepe: to him the porter openeth/ and the shepe heare his voyce/ & he calleth his awne shepe by name/ and leadeth them out. And when he hath sent forth his awne shepe/ he goeth before them/ and the shepe folowe him: for they knowe

The Gospell

knowe his voyce. A straunger they will not folowe/ but will flye from him: for they knowe not the voyce of straungers. This similitude spake Iesus vnto them. But they vnderstoode not what thinges they were which he spake vnto them.

Christ is the doze. Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All/ even as many as came before me/ are theves and robbers: but the shepe dyd not heare them. I am the doze: by me yf eny man enter in/ he shall be safe/ and shall goo in and out and fynde pasture. The thefe cometh not but for to steale/ kylle and destroye. I am come that they myght have lyfe/ and have it more abundantly.

Shepe herde.

isa. xl. c.
ezechie.
xxviii.
c. xviii.

ezechiel.
xxviii.

I am y good shepheard. The good shepheard geveyth his lyfe for y shepe. An heyered servaunt/ which is not y shepherd / nether y shepe are his owne/ seith the wolfe comynge/ & levethe the shepe/ & flyeth/ and the wolfe catcheth them/ & scattereth y shepe. The heyered servaunt flyeth/ because he is an heyered servaunt/ and careth not for the shepe. I am that good shepheard/ & knowe myne/ & am knowen of myne. As my father knoweth me: even so knowe I my father. And I geve my lyfe for the shepe: and other shepe I have/ which are not of this folde. Them also must I bringe/ that they maye heare my voyce/ and that ther maye be one flocke and one shepherd.

Therefore doth my father love me/ because I put my lyfe from me/ that I myght take it agayne.

Of S. Iohn.

Jo. Lxxvii.

agayne. No man taketh it from me: but I put it awaye of my selfe. I have power to put it from me/ and have power to take it agayne: This comaundment have I receaved of my father. And ther was a dissencion agayne amonge the Jewes for these sayinges/ and many of them sayd. He hath the devyll/ and is mad: why heare ye him? Other sayde/ these are not the wordes of him that hath the devyll. Can the devyll open the eyes of the blynder?

And it was at Jerusalem y feaste of the dedicacion/ & it was wynter: and Iesus walked in Salomons porche. Then came the Jewes rounde aboute him/ and sayde vnto him: How longe dost thou make vs doute? If thou be Christ/ tell vs playnly. Iesus answered them: I tolde you and ye beleve not. The workes y I do in my fathers name they beare witness of me. But ye beleve not/ because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce/ & I knowe them/ & they folowe me/ & I geve vnto the eternall lyfe/ & they shall never perisse/ nether shall eny man plucke the oute of my honde. My father which gave the me/ is greater then all/ and no man is able to take them out of my fathers honde. And I and my father are one.

Then the Jewes agayne toke vp stones/ to stone him with all. Iesus answered them: many good workes have I shewed you from my father: for which of them will ye stone me? The Jewes answered him sayinge. For thy good workes sake we stone y not: but for thy blasphemie

j. macha.
iii.

S. iii.

blasphemye

The Gospell

isa. xliiij Blasphemy/and because that thou beinge a
man/makest thy selfe God. Jesus answered
them: Is it not written in youre lawe: I saye/
ye are goddes: If he called the goddes vnto
psa. lxxviij whom the worde of God was spoken (& the
scripture can not be broken) saye ye then to
him/whom the father hath sanctified/& sent
into the worlde/thou blasphemest/because I
sayd I am the sonne of God: If I do not the
workes of my father/beleve me not. But if I
do though ye beleve not me / yet beleve the
workes/that ye maye knowe and beleve that
the father is in me/and I in him. *

Agayne they went aboute to take him: but
he escaped out of their hondes/& went awaye
agayne beyonde Jordan/into the place where
John before had baptised/and there aboode.
And many resorted vnto him/and sayd. John
dyd no miracle: but all thinges that John spa
ke of this man are true. And many beleved on
him theare. ¶ The. vi. Chap. *

Lazarus. **A** certayne man was sicke/named Laza
rus of Bethania the toune of Mary &
her sister Martha. It was that Mary
which annoynted Jesus with oyntment/and
wyped his fete with her heere/whose brother
Lazarus was sicke/and his sisters sent vnto
him sayinge. Lorde behold/he whom thou lo
vest/is sicke. When Jesus hearde y/he sayd:
this infirmite is not vnto dethe/but for y lau
de of God/that the sonne of God myght be
prayed by the reason of it. Jesus loved Mar
tha and her sister and Lazarus. After he hear
de/that

Of S. Iohn.

Jo. I. xl.

de / that he was sicke / then aboode he two
dayes still in the same place where he was.

B Then after that sayd he to his disciples:
let vs goo into Jewry agayne. His disciples
sayde vnto him. Master / the Jewes lately
sought meanes to stone the/& wilt thou goo
thither agayne? Jesus answered: are ther not
twelve houres in y dayer? If a man walke in
y dayer/he stonbleth not/because he seith the
lyght of this worlde. But yf a mā walke in y
nyght/he stonbleth/because ther is no lyght
in him. This sayde he/& after y/he sayde vnto
to the:oure frende Lazarus slepeth/but I goo
to wake him out of slepe. Then sayde his dis
ciples: Lorde yf he slepe/he shall do well yn
ough. How be it Jesus spake of his deeth: but
they thought y he had spokē of y naturall sle
pe. Then sayde Jesus vnto the playnly/Laza
rus is deed/& I am glad for youre sakes/y I
was not there/because ye maye beleve. Never
thelesse let vs go vnto him. Then sayde Tho
mas which is called Wydimus/vnto y disci
ples: let vs also goo/that we maye dye w him

L Then went Jesus/and founde/that he had
lyne in his grave foure dayes already. Betha
nie was nye vnto Ierusalem/aboute. xv. fur
longes of/and many of the Jewes were come
to Martha and Mary/to comforte them over
their brother. Martha assone as she hearde y
Jesus was comynge/went and met him: but
Mary sate still in the housse.

* Then sayde Martha vnto Jesus: Lorde
yf thou haddest bene here/my brother had not
bene

The Gospell

bene deed: but neverthelesse / I knowe that whatsoever thouapest of God / God will geve it the. Jesus sayde vnto her: Thy brother shall ryse agayne. Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resurrection & the lyfe: He that beleveth on me / ye though he were deed / yett shall he lyve. And whosoever lyveth and beleveth on me / shall never dye. Belvest thou this? She sayde vnto him: yee Lord / I beleve that thou arte Christ the sonne of god which shuld come into the worlde. &

And assone as she had so sayde / she went her waye and called Marie her sister secretly sayinge: The master is come & calleth for the. And she assone as she hearde that / arose quickly / and came vnto him. Jesus was not yett come into the toun: but was in the place where Martha met him. The Jewes then which were with her in the housse and comforted her / when they sawe Mary that she rose vp hastily / and went out / folowed her / sayinge: She goeth vnto the grave / to wepe there.

Then when Mary was come where Jesus was / & sawe him / she fell downe at his feete / sayinge vnto him: Forde yf thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / & y Jewes also wepe / which came w her / he groned in y sp:ce / & was troubled in him selfe & sayde: Where have ye layed him? They sayde vnto him: Forde come & se. And Jesus wept. Then sayde the

Of S. Iohy.

fo. lxi.

de the Jewes: Beholde howe he loved him. And some of the sayde: coulde not he which openned the eyes of the blynde / have made also that this man shuld not have dyed? Jesus agayne groned in him selfe / & came to the grave. It was a caue / & a stone layde on it.

And Jesus sayde: take ye awaye the stone. Martha the sister of him that was deed / sayd vnto him: Forde by this tyme he stinketh. For he hath bene deed foure dayes: Jesus sayde vnto her: Sayde I not vnto the / y if thou didest beleve / thou shuldest se y glory of God. Then they take awaye y stone from y place where the deed was layde. And Jesus lyfte vp his eyes & sayde: Father I thanke the because that thou hast hearde me. I wot that thou hearest me all wayes: But because of the people that stonde by I sayde it / y they maye beleve / that thou hast sent me.

¶ And when he thus had spoken / he cryed w a loud voyce. Lazarus come forth. And he that was deed / came forth / bounde hand & foote with grave bondes / & his face was bounde with a napkin. Jesus sayde vnto the: loowse him / and let him goo. Then many of the Jewes which came to Mary / & had sene the thinges which Jesus dyd / belevd on him. But some of them went their wayes to the Pharisees / & tolde them what Jesus had done.

Then gadered the hye prestes & the Pharisees a counsell & sayde: what do we? This man doeth many miracles. If we let him scape thus / all men will beleve on him / & y Romaynes

S. v. nes

The Gospell

nes shall come & take away oure countre & the people. And one of them named Cayphas which was the hieprest y^e same yea^re / sayde vnto them: Ye perceave nothinge at all noz yet consider that it is expedient for vs / that one man dye for the people / & not that all the people periſhe. This spake he not of him selfe / but beinge hye preste that same yea^re / he prophesied that Iesus shulde dye for the people / and not for the people only / but that he shuld gader to ged^re in one the chyl^dren of God which were scattered abroode. From that daye forth they held a counsell to ged^re / for to put him to deeth.

Iesus therfore walked no moze opely am^oge the Jewes: but w^et his waye thence vnto a countre nye to a wildernes / into a cite called Ephraim / & there hau^ted with his disciples. And the Jewes ester was nye at hand / & many went out of the countre v^p to Jerusalem before the ester / to purify them selves. Then sought they for Iesus / and spake bitwene the selves as they stode in the tēple: What thinke ye / seynge he cometh not to the feast. The hye prestes & Pharises had geuen a commaⁿdemēt / that yf eny man knewe where he were / he shuld shewe it / that they myght take him.

The. vii. Chapter. ✠

Then Iesus fife dayes before ester / came to Bethany where Lazarus was / which was deed & wh^os Iesus rayſed from deeth. There they made him a supper / and Martha served: but Lazarus was one of them

matthew.
xxv.
mar. viii.

Of S. Iohn.

Jo. xlii.

them that sat at the table with him. Then toke Mary a pounde of oyntmēt called Mar^{cus} / perfecte and precious / & anoynted Iesus fete / and wipt his fete with her heer / and the Houſe was filled of the savre of the oyntmēt. Then sayde one of his disciples named Judas Iſcariot Simōs sonne / which afterwarde betrayed him: why was not this oyntmēt solde for thre hondred pence / and geve to the poo^re? This sayde he / not that he cared for the poo^re: but because he was a thefe / & kept the bagge / and bare that which was geuen. Then sayde Iesus: Let her alone / agaynst the daye of my buryinge she kept it. The poo^re all wayes shall ye have with you / but me shall ye not all wayes have.

Muche people of the Jewes had knowled^ge that he was there. And they came not for Iesus sake only / but y^e they myght se Lazarus also whom he rayſed from deeth. The hye prestes therfore held a counsell that they myght put Lazarus to deeth also / because that for his sake many of the Jewes went awaye / and beleved on Iesus.

On the morowe / moche people that were come to the feast / when they hearde y^e Iesus shuld come to Jerusalem / toke braunches of palme trees and went and met him / & cryed: Hosanna / blessed is he that in the name of the Lo^rde / cometh kynge of Iſrael. And Iesus got a ponge asse and sat there / accordinge to that which was writtē: feare not daughter of Sion / beholde thy kynge cometh sittinge on an asse.

Marie.

Hosanna.

mat. xxi.
mar. xxi.
luc. xix.
zach. ix.

The Gospell

asses coolte. These thinges vnderstode not his disciples at y^e fyrst: but when Iesus was glorified/ then remembryd they that soche thinges were written of him/ and that soche thinges they had done vnto him.

The people that was with him / when he called Lazarus out of his grave/ & raysted him from deeth/ bare recorde. Therfore met him the people/ be cause they hearde y^e he had done soche a myracle. The Pharises therfore sayde amonge them selves: perceave ye how we prevayle no thinge: beholde the worlde goth awaye after him.

There were certayne Brekes amōge them/ that came to praye at the feast: the same came to Philip which was of Bethsaida a cyte in Galilee/ & desired him sayinge: Syr we wolde fayne se Iesus. Philip came & tolde Andrew. And agayne Andrew & Philip tolde Iesus. And Iesus answered them sayinge: the houre is come y^e the sonne of mā must be glorified.

¶ Verely verely I saye vnto you/ except y^e wheate corne fall into the grounde and dye/ it bydeth alone. Yf it dye/ it brengeth forth moche frute. He that loveth his lyfe shall destroye it: & he y^e hateth his lyfe in this worlde shall kepe it vnto lyfe eternall. If eny man mynister vnto me/ let him folowe me/ & where I am there shall also my minister be. And yf eny man minister vnto me/ him will my father honoure. ¶

Now is my soule troubled/ & what shall I saye: father delyver me from this houre: but therfore

Of S. Iohn.

Fo. L. vlii.

therfore came I vnto this houre. Father glori fy thy name. Then came ther a voyce frō hea ven: I have glorified it/ & will glorify it agayne. Then sayd the people y^e stode by & hearde: it thoundzeth. Other sayde an angell spake to him. Iesus answered and sayde: this voyce cam not because of me/ but for youre sakes.

¶ Now is the iudgement of this worlde: now shall y^e prince of this worlde be cast out. And yf I were lifte vp from the erthe/ will drawe all men vnto me. This sayde Iesus/ signifyinge what deeth he shuld dye. The people answered him: We have hearde of y^e lawe y^e Christ bydeth ever: & how sayest thou then that the sonne of man must be lifte vp: who is y^e sonne of mā? Then Iesus sayde vnto them: yet a lytell whyle is the light wth you. Walke whyll ye have light/ lest the darcknes come on you. He that walketh in the darke/ wotteth not whither he goeth. Whyll ye have light/ beleve on the light/ that ye maye be the chyldren of light. ¶

¶ These thinges spake Iesus and departed/ & hyd him selfe frō them. And though he had done so many myracles before them / yet beleved not they on him/ y^e the sayinge of Esayas the Propheet myght be fulfilled/ y^e he spake. Lorde who shall beleve oure sayinger? And to whom ys the arme of y^e Lorde opened? Therfore coulde they not beleve/ because y^e Esaias sayth agayne: he hath blinded their eyes and hardened their hertes/ that they shuld not se with their eyes & vnderstonde with their hertes/ &

mar. x. d.
and. x. vii.
mar. vii.

luc. ix. c.
& x. vii. g

psal. cii.
b. & c. vii.
a. csa. xlii.
Ezechiel
v. vii.

Light.
Darcknes.

esa. liii. a.
rom. x. d.
esa. vii. c.
mat. vii.
mar. iiii. b.
luc. vii. b.
actu.
p. vii.
rom. x. j. b.

The Gospell

tes/a Shuld be converted/a I Shuld heale the. Soche thinges sayde Esaias when he sawe his glory a spake of him. Neverthelesse amonge chiefe rulers many belved on him. But because of the pharises they wolde not be a knowen of it/lest they Shuld be cõmmuniqué. For they loved the prayse y is given of men/ more then the prayse that cometh of God.

And Jesus cryed a sayde: he that beleveth on me/beleveth not on me/ but on him y sent me. And he that seeth me/seeth him that sent me. * I am come a light into the worlde/that whosoever beleveth on me/ Shuld not byde in darcknes. And yf eny man heare my wordes a beleve not/I iudge him not. For I came not to iudge the worlde: but to save y worlde. He that refuseth me a receaveth not my wordes/ hath one that iudgeth him. The wordes that I have spoken/they shall iudge him in y last daye. For I have not spoken of my selfe: but the father which sent me/he gave me a commandement what I Shuld saye/ and what I Shuld speake. And I knowe that this cõmandement is lyfe everlastinge. Whatsoever I speake therfore/evẽ as the father bade me/so I speake. * The. viii. Chapter. *

BEfore the feast of ester whẽ Jesus knewe that his houre was come / that he Shuld departe out of this worlde unto the father. When he loved his which were in the worlde/unto the ende he loved the. And when supper was ended/after that the devyll had put in the hert of Judas Iscariot Simons sonne

Of S. Iohn.

Jo. L. xliiii.

sonne/to betraye him: Jesus knowinge that the father had gevẽ all thinges into his hon des. And that he was come from God and went to God/he rose from supper/ and layde a syde his vpper garmentes/ a toke a towell/ and gyrd him selfe. After that poured he water into a basyn/ and beganne to wash his disci ples fete/a to wype them with the towell/ wherwith he was gyrd.

Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? Jesus answered a sayde vnto him: what I do/thou wotest not now/but thou shalt knowe herafter. Peter sayd vnto him: thou shalt not wesshe my fete whill y worlde stondeth. Jesus answered him: yf I wasshe y not/thou shalt have no part with me. Simon Peter sayde vnto him: Lorde/ not my fete only: but also my handes a my heed. Jesus sayde to him: he that is wesshed/nedeth not save to wesshe his fete/a is clene every whit. And ye are clene: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all clene.

After he had wesshed their fete/a receaved his clothes/a was set doune agayne/he sayde vnto them: wot ye what I have done to you? Ye call me master a Lorde/ a ye saye well/ for so am I. If I then youre Lorde and master have wesshed youre fete/ye also ought to wesshe one anothers fete. For I have given you an ensample/that ye Shuld do as I have done to you. Verely verely I saye vnto you/the servants is not greater then his master / neither the mes

light.

matthew.
xxvi. a.
lu. xxviij
mar. xiiij

mat. x. c.
luce. xij. f

The Gospell

the messenger greater then he that sent him.

psal. xl. c.

mat. v. d.
luc. v. c.

If ye vnderstonde these thinge/ happy are ye yf ye do them. I speake not of you all/ I knowe whom I have chosyn. But that y scrip-
pture be fulfilled: he that eateth bread w me/ hath lyfte vp his hele agaynste me. Now tell I you befoze it come: that when it is come to passe/ ye might beleve that I am he. Verely ve rely I saye vnto you. He that receaveth whō soever I sende/ receaveth me. And he that receaveth me/ receaveth him that sent me.

matthew.
xxvj. b.
mar. xliij.
lu. xviij. b.

When Iesus had thus sayd/ he was trou-
bled in the sprete/ & testified sayinge: verely verely I saye vnto you/ that one of you shall betraye me. And then the disciples looked one on another doutinge of whō he spake. Ther was one of his disciples/ which leaned on Ie-
sus bosome/ whom Iesus loved. To him bec-
kened Simō Peter that he shuld ave who it was of whom he spake. He then as he leaned on Iesus brest/ sayde vnto him: Lorde who ys it? Iesus answered/ he yt ys to whom I ge-
ve a soppe / when I have dept it. And he wet a soppe/ and gave it to Judas Iscarioth Simons sonne. And after the soppe/ Satan entred into him.

Then sayd Iesus vnto him: that thou dost/ do quickly. That wist no mā at the table/ for what intent he spake vnto him. Some of the thought/ because Judas had the bagge/ that Iesus had sayd vnto him/ bye those thinges that we have nede of agaynst y feast: or that he shulde geve some thinge to the poore. Af-
sone

Of S. Iohn Fo. L. lxx.

sone then as he had receaved the soppe / he wet immediatly out. And it was night. When he was gone out/ Iesus sayde: now is the son-
ne of man glorified. And God is glorified by him. If God be glorified by him/ God shall also glorify him/ in him selfe: & shall strayghe-
waie glorify him.

* Deare chyldren/ yet a lytell whyle am I with you. Ye shall seke me/ & as I sayde vnto the Jewes/ whither I goo/ thither can ye not come. Also to you saye I nowe. A newe com-
maundment geve I vnto you/ that ye love to-
gedder/ as I have loved you / that even so ye love one another. By this * shall all mē knowe y ye are my disciples/ yf ye shall have love
one to another. Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I goo thou canst not folowe me now/ but thou shalt folowe me afterwarde.
Peter sayd vnto him: Lorde/ why canot I folo-
we the now? I will geve my lyfe for thy sake. Iesus answered him: wilt thou geve thy lyfe for my sake? Verely verely I saye vnto the/ the cocke shall not crowe/ tyll thou have denyed me thryse.

Now co-
maundes-
ment.

1. to. ij. b.

* Chri-
stes disci-
ple is kno-
wen.

matthew.

xxvj.

mar. xliij.

lu. xviij.

The. viii. Chapter. *

And he sayd vnto his disciples: Let not
your herte be troubled. Beleve in god
& beleve in me. In my fathers housse
are many mansions. If it were not so/ I wol-
de have tolde you. I go to prepare a place for
you. And yf I go to prepare a place for you/ I
will come agayne/ & receave you evē vnto my
selfe

The Gospell

selfe/where I am/there maye ye be also. And whither I go ye knowe/ & y waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Iesus sayd vnto him: I am y waye/ & y truth & y life. And no man cometh vnto the father/ but by me. Yf ye had knowe me/ ye had knowe my father also. And now ye knowe him/ & haue sene him.

Philip sayd vnto him: Lorde shew vs the father/ and it suffiseth vs. Iesus sayde vnto him: haue I bene so longe tyme w you: & yet hast thou not knowen me? Philip/ he y hath sene me/ hath sene y father. And how sayest thou then: shew vs the father? Belvest thou not that I am in y father/ & the father in me? The wordes that I speake vnto you/ I speakee not of my selfe: but y father that dwelleth in me/ is he that doeth y workes. Beleeve me/ that I am the father & y father in me. At the leest beleeve me for the very workes sake.

Verely verely I saye vnto you: he that beleeueth on me/ the workes that I doo / the same shall he do/ & greater workes then these shall he do/ because I go vnto my father. And what soever ye aye in my name / y will I do/ y the father might be glorified by the sonne. If ye shall aye eny thig in my name/ I will do it. * If ye love me kepe my * commaundementes/ & I will praye the father/ & he shall geve you a nother comforter/ y he maye byde with you ever/ which is the sprete of truth who me the worlde cannot receave/ because the worlde seyth

Of S. Iohn 14. 1. to 31.

de seyth him not/ nether knoweth h. m. But men that ye knowe him. For he dwelleth with you/ and he loveth shall be in you. I will not leave you comfort. God lesse: but will come vnto you.

Let a litell while and the worlde scith me no more: but ye shall see me. For I live/ & ye shall live. That daye shall ye knowe that I am in my father/ & you in me/ & I in you.

He that hath my commaundementes & kepeth them/ the same is he that loveth me. And he y loveth me/ shall be loved of my father: & I will chise love him/ and will shewe myne awne selfe vnto him. Judas sayde vnto him (not Judas Iscariot) Lorde what is the cause that thou wilt shewe thy selfe vnto vs/ & not vnto the worlde? Iesus answered and sayde vnto him: yf a man love me and will kepe my sayinges/ my father also will love him/ & w- will come vnto him/ and will dwelle with him. He that loveth me not/ kepeth not my sayinges. And the wordes which ye heare/ are not myne/ but the fathers which sent me.

Dhis have I spoken vnto you beyng yet present with you. But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all thinge/ and bringe all thinges to youre remembraunce whatsoever I have tolde you.

Peace I leve with you/ my peace I geve vnto you. Not as the worlde geveth/ geve I vnto you. Let not youre hertes be greved/ nether feare ye. Ye have hearde how I sayde vnto you: I go & come agayne vnto you. I y loved

T. ii. me/ ye

A promi-
se
mat. vij. a
mar. xj. c
* By the
kepyng
the com-
maunde-
mentes is
a man kno

Who ke-
peth ch-
r-
ges.

The Gospell

me/ye wolde verely reioyce/because I sayde/I go vnto y father. for y father is greater then I. And now have I shewed you/before it come/y whē it is come to passe/ye might beleve.

Here after will I not talke many wordes vnto you. for the ruler of this worlde cometh/a hath nought in me. But that the worlde maye knowe that I love the father:therfore as the father gave me commaundment/even so do I. & Kysse let vs go hence.

The .xv. Chapter. ✠

I Am the true vyne/and my father ys an husbunde man. Every braunch that beareth not frute in me/he will take awaye. And every braunch that beareth frute/will he pounge/y it maye bringe moare frute. Now are ye cleane thorow y wordes which I have spokē vnto you. Byde in me/a let me byde in you. As y braunchē cānot beare frute of it sylfe/excepte it byde in the vyne: no more can ye/excepte ye abyde in me.

I am the vyne/a ye are the braunches. He that abyde in me/a I in him/the same bringeth forth moche frute. for with out me can ye do nothinge. If a man byde not in me/he ys cast forth as a braunchē/a is wyddered/a men gadder it/and cast it into the fyre/ and it burneth. If ye byde in me/and my wordes also byde in you: aye what ye will/a it shalbe done to you &. Heare in is my father glorified/that ye beare moche frute/and be made my disciples.

As the father hath loved me/evē so have I loved

Of S. Iohn. Ho. L. xlviii.

I loved you. Continue in my love. If ye shall kepe *my cōmaundemētes/ye shall byde in my love/evē as I have kept my fathers cōmaundementis/a byde in his love. These thinges have I spoken vnto you/y my ioye myght remayne in you/a that youre ioye might be full. ✠ This is my commaundement/that ye love togedder as I have loved you. Better love then this hath no man/then that a man bestowe his lyfe for his frendes. Ye are my frendes/yf ye do whatsoever I commaunde you. Hence forth call I you not servautes: for the servaunt knoweth not what his lord doeth. But you have I called frendes: for all thinges that I have hearde of my father/I have opened to you.

Ye have not chosen me/but I have chosen you & ordeyned you/that ye go & bringe forth frute/a that youre frute remayne / that whatsoever ye shall aye of the father in my name/he shulde geve it you. &

I ✠ This cōmaunde I you / that ye love togedder. Yf y worlde hate you/ye knowe that he hated me before he hated you. If ye were of the worlde/y worlde wolde love his owne. How be it because ye are not of y worlde/ but I have chosen you out of the worlde/therfore hateth you the worlde. Remember the sayinge that I sayde vnto you: the servaunte is not greater then his lord. If they have persecuted me/so will they persecute you. If they have kept my sayinge/so will they kepe youre. But all these thinges will they do vnto you

T.iii. for

vyne.

mat. xxi.
j. io. iij. d.

Covenant.

j. io. iij. d.
and. iij. d.

Mar. p. c.
at hem.
xxiiij.

The Gospell

for my names sake / because they have not known him that sent me. If I had not come and spoken vnto them / they shulde not have had synne: but now have they nothinge to cloke their synne with all. He that hateth me / hateth my father. If I had not done workes amonge the which none other man dyd they had not had synne. But now have they sene / & yet have hated both me & my father: evē that the sayinge myght be fulfilled that is written in theyr lawe: they hated me wout a cause. Synne.

psal.
xviii.

But when the comforter is come / whom I will sende vnto you fro the father / which is the spirite of truth / which procedeth of the father / he shall testifie of me. And ye shall beare witness also / because ye have bene with me from the begynninge. Righteousnes
of
Judgement

luke.
xviii. g

The. xvi. Chapter.

matthew.
xviii.

These thinges have I sayde vnto you / because ye shuld not be offended. They shall excommunicat you: ye y tyme shall come / that whosoever killeth you / we thinke that he doth Gods service. And suche thinges will they do vnto you / because they have not known the father nether yet me. But these thinges have I tolde you / that when that houre is come / ye myght remember them / that I tolde you so. These thinges sayde I not vnto you at the begynninge / because I was present with you.

But now I goo my waye to him that sent me / and none of you apeth me: whither goest thou? But because I have sayde suche thinges

Of S. Iohn. Jo. L. xvi.

thinges vnto you / youre hertes are full of sorrowe. Nevertheless I tell you the truth / it is expedient for you that I goo awaye. For yf I goo not awaye / that comforter will not come vnto you. But yf I departe / I will sende him vnto you. And when he is come / he will rebuke y worlde of synne / and of rightwysnes / and of iudgement. Of synne / because they beleve not on me: Of rightwysnes because I go to my father / and ye shall see me no moare: and of iudgement / because the chiefe ruler of this worlde / is iudged all ready.

I have yet many thinge to saye vnto you: but ye cannot beare them awaye now. How be it when he is come (I meane the spirite of truth) he will leade you into all truth. He shall not speake of him selfe: but whatsoever he shall heare / that shall he speake / and he will shewe you thinges to come. He shall glorify me / for he shall receave of myne & shall shewe vnto you. All thinges that y father hath are myne. Therefore sayd I vnto you / that he shall take of myne and shewe vnto you.

After a whyle ye shall not see me / & agayne after a whyle ye shall see me: For I goo to the father. Then sayd some of his disciples bitwene them selves: what is this y he sayth vnto vs / after a whyle ye shall not see me / and agayne after a whyle ye shall see me: and that I go to the father. They sayd therefore: what is this that he sayth after a whyle: we cannot tell what he sayth. Jesus perceaved / y they wolde aye him / and sayd vnto them: This is it that

T. iiii. it that

The Gospell

it that ye enquire of bitwene youre selves/ that I sayd/ after a whyle ye shall not se me/ & agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe & lamēt & the worlde shall reioyce. Ye shall sorowe: & but youre sorowe shall be touned to ioye.

A woman when she trayleth hath sorowe/ because her houre is come: but as sone as she is delivered of the chylde/ she remembreth no moare the anguysshe/ for ioye that a man is borne in to the worlde. And ye now are in sorowe: but I will se you agayne/ and youre hertes shall reioyce/ & youre ioye shall no mā take frō you. & And in that daye shall ye aue me no question. & Verely verely I saye vnto you/ whatsoeuer ye shall aue the father in my name/ he will geue it you. Hitherto have ye aued nothinge in my name. Aye and ye shall receave it: that youre ioye maye be full.

mat. vii. a
and. xxi. c
mar. xj. c
lu. xi. d.
iaco. i. a.
promise.

These thinges have I spoken vnto you in pꝛoverbes. The tyme will come when I shall no moare speake to you in pꝛoverbes: but I shall shewe you playnly from my father. At that daye shall ye aue in myne name. And I saye not vnto you that I will speake vnto my father for you. For y^e father him selfe loveth you/ because ye have loved me/ and have beleved that I came out from God. I went out from the father/ and came into the worlde: & I leve the worlde agayne/ and go to y^e father.

His disciples sayd vnto him: loo now speakest thou playnly/ & thou vset no pꝛoverbe. Nowe knowe we that thou understondest all thinges/

Of S. Iohn. fo. L. lxxv.

thinges/ & nedest not y^e eny man shuld aue the eny question. Therfore beleve we that thou camst frō god. & Iesus answered them: Now ye do beleve. Beholde y^e houre draweth nye/ & is already come/ y^e ye shall be scatered every man his wayes/ & shall leave me alone. And yet am I not alone. For y^e father is with me.

mathe. x.
xxv.
mar. viii.

These wordes have I spokē vnto you/ y^e in me ye might have peace. For in y^e worlde shall ye have tribulaciō: but be of good cheare/ I have over come the worlde.

2

The. vii. Chapter. *

These wordes spake Iesus and lyfte vp his eyes to heven/ and sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast gevē him power over all fleshe/ that he shuld geve eternall lyfe to as many as thou hast geven him. This is lyfe eternall/ that they myght knowe the that only very God/ and whom thou hast sent Iesus Christ. Eternall lyfe.

I have glorified y^e on the erth. I have fynysshed y^e worke which thou gavest me to do. And now glorify me thou father wth thyne owne selfe/ with the glozy which I had with y^e perre y^e worlde was. I have declared thy name vnto y^e men which thou gavest me out of the worlde. Thyne they were/ & thou gavest them me/ and they have kept thy sayinges. Now they knowe that all thinges whatsoeuer thou hast geven me/ are of the. For I have geven vnto them the wordes which thou gavest me/ & they have receaved them/ & knowe

T. v. we sure

The Gospell

we surely that I came out from the: and doo beleve that thou dydest send me.

I praye for them/ & praye not for the worlde: but for the which thou hast geve me/ for they are thine. And all myne are thine/ & thine are myne/ & I am glorified in the. And now am I no moare in the worlde/ but they are in the worlde/ & I come to y. **X** **X** Wholy father kepe in thine awne name/ the which thou hast geven me/ that they maye be one/ as we are. Whylst I was with the in y worlde/ I kepte the in thy name. Those y thou gavest me/ have I kepte/ & none of the is lost/ but that lost chylde/ that the scripture myght be fulfilled.

psal.
c. viij. 8.

Now come I to the/ and these wordes speake I in the worlde/ that they myght have my ioye full in the. I have geve them thy wordes/ and the worlde hath hated them/ because they are not of the worlde/ even as I am not of the worlde. I desyre not that thou shouldest take the out of the worlde: but that thou kepe them from evyll. **X** They are not of the worlde/ as I am not of the worlde. Sanctify the w thy truth. Thy sayinge is truth. As thou dydest send me into the worlde/ even so have I sent them into the worlde/ and for their sakes sanctify I my selfe / that they also myght be sanctified thorow the trueth.

I praye not for them alone: but for them also which shall beleve on me thorow their preachynge/ that they all maye be one/ as thou father arte in me/ & I in the/ that they maye be also one in us/ that the worlde maye beleve that

Of S. Iohn.

fo. C. lxx.

that thou hast sent me. And that glory that thou gavest me/ I have geven them/ that they maye be one/ as we are wone. I in them and thou in me/ that they maye be made perfecte in one/ and that the worlde maye knowe that thou hast sent me/ & hast loved them/ as thou hast loved me.

Father/ I will that they which thou hast geven me/ be with me where I am/ that they maye see my glory which thou hast geven me. For thou lovedest me before the makynge of the worlde. O ryghteous father/ y very worlde hath not knowen the: but I have knowen the/ & these have knowen that thou hast sent me. And I have declared unto them thy name/ and will declare it/ that the love wher w thou hast loved me/ be in them/ and that I be in them.

C The. viii. Chapter. **X**

A When Jesus had spoken these wordes/ he wet forth with his disciples over the broke Cedron/ where was a garden/ into the which he entred with his disciples. Judas also which betrayed him/ knewe the place: for Jesus ofte tymes resorted thither with his disciples. Judas then after he had receaved a bande of men/ and ministres of the hye Priestes and Pharisees/ came thither with lanterns and fyrebrondes and weapons. Then Jesus knowynge all thinges that shuld come on him/ went forth and sayde unto them: whom seeke ye? They answered him: Jesus of Nazareth. Jesus sayde unto them: I am he.

matthew
xxvi. c.
mar.
xiii. c.
luke.
xviij. d.

matthew
xxvi. c.
marke.
xiii. c.
lu. xviij. c

Judas

The Gospell

Judas also which betrayed him/stode with them. But assone as he had sayd vnto them/ **B** I am he. they went backe wardes & fell to the grounde. And he ayled the agayne: whome seke ye? They sayde: Jesus of Nazareth. Jesus answered/ I sayde vnto you/ I am he. If ye seke me/let these goo their waye. That y sayinge might be fulfilled which he spake: of the which thou gavest me/ have I not lost one.

Mal.
chas.

Simon Peter had a swearde/ & drue it/ & smote the hye preste's seruant/ & cut of his ryght eare. The seruautes name was Malchas. Then sayde Jesus vnto Peter: put vp thy swearde into y sheath: shall I not drinke of y cup which my father hath geuen me? Then the cōpany & the capta. ne/ & the ministres of of the Jewes/ toke Jesus & bounde him/ & led him awaye to Anna first: for he was father-in-lawe vnto Cayphas/ which was y hye preste t. at same yeaere. Cayphas was he that gaue counsell to y Jewes/ that it was expedient that one man shuld dye for the people.

And Simon Peter folowed Jesus & another disciple: that disciple was knowen of y hye preste/ & went in with Jesus into the pallys of the hye preste. But Peter stode at the doore with out. Then went out that other disciple which was knowen vnto the hye preste/ & spake to the damsell that kept the doore/ & brought in Peter. Then sayde y damsell that kept the doore/ vnto Peter: Arte not thou one of this mannes disciples? He sayde: I am not. The seruautes & the ministres stode there/ & had made

matthew.
p. viij.
mar. xiiij
luc. xxiij

Of S. Iohn.

Jo. l. xvi.

made a fyre of coles: for it was colde: & they warmed them selues. Peter also stode amonge them and warmed him selfe.

D The hye preste ayled Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in y worlde. I ever taught in y synagoge & in the temple whither all y Jewes resorted/ & in secreete have I sayde nothyng: Why aylest thou me? Ayle them which hearde me/ what I sayde vnto the. Beholde they can tell what I sayde. Whē he had thus spoken/ one of y ministres which stode by/ smote Jesus on the face sayinge: answerest thou the hye preste so? Jesus answered him. If I have evyll spokē/ beare witnes of y evyll: yf I have well spokē/ why smytest thou me? And Annas sent him bounde vnto Caiphas y hye preste.

ma. p. xviij
mar. xiiij
luc. p. xij.

E Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it/ and sayde: I am not. One of the seruautes of the hye preste (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I se the in the garden with him? Peter denyed it agayne: & immediately the cocke crewe.

matthew.
p. xviij.
mar. p. xviij
lu. p. xviij

F Then led they Jesus fro Cayphas into the hall of iudgement. It was in the mornynge/ & they them selues went not into the iudgement hall lest they shuld be defyled/ but that they myght eate the paschall lambe. Pylate then went out vnto the & sayde: what accusation bringe ye agaynste this man? They answered and sayd vnto him. If he were not an evyll

The Gospell

evyll doer we wolde not have delyvered him
vnto the. Then sayd Pylate vnto the: take ye
him/and iudge him after youre awne lawe.
Then the Jewes sayde vnto him. It is not
lawful for vs to put eny mā to deeth. That v
wordes of Iesus myght be fulfilled which he
spake/signifyng what deeth he shuld dye.
Then Pylate entred into the iudgemēt: hall
agayne/ & called Iesus/ & sayd vnto him: arte
thou the kynge of the Jewes? Iesus answered:
sayst thou that of thy selfe/or dyd other tell
it the of me? Pylate answered: Am I a Jew?
Thyne awne nacion & hye prestes have de-
lyvered vnto me. What hast thou don? Je-
sus answered: my kyngdome is not of this
worlde. If my kyngdome were of this worl-
de/then wolde my ministres suerly fight/ & I
shuld not be delyvered to y^e Jewes: but now
is my kyngdome not fro hence. Pylate sayde
vnto him: Arte thou a kynge then? Iesus an-
swered: Thou sayst y^e I am a kynge. For this
cause was I borne/ & for this cause came I in-
to y^e worlde y^e I shuld beare witnes vnto the
trueth. And all that are of y^e trueth heare my
voyce. Pylate sayde vnto him: what thinge is
trueth? And when he had sayd y^e he went out
agayne vnto the Jewes/ & sayde vnto them:
I fynde in him no cause at all. Ye have a cus-
tome / that I shuld delyver you one lowse
at ester. Will ye that I lowse vnto you the
kynge of the Jewes. Then cryed they all agay-
ne sayinge: Not him/ but Barrabas/ that Bar-
rabas was a robber.

mathe.
xxvij.
mar. xviij.
lu. xviij.

The. xij. Chap.
Then

Of S. Iohn.

Jo. L. xvj.

Then Pylate toke Iesus and scourged him. And y^e souldiers wounde a croune
of thornes and put it on his heed. And
they dyd on him a purple garment/and sayd:
hail kynge of the Jewes: & they smote him
on the face. Pylate went forth agayne/ & say-
de vnto them: beholde I bringe him forth to
you/that ye maye knowe/that I fynde no fau-
te in him. Then came Iesus forth wearyn-
ge a croune of thorne and a robe of purple.
And Pylate sayd vnto them: beholde y^e man.
When the hye Prestes and ministres sawe
him/they cryed sayinge: crucify him/ crucify
him. Pylate sayde vnto them. Take ye him
and crucify him: for I fynde no cause in him.
The Jewes answered him. We have a lawe/
and by oure lawe he ought to dye: because he
made him selfe the sonne of God.
When Pylate hearde that sayinge/ he was
the moare afrayde/ & went agayne into y^e iudg-
ment hall/ and sayde vnto Iesus: whence arte
thou? But Iesus gave him none answer.
Then sayde Pylate vnto him. Speakest thou
not vnto me? Knowest thou not that I have
power to crucify the/ & have power to lowse
the? Iesus answered: Thou couldest have no
power at all agaynst me/ except it were given
the from above. Therefore he y^e delyvered me
vnto the/ is moare in synne. And from thence
forth sought Pylate meanes to lowse him:
but the Jewes cryed sayinge: yf thou let him
goe/ thou arte not Cessars frende. For whoso-
ever maketh hi selfe a kynge/ is agaynst Cesar
When

mathe.
xxvij.
mar. xviij.

The Gospell

When Pylate hearde y sayinge/he brought
Jesus forth/and sate doune to geve sentēce /
in a place called the pavement:but in the He-
brie tonge/Βαββαθα. It was the Saboth
even which falleth in the eſter feſt/and aboute
the ſixte houre. And he ſayde vnto the Je-
wes: beholde youre kynge. They cryed /
awaye with him / awaye with him / crucify
him. Pylate ſayde vnto them. Shall I cruci-
fy youre kynge? The hie Preſtes answered:
we have no kynge but Ceſar. Then deliue-
red he him vnto them/to be crucified.

matthew.
xxvij.
mar. xvij.
lu. xxiij.

And they toke Jesus and led him awaye.
And he bare his croſſe/and went forth into a
place called the place of deed mens ſcullies/
which is named in Hebrue/Golgatha. Where
they crucified him and two other with him
on ether ſyde one/and Jesus in the myddes.
And Pylate wrote his tytyle/and put it on the
croſſe. The writynge was/ Jesus of Naza-
reth/kynge of the Jewes. This tytyle reed ma-
ny of the Jewes. For the place where Jesus
was crucified/was nye to the cite. And it was
written in Hebrue/Greke & Latyn. Then ſay-
de the hie preſtes of y Jewes to Pylate:wry-
te not/kynge of the Jewes:but that he ſayde/
I am kynge of the Jewes. Pylate answered:
what I have written/that have I written.

matthew.
xxvij.
mar. xvij.
lu. xxiij.

Then the ſouldiers/when they had crucified
Jesus/toke his garmentes & made foure par-
tes/to every ſouldier a parte/& alſo his coote.
The coote was with out ſeme/wrought vpon
thorowe out. And they ſayde one to another.

Let vs

Of S. Iohn

Jo. I. liti.

Let vs not deuyde it:but caſt looſte who ſhall
have it. That the ſcripture myght be fulfilled
which ſayth. They parted my rayment among pſal. xxi.
ge them /and on my coote dyd caſt lottes.

And the ſouldiers dyd ſuche thinges in dede.

Then ſtoode by the croſſe of Jesus his mo-
ther/ & his mothers ſiſter/ Mary the wyfe of
Cleophas/and Mary Magdalene. When Je-
sus ſawe his mother/and the diſciple ſtandyn-
ge whom he loved/he ſayde vnto his mother:
woman beholde thy ſonne. Then ſayde he to
y diſciple: beholde thy mother. And ſed that
houre the diſciple toke her for his awne.

After that when Jesus perceaved that all
thinges were perſormed: that the ſcripture pſalmo.
myght be fulfilled/ he ſayde: I thyrſt. Then lxxvij.
ſtoode a veſſell full of veneger by. And they fil-
led a ſponge with veneger/ & wounde it about
with yſope/and put it to his mouth. Aſſone as
Jesus had receaved of the veneger / he ſayd:
It is fyniſhed/ and bowed his heed/ and ga-
ue up the gooſt.

The Jewes then becauſe it was the ſaboth
evē/that y bodyes ſhuld not remayne apon y
croſſe on y ſaboth daye (for that ſaboth daye
was an hie daye) beſought Pylate that their
legges myght be broken/ & that they myght be
taken doune. Then came the ſouldiers and bra-
ke the legges of the fyrſt/ & of the other which
was crucified with Jesus. But when they ca-
me to Jesus/ & ſawe that he was deed already
they brake not his legges:but one of the ſou-
diers with a ſpeare/ thruſt him into the ſyde/

D & forth

The Gospell

and forthwith came ther out bloud and water.

And he that sawe it / bare recorde / & his recorde is true. And he knoweth that he sayeth true / that ye myght beleve also. These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a boone of him. And agayne another scripture sayth: They shall looke on him / whom they persed.

After that / Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of y^e Jewes) besought Pylate that he myght take doune the body of Jesus. And Pylate gave him licence. And ther cam also Nicodemus which at the begynnyng came to Jesus by nyght / & brought of myrrre and aloes mingled to gether aboute an hundred pounce wayght. Then toke they the body of Jesus & wounde it in linnen clothes with the odoures as y^e manner of the Jewes is to bury. And in the place where Jesus was crucified / was a garden / & in y^e garden a newe sepulchre / wherin was never man layd. There layde they Jesus because of the Jewes saboth even / for the sepulchre was nye at honde. * The. xv. Chap. *

The morow after the saboth daye / came Mary Magdalene early / when it was yet darcke / vnto y^e sepulchre / & sawe the stone taken awaye from y^e tounge. Then she ranne / & came to Simon Peter & to the other disciple whome Jesus loved / and sayde vnto them. The y^e have taken awaye the Lord out of the tounge / & we cannot tell where they have layde him. Peter went forth & that other disciple /

Of S. Iohn.

Jo. A. liii.

disciple / & came vnto the sepulchre. They ranne bothe to gether / and that other disciple dyd out runne Peter / & came fyrst to the sepulchre. And he stouped doune & sawe the linnen clothes lyinge / yet wet he not in. Then came Simon Peter folowynge him / & went into y^e sepulchre / & sawe the linnen clothes lye / and the napkyn that was aboute his heed / not lyinge with the linnen clothe / but wrapped togeder in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulchre / and he sawe and beleved. For as yet they knew not the scriptures / that he shuld ryse agayne from deeth. & And the disciples wet awaye agayne vnto their awne home.

* Mary stode with out at the sepulchre wepyng. And as she wept / she bowed her selfe into the sepulchre & sawe two angels in whyte sitting / the one at the heed & the other at the fete / where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayde vnto the: for they have taken awaye my lord / & I wote not where they have layde him. When she had thus sayde / she turned her selfe backe & sawe Jesus stondynge / & knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? Whom sekest thou? She supposynge that he had bene the gardener / sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him / that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe / and sayde vnto him: Rabboni / which is to saye

exo. xii.
num. i. v. d
zach. vii

matthew.
p. vii.
mar. v. 8. b
luc. x. viii.
ioa. iii. a.

matthew.
p. vi. a.
lu. xv. iiii

A

D

matthew.
p. vii.
marke.
p. vi. b.

v. ii. saye

The Gospell

saye master. Iesus sayde vnto her/touche me not/for I am not yet ascended to my father. But goo to my brethren and saye vnto them/ I ascende vnto my father and poure father to: my god & youre god. Mary Magdalene came & tolde the disciples y she had sene the lorde/ & y she had spoken soche thinges vnto her. &

mat. p. vii. mar. p. xvi. luke. p. xvi. i. cor. p. x. a

* here is payed that is promysed. mat. p. x. i. iouenauent. p. x. i. syndynge & low synge.

The same daye at nyght/which was the morowe after y saboth daye/when the doores were shut/where the disciples were assembled togeder for feare of the Jewes/came Iesus & stode in the myddes/& sayd to the: peace be with you. And when he had so sayde/he shewed vnto them his hondes/& his syde. Then were the disciples glad when they sawe the lorde. Then sayde Iesus to them agayne: peace be with you. As my father sent me/even so sende I you. And when he had sayde that/he brethed on them and sayde vnto the: Receave y holy * goost. Whosoever synnes ye remyt they are remitted vnto the. And whosoever synnes ye retayne/they are retayned. &

* But Thomas one of y twelve/called Didymus/was not with the when Iesus came. The other disciples sayd vnto him: we have sene y lorde. And he sayde vnto the: except I se in his hondes the prynt of the nayles/& put my fynger in the holes of the nayles/& thrust my honde into his syde/I will not beleve.

And after. viii. dayes agayne/his disciples were with in/& Thomas with them. Then came Iesus when the doores were shut/& stode in the myddes and sayde: peace be with you.

After

Of S. Iohn.

Jo. I. xl.

After that sayde he to Thomas: bringe thy fynger hether/and se my hondes/& bringe thy honde & thrust it into my syde/& be not faythlesse/but belevyng. Thomas answered & sayde vnto him: my Lord/& my God. Iesus sayde vnto him. Thomas/because thou hast sene me/therfore thou bevest: Happy are they that have not sene/and yet beleve.

And many other signes dyd Iesus in the presence of his disciples/which are not writen in this booke. These are writen that ye myght beleve/that Iesus is Christ the sonne of God/& that in belevyng ye myght have lyfe thowhe his name. & The. xvi. Cha. &

After that Iesus shewed him selfe agayne/at the see of Tyberias. And on this wyse shewed he him selfe. There were togeder Simon Peter & Thomas/which is called Didymus: and Nathanael of Cana a citie of Galile / and the sonnes of Zebedei / & two other of the disciples. Simon Peter sayde vnto them: I goo a fysshynge. They sayde vnto him: we also will goo with the. They went their waye & entred into a shippe strayght waye/and that nyght caught they nothinge. But when the mornynge was now come/Iesus stode on the shore:neverthelesse the disciples knewe not y it was Iesus. Iesus sayde vnto the: syrs/have ye eny meate? They answered him/no. And he sayde vnto them: cast out y net on the ryght syde of the ship/and ye shall fynde. They cast out/& anon they were not able to drawe it for y multitude of fysshes

v. iii. Then

The Gospell

Then sayde the disciple whom Iesus loved/vnto Peter: It is the Lorde. When Simon Peter hearde/that it was y^e lorde/he gyrd de his mantell to him (for he was naked) and sprange into the see. The other disciples came by ship: for they were not farre from londe/but as it were two hondred cubites/ & they drewe the net with fysshes. Alsone as they were come to londe/they sawe hoot coles & fyssh. He layd ther on/and breed. Iesus sayde vnto them: bringe of the fyssh which ye have now caught. Simon Peter stepped forth and drewe the net to londe full of greate fysshes/any hondred and. liii. And for all ther were so many/ yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durste aye him: what arte thou? for they knewe that it was the lorde. Iesus then came and toke breed/ & gave them/ & fyll the lykwyse. And this is now the thyrde tyme that Iesus appered to his disciples/after that he was rysen agayne from deeth. &

When they had dyned/ Iesus sayde to Simon Peter: Simon Joanna/lovest thou me more then these? He sayde vnto him: ye Lorde/ thou knowest/that I love the. He sayde vnto him: fede my * lambes. He sayde to him agayne the seconde tyme: Simon Joanna/lovest thou me? He sayde vnto him: ye lorde thou knowest that I love y^e. He sayde vnto him: fede my shepe. He sayde vnto him y^e thyrde tyme: Simon Joanna/lovest thou me? And Peter sorowed because he sayde to him y^e thyrde tyme/lovest thou

* He loveth
that feedeth
his lambes &
shepe.

Of S. Iohn.

Jo. I. vi.

thou me/and sayde vnto him: Lorde/thou knowest all thinge/thou knowest that I love the.

E Iesus sayde vnto him: fede my shepe.

Verely verely I saye vnto the/when thou wast yonge/thou gerdest thy selfe/and walkedst whither thou woldest: but when thou arte olde/thou shalt stretche forth the thy hondes/ & a nother shall gyde y^e/ & leade the whither thou woldest not. That spake he signifyinge by what deeth he shuld glorify God. ij. re. i. c

And whē he had sayde thus/he sayd to him *** folowe me.** Peter turned about & sawe that disciple whō Iesus loved folowynge: which also leened on his brest at supper & sayde: Lorde/ which is he y^e shall betraye the? When Peter sawe him/he sayde to Iesus: Lorde/ what shall he here do? Iesus sayd vnto him/ **Xf I will have him to tary tyll I come/** what is that to ther folowe thou me. Then went this sayinge a broode amonge the bethzen/ that that disciple shulde not dye. Yet Iesus sayde not to him/ he shall not dye: but yf I will that he tary tyll I come/ what is that to ther? The same disciple is he/ which testifieth of these thinges/ & wrote these thinges. And we knowe/ that his testimony is true. & There are also many other thinges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not cōtayne the bookes that shuld be written.

Here endeth the Gospell
of Saynct Iohn.

v. iiii.

The Actes

of the Apostles / wrytten by Saynte
te Luke Evangelist which was present
at the doynges of them.

The fyrst Chapter.



In the former treatise (Dearc frende Theophilus) I haue wrytten of all that Iesus beganne to do & teache vntyll the daye in the which he was taken vp / after that he thozowe the holy goost / had geuen commaundementes vnto the Apostles / which he had chosen: to whom also he shewed him selfe alyue / after his passion by many tokens / apperynge vnto them forty dayes / & speakynge of the kyngdome of god / & gaddered them togeder / and commaunded the / that they shuld not departe from Ierusalem: but to warte for y promys of the father / wherof ye haue herde of me. For Iohn baptised w water: but ye shalbe baptised with the holy goost / & that with in this fewe dayes. When they were come togeder / they asked of him sayinge: Lord, wilt thou at this tyme restore agayne y kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes / or the seasons which y father hath put in his owne power: but ye shall receave power

luke.
xviiiij. g

Of the Apostles Jo. x. lviij.
power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem / & in all Jewrye and in Samary / and even vnto the worldes ende.

And when he had spoken these thinges / whyll they behelde / he was take vp / & a cloude receaved him vp out of their sight. And while they looked stedfastly vp to heauen as he went / beholde two men stode by them in white apparell / which also sayde: ye men of Galile / why stonde ye gasinge vp into heaue? This same Iesus which is taken vp fro you in to heauen / shall so come / even as ye haue seene him goo into heauen. &

Then returned they vnto Ierusalem from mount oliuete / which is nye to Ierusalem / co^{luke.} teyninge a Saboth dayes iorney. And when they were come in / they went vp into a parler / where abode both Peter & James / Iohn & Andrew / Philip & Thomas / Bartlemew & Matthew / James the sonne of Alphens / & Simo^{xviiiij. g} zelotes / & Judas James sonne. These all continued with one acorde in prayer & supplication with the women and Mary the mother of Iesu / and with his brethren.

And in those dayes Peter stode vp in the myddes of the disciples & sayde (the noubre of names that were to gether / were aboute an hondred & twenty) Ye men and brethren / this scripture must haue nede ben fulfilled which the holy goost thozow y mouth of David spake befoze of Judas / which was gyde to them that tooke Iesus. For he was nombred with
^{psal. xliij. c}
^{io. xviij.}

v. v. vs &

The Actes

mathew. 23. 34. a vs & had obtayned fellowship in this ministracion. And the same hath now possessed a plot of ground with the rewarde of iniquite/ and when he was hanged/brast a sonde in y myddes/ & all his bowels gushed oute. And it is knowen vnto all the inhabitants of Jerusalem: in so moche that that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

psalm. 124. 3. psal. 124. 3. It is written in the booke of Psalmes: His habitacio be voyde/ and no man be dwellinge therein: and his bishopricke let another take. Wherefore of these men which have companied with vs/ all y tyme that the Lorde Jesus wet in & out amonge vs/ begynninge at the bapty me of Iohn vnto that same daye that he was taken vp from vs/ must one be ordeyned to be are witnes with vs of his resurreccion.

And they appoynted two/ Ioseph called Barsabas (whose surname was Iustus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men/ shewe whether of these two thou hast chosen that the one maye take the roume of this ministracion/ and apostleshippe from the which Judas by transgression fell/ that he myght go to his owne place. And they gave forth their lottes/ and the lot fell on Mathias/ and he was counted with the eleven Apostles.

Mathias The Seconde Chapter. *

When the first daye was come/ they were all with one accorde togeder in one place. And sodenly ther cam a sounde

Of the Apostles Fo. l. lviij.

founde from heauen/ as it had bene the com-
minge of a myghty wynde / & it filled all the
housse where they sate. And ther appered vnto
them cloven tonges/ lyke as they had bene
fyre/ and it sate vpon each of them: and they
were all filled with the holy goost/ and began
ne to speake with other tonges / even as the
sprete gave them utteraunce.

And ther were dwellinge at Jerusalem Jewes/ deuoute men/ which were of all nacions
vnder heauen. When this was noysed abou-
te/ the multitude came to gether & were asto-
nyed/ because that every man heard the spreake
his owne toung. They wondred all & mar-
ueyled sayinge amonge them selues: Beholde/
are not all these which speake/ of Galilee? And
how heare we every man his owne toung whe-
rein we were bozen? Parthians/ Medes and
Elamites/ and the inhabitants of Mesopota-
mia/ of Iury/ and of Capadocia / of Pontus
and Asia/ Phrygia/ Pamphilia/ and of Egy-
pte/ and of the parties of Libia which is be-
syde Syrene / and strangers of Rome, Jewes
& *conuerter/ Grekes and Arabians: we
haue herde them speake with oure owne ton-
ges the greate workes of God. & They were
all amased/ and wondred sayinge one to ano-
ther: what meaneth this? Other mocked the
sayinge: they are full of newe wyne.

* But Peter stepped forth with the eleven/
& lift vp his voyce/ and sayde vnto them: Ye
men of Jewrye/ & all ye that inhabite Jerusa-
lem: be this knowen vnto you/ and with youre
eares

Tonges

* Conuer-
tes: that
is/ he then
or genti-
les conuer-
ted to the
Jewes
fayth

The Actes

eares heare my wordes. These are not dron-
 ken/as ye suppose: for it is yet but the thyrde
 houre of y daye. But this is that which was
 to hel. ij. g spoken by y Prophete Iohel: It shalbe in the
 last dayes sayth God: of my sprete I will
 powze out vpon all flesshe. And youre sonnes
 & youre daughters shal prophesy/ & youre yd-
 ge men shal se visions/ & youre olde mē shal
 dzeme dzemes. And on my seruaunts/ & on my
 honde maydens I will powze out of my spre-
 te in those dayes/ & they shal prophesye. And
 I will shewe wonders in heauen a bove/ & to-
 kens in the erth benethe/ bloud and fyre/ and
 the vapour of smoke. The sunne shalbe tur-
 ned into darknes/ & the mone into bloud be-
 fore that greate & notable daye of the Lorde co-
 me. And it shalbe/ that whosoever shal call
 on the name of the Lorde shalbe saved. R
 roma. v. c. ¶ Ye men of Israel heare these wordes. Je-
 sus of Nazareth/ a mā approved of God amō
 ge you with myracles/ wondres and signes
 which God dyd by him in y myddes of you/
 as ye youre selves knowe: him have ye taken
 by the hondes of vnrighthewes persones/ after
 he was delivered by the determinat counsell
 & foreknowledge of God/ & have crucified &
 slayne: whom God hath raysted vp & lowred
 Deathe psal. p. v. c. the sorowes of deeth/ because it was unpossi-
 ble that he shuld be holden of it. For David
 speaketh of him: Afore honde I sawe God al-
 wayes before me: For he is on my ryght hon-
 de/ that I shuld not be moved. Therefore dyd
 my hert reioyce/ & my tonge was glad. Moreo-
 ver also

Of the Apostles. Ho. L. lix.

ver/ also my flesshe shal rest in hope/ because
 thou wilt not leue my soul in hell/ nether wilt
 suffre thyne holpe to se corrupciō. Thou hast
 shewed me the wayes of lyfe/ & shal make me
 full of ioye with thy countenaunce. R
 ¶ Men & brethren/ let me frely speake vnto
 you of the patriarke David: for he is both
 deed & buryed/ & his sepulchre remayneth with
 vs vnto this daye. Therefore seinge he was a
 Prophet/ & knewe that God had sworne with
 an othe to him/ that the frute of his loyns
 shuld sit on his seat (in that Christ shuld ry-
 se agayne in the flesshe) he sawe before: and
 spake in the resurreccion of Christ / that his
 soule shuld not be left in hell: nether his fles-
 se shuld se corrupciō. This Iesus hath God
 rayssyd vp/ wher of we all are witnesses.
 Sence now that he by the right honde of
 God exalted is/ & hath receaved of the father
 the promyse of the holy goost / he hath shewed
 forth that which ye nowe se and heare. For
 David is not ascendyd into heave: but he say-
 de. The Lorde sayde to my Lorde sit on my
 right honde/ vntill I make thy fooes thy fote
 stole. So therefore let all the housse of Israel
 knowe for a suerty/ y God hath made y same
 Iesus whom ye have crucified lorde & Christ.
 ¶ When they hearde this/ they were pricked
 in their hertes/ & sayd vnto Peter & vnto the
 other Apostles: Ye men & brethren/ what shal
 we do? Peter sayde vnto them: repent & be ba-
 ptised every one of you in the name of Iesus
 Christ/ for the remission of synnes/ & ye shal
 receave

The Actes

receave the gyfte of the holy goost. For y promise was made vnto you & to youre chyldren / & to all that are as farre / even as many as y Lord oure God shall call. And with many other wordes bare he witnes & exhorted them sayinge: Save youre selves from this vntoward generation. Then they that gladly receaved his preachynge / were baptised: and the same daye / ther were added vnto them aboute thre thousande soules.

Commē. And they continued in the Apostles doctrine & fellowship / & in breakinge of bread / & in prayer. And feare came over every soule. And many wonders & signes were shewed by the Apostles. And all that belevied kept them selves to gedder / & had all thinges comen / and solde their possessions and goodes / & departed thcin to all men / as every man had nede. And they continued dayly with one acorde in the tēple / & brake bread in every hause / & dyd eate their meate to gedder / with gladnes & singleness of hert praysinge God / and had favour with all the people. And the Lorde added to y congregacion dayly soche as shuld be saved.

The.iii. Chapter.

The halt is cured **A** Peter & John went vp togedder into the tēple at the nyghte houre of prayer. And ther was a certayne man halt from his mothers wombe / whō they brought and layde at the gate of the temple called beutifull / to aske almes of them that entred into the temple. Which same when he sawe Peter & John / that they wolde in to the tēple / desyred

Of the Apostles.

Jo. x. lxx

desyred to receave an almes. And Peter fastened his eyes on him with J. hn and sayde: looke on vs. And he gaue hede vnto thē / trustinge to receave somthinge of thcm. Then sayd Peter: Silver and golde have I none / suche as I have / geve I the. In the name of Jesu Christ of Nazareth / ryse vp & walke. And he toke him by the right honde / & lifte him vp. And immediatly his fete & anckel bones receaved strenght. And he sprāge / stode & also walked / & entred with them into the temple / walkinge / and leapinge and laudynge God.

And all the people sawe him walke & laude God. And they knewe him / that it was he which sate and begged at the beutifull gate of the temple. And they wondred & were sore astonnyed at that which had happened vnto him. And as y halt which was healed / helde Peter and John / all the people ranne amased vnto them in Salomons porche.

L When Peter sawe that / he answered vnto the people. Ye men of Israel / why marvaile ye at this / or why looke ye so stedfastly on vs / as though by oure awne power or holynes / we had made this man goode? The God of Abraham / Isaac & Jacob / the God of oure fathers hath glorified his sonne Jesus / whom ye delivred / & denyed in the presence of Pylate / whē he had judged him to be lowred. But ye denyed the holy & iust / and desyred a murderer to be geven you / and kylled the Lorde of lyfe / whom God hath rayssed from deeth / of the which we are wytnesses. And his name

matthew.
x. xlii.
mar. x. v. e.
luc. x. xlii.
John.
x. xlii. a

The Actes

name thorough the fayth of his name/hath made this man sound/whom ye see & knowe. And the fayth which is by him/hath geuen to him this health in the presence of you all.

And now brethren I wote well that thorough ignorance ye did it/as dyd also youre heddes. But those thinges which God before had shewed by the mouth of all his Prophetes/ how y^e Christ shuld suffre/he hath thus wyse fulfilled. Repent ye therfore & turne/y^e youre synnes maye be done awaye & /when the tyme of restresshinge cometh / which we shall have of the presence of the Lorde / and: when God shall sende him / which before was preached vnto you / that is to wit Iesus Christ / which must receave heaueⁿ vntyll the tyme y^e all thinges / which God hath spoken by the mouth of all his holy Prophetes sence the world began be restored agayne.

but. p. vii

For Moses sayd vnto the fathers: A Prophet shall the Lorde youre God rayse vp vnto you / even of youre brethren / lyke vnto me: him shall ye heare in all thinges whatsoever he shall saye vnto you. For the tyme will come / y^e every soule which shall not heare that same Prophet / shall be destroyed from amonge the people. Also all the Prophetes from Samuel and thence forth / as many as have spoken / have in lykwyse tolde of these dayes.

We are the chyldren of the Prophetes / & of the covenant which God hath made vnto oure fathers sayinge to Abraham: Eveⁿ in thy seed shall all the kinredes of the erth be blessed.

Of the Apostles. Jo. L. lxx.

sed. I prayst vnto you hath God raysed vp his sonne Iesus / and him he hath sent to blysse you / that every one of you shuld turne from youre wickednes.

A The. iiii. Chapter
As they spake vnto the people / the prestes & the ruler of the temple / & the Saducees came vpon them / takynge it grievously that they taught y^e people & preached in Iesus the resurrection fro^m deeth. And they layde handes on them / and put them in holde vntill the nexte daye: for it was now even tyme. How be it many of them which heard the wordes / beleved / and the nymbre of the men was aboute fyve thousande.

And it chaunced on the morowe that their rulers & elders & Scribes / as Annas the cheefe Priest & Cayphas & John & Alexander / and as many as were of y^e kynred of the hye prestes gadered togeder at Jerusalem / & sit the other before them / & ayed: By what power or what name have ye done this syde? Then Peter full of y^e holy goost sayd vnto them: ye rulers of the people / & elders of Israel / yf we this daye are examined of the good dede done to the sycke man / by what meanes he is made whole: be yt known vnto you all / and to the people of Israel / that in the name of Iesus Christ of Nazareth / whom ye crucified / and whom God raysed agayne from deeth: even by him doth this man stande here present before you whole. This is y^e stone cast out by the synners / which is set in the chiefe place of the corner. Neither is there any

Saducees

Peter.

mat. xvi.

mat. xvi.

The Actes

in any other. Nor yet also is ther any other na-
 me geuen to men wherin we must be saved. **E**
 When they sawe the boldnes of Peter &
 John / & understode that they were vnlearned
 men & laye people / they marueyled / and they
 knew them / that they were with Iesu: & be-
 holdinge also the ma which was healed stan-
 dinge with the / they coulde not saye agaynst
 it. But they commaunded them to go a syde out
 of the counsell / & counceled amōge them sel-
 ues sayinge: what shall we do to these men?
 For a manifest signe is done by the / & is open-
 ly knowen to all them that dwell in Ierusa-
 lem / & we cannot denye it. But that it be noy-
 sed no farther amōge the people / let vs threa-
 ten / and charge them that they speake hence-
 forth to no man in this name.

And they called them / & commaunded them
 that in no wyse they shuld speake or teache in
 the name of Iesu. But Peter and John an-
 swered vnto them & sayde: whether it be right
 in the syght of God to obeye you moare then
 God / iudge ye. For we cannot but speake that
 which we haue sene and hearde. So threate-
 ned they them and let them goo / and founde
 no thynge how to punyssh them / because of
 the people. For all mē lauded God for the my-
 racle which was done: for the man was abo-
 ue forty yere olde / on whom this myracle of
 healinge was shewed.

Asone as they were let goo / they came to
 their felowes / and shewed all that the hye pre-
 stes and elders had sayde to them. And when
 they

Of the Apostles. Jo. L. lxxii.

they hearde that / they lyfte vp their voyces
 to God with one accorde / & sayde: Forde / thou
 arte God which hast made heauen & erth / the
 see & all that in them is: which by the mouth
 of thy seruant David hast sayd: Why dyd
 the hethen rage / & the people imagine vayne
 thinges. The kyniges of the erth stode vp &
 the rulers came to gedder / agaynst the Forde
 and agaynst his Christ. psal. lxxii.

For of a trueth / agaynst thy holy chyld Ie-
 sus whom thou hast annoynted / bothe Hero-
 de and also Poncius Pylate / with the Cen-
 tiles and the people of Iisrael / gaddered them
 selues to gedder / for to do whatsoeuer thy hon-
 de and thy counsell determined before to be
 done. And now Forde / beholde their threate-
 mynges / & graunte vnto thy seruautes with
 all confidence to speake thy worde. So that
 thou stretch forth thy honde / that healyng
 and signes and wonders be done by the name
 of thy holy chyld Iesus. And asone as they
 had prayed / the place moved where they we-
 re assembled to gedder / and they were all fil-
 led with the holy goost / and they spake the
 worde of God boldly.

And the multitude of them that beleued /
 were of one hert / and of one soule. Also none
 of them sayde / that any of the thinges which
 he possessed / was his awne: but had all thin-
 ges commen. And with greate power gave
 the Apostles witnes of the resurreccion of
 the Forde Iesu. And greate grace was with
 them all. Nether was ther any amonge them /
 that

God is
more to
be obeyed
then man

Commen

The Actes

Love.

that lacked. For as many as were possessors of landes or houses/solde them and brought the pryce of the thinges that were solde/and layed yt doune at the Apostles fete. And distribution was made vnto every man accordinge as he had nede. &

And Ioses which was also called of the Apostles Barnabas (that is to saye the sonne of consolacion) beyng a Levite/ and of the countre of Cipers/had lande/and solde it/and layde the pryce doune at the Apostles fete.

The.v. Chapter.

Ananias
Saphira

A Certayne man named Ananias with Saphira his wyfe solde a possession/ & kepte awaye parte of the pryce (his wyfe also beyng of counsell) & brought a certayne parte/ & layde it doune at the Apostles fete. Then sayd Peter: Ananias/ how is it that Satan hath filled thyne hert/ that thou must lye vnto the holy goost/ and kepe awaye parte of the pryce of the lyvelod: Pertayned it not vnto the only/ and after it was solde/ was not the pryce in thyne awne power? How is it that thou hast conceaved this thinge in thyne hert? Thou hast not lyed vnto men/ but vnto God. When Ananias herde these wordes. he fell doune & gave vp the goost. And great feare came on all the that these thinges heard. And the yonge men roose vp/ and put him a parte/ & carped him out/ and buried him.

And it fortunied as it were aboute the space of .iii. houres after/ that his wyfe came in/ ignoraunt of that which was done. And Peter say-

Of the Apostles Jo. L. xiii.

ter sayde vnto her: Tell me/ gave ye the lande for so moche? And she sayde: yf for so moche. Then Peter sayde vnto her: why have ye agreed to gether/ to tempt the sprete of the Lorde? Beholde the fete of them which have buried thy husbände/ are at the doore/ and shall carry the out. Then she fell doune straght waye at his fete & yelded vp the goost. And the yonge men came in/ & founde her ded/ and carped her out and buried her by her husbände. And great feare came on all the congregacion/ and on as many as heard it.

By the hondes of the Apostles were many signes & wondres shewed amonge the people. And they were all together with one acorde in Salomons porche. And of other durst no man ioyne him selfe to them: nevertheles the people magnified them. The numbze of them that belevied in the Lorde bothe of men & women/ grewe moare & moare: in so moche that they brought the sicke into the strettes/ & layde them on beddes & palette/ that at the lest waye the shadowe of Peter when he came by/ myght shadowe some of them. The re came also a multitude out of y cities round about/ vnto Jerusalem/ bringynge sicke folkes/ & them which were vexed with unclene spretes. And they were healed every one.

Then ychese preste rose vp & all they that were with him (which is the secte of the Saducees) & were full of indignacion/ and layde hondes on the Apostles/ & put them in the carmen prison. But the angell of the Lorde by night

The Ma-
dow of
Peter.

Saducees

X.iii. night

The Actes

nyght opened the pryson doores / & brought them forth / & sayde: goo / stepp forth / & speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple erly in the morninge and taught.

The chiefe prest came & they that were with him / & called a counsell to gedder / & all the elders of the chyl dren of Israel / and sent to the pryson to fet them. When the ministres came and founde them not in the pryson / they returned and tolde sayinge: the pryson founde we shut as sure as was possible / and the keepers stondynge with out befoze y doores. But whē we had opened / we founde no man with in. When the chiefe prest of all and the ruler of the temple and the hye prestes hearde these thinges / they douted of them / wherunto this wolde growe.

Then came one & shewed them: beholde y men y ye put in pryson / stonde in the tēple / & teache the people. Then went the ruler of the tēple with ministres / & brought thē with out violence. For they feared the people / lest they shuld have bene stoned. And when they had brought them / they set them befoze the counsell. And y chiefe prest asked thē sayinge: dyd not we straitely commaunde you that ye shuld not teache in this name? And beholde ye have filled Jerusalem with youre doctrine / & ye intende to brynge this mans bloud vpon vs.

Peter and the other Apostles answered & sayde: We ought moare to obey God then men.

God
must be
obeyed

Of the Apostles Jo. L. xiiii.

men. The God of oure fathers raysed vp Ie-
sus / whom ye slewe and hanged on tre.
Him hath god lifte vp with his right hand /
to be a ruler and a savioure / for to geve repē-
tailce to Israel & forgiveness of synnes. And
we are his recorder concernynge these thinge
& also the holy goost whom God hath geve to
them y obey him. When they hearde y / they
clave asunder / & sought meanes to sleethem.
Then stode ther vp one in y counsell / a Pha-
risey named Gamaliel / a doctoure of lawe / Gamaliel
had in auctorite amōge all the people / & com-
maunded to put the Apostles a syde a lytell
space / & sayde vnto them: Men of Israel take
hede to youre selves what ye entende to do as
touchinge these men. Befoze these dayes rose
vp one Theudas boasting him selfe / to whom
resorted a nombre of men / about a fure hon-
dred / which was slayn / & they all which bele-
ved him were scatred a broode & brought to
nought. After this man arose ther vp one Ju-
das of Galilee / in the tyme when tribute be-
gan / & drew awaye moche people after him.
He also perished: & all even as many as har-
kened to him / are scattered a brood.

¶

And now I save vnto you: refrayne youre
selves from these men / let them alone. For
yf y counsell or this worke be of men / it will co-
me to nought. But & yf it be of God / ye can
not destroye it / lest haply ye be founde to stry-
ve agaynst God. And to him they agreed / and
called the Apostles / and bet them / & commaun-
ded that they shuld not speake in y name of
X.iiii. Iesus

Then-
das.

Judas y
Galilean

The Actes

Jesu/and let them goo.

And they departed from the counsell/reioy synge y they were counted worthy to soffre rebuke for his name. And dayly in the tēple and in every honse they ceased not/teachinge and preachinge Jesus Christ.

¶ The. vi. Chapter.

In those dayes as the nombze of the disciples grewe/ther arose a grudge amonge the Grekes agaynste the Ebzues/ because their wyddowes were despyed in the dayly mynistracion. Then the twelve called the multitude of the disciples to gether & sayde: it is not mete that we shuld leave the worde of God & serve at the tables. Wherfore brethzen/loke ye out amonge you seven men of honest reporte/& full of the holy goost & wysdome/which we maye apoynte to this nedfull busynes. But we will geve oure selves continually to prayer/& to the ministracion of y worde. And the sayinge pleased the whoale multitude. And they chose Steven a man full of fayth & of the holy goost/& Philip/& Prochorus/and Nichanor/and Timon /and Perme-nas/and Nicholas a convertē of Antioche. Which they set before the Apostles/and they prayed and layde their handes on them.

And the worde of God encreased/& the nombze of the disciples multiplied in Jerusalem greatly/and a great company of the prestes were obedient to the faythe. * And Steven full of faythe and power/dyd great wondres & myracles amonge y people. Then ther arose certayne

Seven
deacones

Steven.

Of the Apostles fo. C. lxxv.

certayne of the synagoge/which are called by Bertines & Syzenites/& of Alexandria/and of Cilicia/and Asia/and disputed with Steven. And they coulde not resist the wysdome/& the spzete/with which he spake. Then sent they in men/which sayd: we have hearde him speake blasphemous wordes agaynst Moses/ & agaynst God. And they moved y people & the elders & the scribes: and came upon him and caught him/and brought him to the counsell/ & brought forth false witnesses which sayde. This mā ceasith not to speake blasphemous wordes agaynst this holy place & the lawe: for we hearde him saye: this Jesus of Nazareth shall destroye this place/& shall chaunge the ordinaunces which Moses gave vs. And all that sate in y counsell looked stedfastly on him/& sawe his face as it had bene the face of an angel.

¶ The. vii. Chapter.

Then sayde y chiefe prest: is it even so? And he sayde: ye men/brethzen and fathers/harken to. The God of glory appeared vnto oure father Abraham whyll he was yet in Mesopotamia/before he dwelt in Charran/& sayd vnto him: come out of thy contre/and from thy kynred/& come into the lande/which I shall shewe the. Then came he out of the lande of Chaldey/& dwelt in Charran. And after that/assone as his father was deed/ he brought him into this lande/in which ye now dwell/& he gave him none inheritaunce in it/no not the bredeth of a fote: but promised y he wolde geve it to him to possesse & to his

X.v. seed

The ser-
mon of
Stephyn.

gen. xij. &

The Actes

seed after him/when as yet he had no chylde.

God verely spake on this wyse that his sclaue shulde be a dweller in a straunge londe and that they shulde kepe them in bondage and entreate them evyll.iiii.l.yeaues. But the nation to whom they shalbe in bondage will I iudge/sayde God. And after that shall they come forth and serve me in this place. And he gave him the covenannt of circumcision. And he begat Isaac/and circumcised him the viii.daye/and Isaac begat Jacob/and Jacob the twelve patriarkes.

And the patriarkes havinge indignaciō sold Joseph into Egypte. And God was with him and delivered him out of all his adversities. And gave him faveour and wisdom in the sight of Pharaο kynge of Egypte which made him governor over Egypte/and over all his housholde.

Then came ther a derth over all the londe of Egypt & Canaan/a great affliction/that our fathers founde no sustenance. But when Jacob hearde that ther was corne in Egypte/he sent our fathers fyrst/and at the seconde tyme/Joseph was knowen of his brethren/and Josephs kynred was made knowne unto Pharaο. Then sent Joseph & caused his father to be brought and all his kynne/ thre score and xv.soules. And Jacob descended into Egypte and dyed bothe he and our fathers/and were translated into Sichem/ond were put in y sepulcre that Abraham bought for money of the sonnes of Emor/at Sichem.

When

Of the Apostles fo. l. lxxvi.

When y tyme of y pcomes due nye (which God had sworn to Abraham) the people grewe and multiplied in Egypte/ till another kynge arose which knewe not of Joseph. The same dealte fittelly with our kynred/ & evyll intreated our fathers/and made them to cast oute their younge chyl dren / that they shuld not remayne alyve. The same tyme was Moses borne/ and was a proper childe in y sight of God / which was noysshed vp in his fathers housse thre monethes. When he was cast out/ Pharaοes doughter toke him vp/ and noysshed him vp for her owne sonne. And Moses was learned in all maner wisdom of the Egyptians / and was mighty in dedes & in wordes.

And when he was full forty yeaue olde/ it came into his hert to visit his brethren / the chyl dren of Israhel. And when he sawe one of them suffre wronge / he defended him/ and avenged his quarell that had the harme done to him/and smote the Egyptian. For he supposed hys brethren wolde have vnderstonde how y God by his hondes shuld save them. But they vnderstode not.

And the next daye he shewed him selfe unto the as they strove/and wolde have set the at one agayne sayinge: Why hurte ye one another? But he that dyd his neighbour wronge/thrust him awaye sayinge: who made y a ruler & a iudge amonge vs? What/wilt thou kyl me/as thou dydest the Egyptian yester daye? Then fled Moses at that

ge. p. viij.
gen. p. xj.
gen. p. xv.
ge. p. xix.

Patriar-
ckes.
ge. p. xv.
g. p. v. d.
genesis.
p. p. viij.
ge. p. l. j. e

gen. p. liij.
gen. p. l. v.

gen. p. l. vi.
ge. p. lix.
gene. l. b.

exo. i. a

exo. ii. a.

exo. ii. e

The Actes

at that sayenge/ & was a stranger in the londe of Madian/ where he begat two sonnes.

exo. iij. a

And when. xl. yeaeres were expired/ther appered to him in the wyldernes of mounte Syna an angell of the Lorde in a flamme of fyre in a busshie. When Moses sawe it/he wondered at the syght. And as he drew neare to beholde/the voyce of the Lorde came vnto him: I am y God of thy fathers/the God of Abraham/the God of Isaac/& the God of Jacob. Moses trembled & durst not beholde. Then sayde y Lorde to him: Put of thy shooes from thy fete/for the place where thou stondest/is holy grounde. I have perfectly sene the affliction of my people which is in Egypte/ and I have hearde their groynge / and am come doune to delyver them. And now come and I will sende the into Egypte.

This Moses whom they forsoke sayinge: who made the a ruelar and a iudge: the same God sent bothe a ruler & delyverer// by y hondes of the angell which appered to him in the busshie. And the same brought them out shewynge wonders & signes in Egypte/& in the reed see & in the wyldernes. xl. yeaeres. This is that Moses which sayde vnto the chylde of Israel: A Prophet shall the Lorde youre God rayse vp vnto you of youre brethren lyke vnto me/him shall ye heare.

This is he that was in y congregacion/in the wyldernes with the angell which spake to him in y mounte Syna/& with oure fathers. This man receaved the worde of lyfe to geve vnto vs

exo. vij.
and. viij.
i. p. p. vi.
xiiij
exo. xvij.
deu. xvij
exo. xiv.

Of the Apostles.

Jo. L. lo Vit.

vnto vs/to whō oure fathers wolde not obeye But cast it from them/& in their hertes turned backe agayne into Egypte/sayinge vnto Aaron: Make vs goddes to goo before vs. For this Moses that brought vs out of the londe of Egypte/we wote not what is become of him. And they made a calfe in those dayes/& offered sacrifice vnto the ymage/and reioysed in the workes of their awne hondes.

Then God turned him selfe/& gave them vp/that they shuld worship the starres of the skye/as it is written in the booke of the prophetes. Ye of y housse of Israel gave ye to me sacrifices & meate offerynge/by the space of xl. yeaeres in the wyldernes: And ye toke vnto you the tabernacle of Moloch/and the starre of youre god Remphan/figures which ye made to worshippe them. And I will translate ff you beyonde Babylon.

Oure fathers had the tabernacle of witnes in y wyldernes/as he had apoynted the speakeynge vnto Moses/that he shuld make it accordynge to the fassion that he had sene. Which tabernacle oure fathers receaved/& brought it in with Josue into the possession of the gentyls which God drave out before the face of oure fathers vnto the tyme of David/which founde favour before God/& desyred that he myght fynde a tabernacle for the God of Jacob. But Salomon bylt him an housse.

How be it he th it is h yest of all/dwelleth not in temple *made with hondes/as saith the prophete: Heven is my seate/and erth is my fote stole

amo. v. g

exo. xvij. d
he. viij. b
io sua. iij. c

i. re. xvij.

elleth not

in tem

ples or

churches

made wi

th hādes.

The Actes

fote stole / what house will ye bylde for me sayth the Lorde? or what place is it that I shuld rest in? hath not my honde made all these thinges?

Ye stiffnecked & of vncircumcised hertes and eares: ye have all wayes resisted the holy goost: as your fathers dyd / so do ye. Which of the prophetes have not your fathers persecuted? And they have slayne them / which shewed before of the commynge of that iust / whom ye have now betrayed and mordered. And ye also have receaved a lawe by the ordinance of angels / and have not kept it.

When they hearde these thinges / their hertes clave a sunder / and they gnashed on him with their tethe. But he beyng full of the holy goost / looked vp / stedfastlye with his eyes into heven / & sawe the glorie of God / & Iesus stondynge on the ryght honde of God / & sayde: beholde / I see the heavens open / & the sonne of man stondynge on the ryght honde of god. Then they gave a shute with a loude voyce / and stopped their eares and ranne apon him all at once / and caste him out of the cite / & stoned him. And the witnesses layde doune their clothes at a yonge mannes fete named Saul. And they stoned Steven callynge on and sayinge: Lorde Iesu receave my sprete. And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken / he fell a slepe. R

The.iii. Chapter.

Saul

Of the Apostles. Jo. L. by Bitt.

Saul had pleasure in his deeth. And at that tyme there was a great persecucion agaynst the congregacion which was at Jerusalem / & they were all scattered abroade throughout the regions of Iury and Samaria / except the Apostles. Then devout men dressed Steven / and made great lamentacion over him. But Saul made havocke of the congregacion entrynge into every house / & drew out bothe man & woman / & thrust the into prison. They that were scattered abroad / went every where preaching the worde. Then came Philip into a cite of Samaria & preached Christ vnto them. And the people gave hede vnto those thinges which Philip spake / with one acorde / in that they hearde and sawe the miracles which he dyd. For vncleane spretes cryng with loude voyce / came out of many that were possessed of them. And many taken with palsies / and many y halting / were healed. And ther was great ioye in that cite. And ther was a certayne man called Simon / which before tyme in the same cite / vsed witchcraftes & bewitched the people of Samarie / sayinge / that he was a man y coulde do greate thinges. Whom they regarded / from y lest to the greatest / sayinge: this fellow is the great power of God. And him they set moche by / because of longe tyme with sorcery he had mocked the. But assone as they beleved Philippes preaching of the kyngdome of God & of the name of Iesu Christ / they were baptised bothe the men and women. They Simon him selfe beleved

The Actes

beleved also/and was baptised/and continued with Phillip/and wondered beholding the miracles and signes/which were shewed.

* When y Apostles which were at Jerusalem heard: saye that Samaria had receaved y worde of God: they sent vnto the Peter and John / which when they were come/prayed for the/that they myght receave y holy goost for as yet he was come on none of them: But they were baptised only in the name of Christ Jesu. Then layde they their handes on them/and they receaved the holy goost. R

Layenge
on of han
des.

When Simo sawe / that thowse layenge on of the Apostles handes on them/the holy goost was geven: he offered the money sayinge: Geve me also this power/that on whom soever I put the handes/he maye receave the holy goost. Then sayde Peter vnto him: thy monye perysch with the/because thou weneest that the gifte of God maye be obteyned w money. Thou hast nether parte. nor fellowshipe in this busines. for thy hert is not ryght in the syght of God. Repent therfore of this thy wickednes/and praye God that y thought of thynne hert maye be forgiven the. for I perceave that thou arte full of bitter gall/and wrapped in iniquite.

Then answered Simon and sayde: Praye ye to the lord for me y none of these thinges which ye have spoken/fall on me. And they/whē they had testified and preached the worde of the lord/returned toward Jerusalem/and preached the gospel in many cities of the Samaritans.

* Then

Of the Apostles.

Jo. Lxxix.

* Then the angel of the lord spake vnto Phillip sayinge: aryse and goo towardes myddedaye vnto y waye y goeth doune fro Jerusalem vnto Gaza which is in y desert. And he arose and went on. And beholde a man of Ethiopia which was a chamberlayne/and of grete auctorite w Ladace quene of y Ethiopias/and had y rule of all her treasure/came to Jerusalem forto praye. And as he returned home agayne sittinge in his charet/he rede Esay y prophet

Then y sperte sayde vnto Phillip: Goodneare and ioyne thy selfe to ponder charet. And Phillip ranne to him/and hearde him rede y prophet Esayas and sayde: Understondest thou what thou redest? And he sayd: how can I/except I had a gyder And he desired Phillip that he wold come vp and sit w him. The tenoure of y scripture which he redde/was this. He was ledde as a shepe to be slayne: and lyke a lambe dōme before his shearer/so opened he not his mouth. * Because of his humblenes/he was not esteemed: who shall declare his generacion for his lyfe is taken fro the erthe. The chamber layne answered Phillip and sayde: I praye the/of whom speaketh the prophet this? of him selfe/or of some other man? * Because he was of so lowe degree in this worlde: but a poore carpenter/and humbled him selfe vnto all men/and was obedient vnto the moost by the death of the crosse: therfore cannot the Jewes esteeme him for the verie messias.

ff And Phillip opened his mouth/and beganne at y same scripture/and preached vnto him Jesus. And as they went on their waye/they came vnto a certayne water/and the chamberlayne sayde: Se here is water/what shall let me to be baptised? Phillip sayde vnto him: If thou beleve with all thynne hert/thou mayst.

R He ans.

The Actes

He answered and sayde: I beleve that Iesus Chyriste is the sonne of God. And he commaunded the charet to stonde still. And they went doune bothe into the water: bothe Philip & also the chamberlayne / and he baptised him. And assone as they were come out of the water / the sprete of the lorde caught awaye Philip / y^e the chamberlayne sawe him no moore. And he wet on his waye reioysinge: but Philip was founde at Azotus. And he walked thorow out y^e countre preachynge in their cities / tyll he came to Cesarea. R. C. The. iij. Cha. *

And Saul yet breathynge oute threathynge & slaughter agaynst y^e disciples of the lorde / went vnto y^e hye preste / & despyzed of him letters to Damasco / to y^e synagoges: that yf he founde eny of this waye / whether they were men or women / he myght bringe them bounde vnto Jerusalem. But as he went on his iorney / it fortuneth y^e he drue nye to Damasco / and sodenly ther shyned rounde about him a lyght frō heven. And he fell to y^e erth / & hearde a voyce sayinge to him: Saul / Saul / why persecutest thou mer? And he sayde / what arte thou lord? And the lorde sayd / I am Iesus whom thou persecutest / it shalbe harde for y^e to kycke agaynst y^e pricke. And he bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And y^e Lorde sayde vnto him: aryse and goo into the cite / and it shalbe tolde the what thou shalt do.

The men which iornayed with him / stode amased / for they herde a voyce / but sawe no man.

Of the Apostles. Ho. L. lxx.

man. And Saul arose from the erth / and opened his eyes / but sawe no man. Then ledde they him by the honde / and brought him into Damasco. And he was .iii. dayes with out syght / & nether ate nor dranke. And ther was a certayne disciple at Damasco named Ananias / & to him sayde the lorde in a vision: Ananias. And he sayde: beholde I am here lorde. And the lorde sayde to him: aryse & goo into the strete which is called strayght and seke in the housse of Judas / after one called Saul of Tharsus. For beholde he prayeth / & hath sene in a vision a man named Ananias comynge in to him / & puttynge his handes on him / that he myght receave his syght.

Then Ananias answered: Lorde I have heard by many of this man / how moche evell he hath done to thy saintes at Jerusalem / & here he hath auctorite of the hye prestes to bynde all that call on thy name. The lorde sayde vnto him: Boo thy wayes: for he is a chosen vessel vnto me / to beare my name before the gentyls & kynge / & the chyl dren of Israel. For I will shewe him how great thinges he must suffre for my names sake.

Ananias went his waye and entryd into y^e housse and put his handes on him and sayde: brother Saul / the lorde that apperyd vnto the in the waye as thou camst / hath sent me / that thou myghtest receave thy syght & be filled with the holy goost. And immediatly ther fell from his eyes as it had bene scales / and he receaved syght / and arose and was bapti-

The Actes

fed/and receaved meate and was comforted.

Paul was Saul a certayne daye wth the disci-
ples which were at Damasco. And streyght
waye he preached Christ in the synagoges/
how that he was the sonne of God. All that
hearde him/were amased & sayde: is not this
he that spoyled the which called on this na-
me in Jerusalem/ & came hyther for y^e entent
that he shuld bringe the bounde vnto the hye
prestes: But Saul encreased in strenght/ & con-
founded the Jewes which dwelte at Damas-
co/affirminge that this was very Christ. **R.**

And after a good whyle/ y^e Jewes toke coun-
sell to gether/to kyll him. But their layinge
awayte was knowen of Saul. And they wat-
ched at the gates daye and nyght to kyll him.
Then y^e disciples toke him by night & put him
thorow the wall & let him doune in a basket.

And when Saul was come to Jerusalem/
he assayed to cople him silfe with y^e discyples
and they were all afrayde of hym and beleued
not that he was a disciple. But Bernabas to-
ke hym & brought hym to y^e apostles & decla-
red to the how he had sene y^e Lorde in y^e waye
& had spokē wyth hym: and how he had done
boldely at damasco in the name of Jesu. And
he had his conuersacion with them at Jeru-
salem/and quit hym silfe boldly in the name
of the lorde Jesu. And he spake and disputed
wyth the grekes: and they went aboute to slee
hym. But when the brethren knew of that/
they brought hym to cesarea / and sent hym
forth to Tharsus. Then had y^e congregaciō
rest tho

Of the Apostles. Jo. Lxxvi.

rest thorowoute all Jewry and galile and Sa-
marv/and were edified/and walked in the fea-
re of the lorde/ and multiplied by the comfor-
te of the holy gost.

J And it chaunfed y^e as Peter walked throu-
ghoute all quarters/he ca to y^e sayncte which
dwelt at Lydda and there he foude a certayne
man namyd Eneas / which had kepte hys bed
viii. yere sicke of the palsie. Then sayde Peter
vnto hym: Eneas Jesus Christ make y^e who-
le. Aryse and make thy bed. And he arose im-
medyately. And all that dwelt at lydda & assa-
ron/sawe hym/and tourned to the lorde.

Ther was at Joppe a certayne womā (whi-
che was a disciple named Tabitha/which by
interpretacion is called dorcas) the same was
full of good workes and almes dedes/ which
she did. And it chaunfed in those dayes that
she was sicke and dyed. When they had wes-
shed her and layd her in a chamber: Because
Lydda was nye to Joppa/ & the disciples had
hearde that Peter was there/ they sent vnto
hym/desyringe him that he wolde not be gre-
ved to come vnto them.

Peter arose and came with them & when he
was come/they brought him in to y^e chamber.
And all y^e wydowes stode rounde aboute hym
wepyng & shewyng the cotes & garmentes
which Dorcas made whilē she was with the.
And Peter put the all forth & kneled doune &
prayde & turned him to y^e body/ & sayde: Tabi-
tha aryse. And she opened her eyes/ & whē she
sawe Peter she sat vp. And he gave her y^e hon-
our.

R.iii. de and

The Actes

de and lyft her vp / and called the sainctes & wydowes / and Hewed her alyve. And it was knowne thzowout all Joppa / and many beleved on the Lorde. And it fortuneth that he tarped many dayes in Joppa with one Simon a tanner.

The. v. Chapter.

Cornelius.

Ther was a certayne man in Cesarea called Cornelius / a captayne of y^e souldiers of Italy / a devoute man / & one y^e feared God in all his housholde / which gave moche almes to the people / & prayde God alwaye. The same man sawe in a vision evidently aboute y^e nynthe houre of y^e daye an angell of god comynge into him / & sayinge vnto him: Cornelius. Whcn he looked on him / he was afrayde / & sayde: what is it lord? He sayde vnto him. Thy prayers and thy almeses are come vp into remembraunce before God. And now sende men to Joppa / & call for one Simon named also Peter. He lodgeth with one Simon a tanner / whose housse is by y^e see syde. He shall tell the / what thou oughtest to doo. Whcn the angell which spake vnto Cornelius was departed / he called two of his housholde servauntes / and a devoute souldier of them that waityd on him / and tolde them all the mater / and sent them to Joppa.

On the morowe as they wet on their iorney & drew nyc vnto the cite / Peter went vp into the toppe of y^e housse to praye / aboute the. vi. houre. Then weped he an hongred / & wolde have eat. But whyll they made redy. He fell into a traunce / & sawe heven opened / and a certayne

Of the Apostles. Jo. lxxvii.

tayne vessell come doune vnto him / as it had bene a greete hete / knyght at the. iiii. corners / and was let doune to the erth / where in wer all maner of. iiii. foted beastes of the erth & vermen and wormes / & foules of the ayer. And ther came a voyce to him: ryse Peter / kyll & eate. But Peter sayde: God forbyd forde / for I have never eaten eny thinge that is comen or vnclene. And the voyce spake vnto him agayne the seconde tyme: what God hath clenfed / that make thou not comen. This was done thryse / and the vessell was receaved vp agayne into heven.

Whyle Peter mused in him selfe what this vision which he had sene meant / beholde / the men which were sent from Cornelius / had made inquirance for Simons housse / and stode before the dore. And called out won & asped whether Simon which is also called Peter were lodged there. Whyll Peter thought on this vision / the sprete sayde vnto him: Beholde / men seke the: aryse therfore / get the doune / and goo with them / & doute not. For I have sent them. Peter went doune to y^e men which were sent vnto him from Cornelius / & sayde: Beholde / I am he whom ye seke / what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne a iust man / and won that feareth God / and of good reporte amonge all the people of the Jewes was warned by an holy angell / to sende for the in to his housse / and to heare wordes of the. Then called he them in / and lodged them.

x. iiii. And on

Peters vision.

The Actes

And on y morowe Peter wēt awaye with them/ and certayne brethren from Joppa accompanied hym. And the thyrddaye entred they into Cesaria. And Cornelius wayted for them/ and had called to gether his kynsmen/ and speciall trendes. And as it chaunced Peter to come in/ Cornelius met hym/ & fell doune at his fete/ and worshipped hym. But Peter toke him vp sayinge: stonde vp: for eyn I my silfe am a mā. And as he talked with him he cam in/ and founde many that were come to gether. And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thyng for a man that is a Jewe/ to company or come vnto an alient: But god hath shewed me that I shuld not call eny man comen or vnclene: therfore came I vnto you with oute sayēge nay assone as I was sent for. I aye therfore/ for what intent have ye sent for me?

And Cornelius sayde: This daye now. iiii. dayes I fasted/ & at the nynthe houre I prayde in my housse: and beholde/ a man stode before me in bright clothynge/ and sayde: Cornelius/ thy prayer is hearde/ and thyne almes desires are had in remembraunce in the sight of God. Sende therfore to Joppa/ and call for Simon which is also called Peter. He is lodged in the housse of one Simon a tanner by the see syde/ y wiche assone as he is come/ shall speake vnto y. Then sent I for y immediatly and thou hast well done for to come. Now are we all here present before god/ to heare all thynges y are commaunded vnto the of God.

Then

Of the Apostles Jo. x. lxxviii.

Then Peter opened his mouth & sayde: Of a truethe I perseave/ that God is not parciall/ but in all people he that feareth him & worketh rightewesnes/ is accepted with him. deu. x. d. ii. pa. vii. Job xxviii. sap. vi. b. ecclesiast. x. v. b. rom. ii. b. gala. ii. b. eph. vi. b. coll. iii. d. j. pe. j. c.

¶ Ye knowe the preachynge that God sent vnto the chyl dren of Israel/ preachynge peace by Iesus Christe (which is worde over all thynges: & which preachynge was published thorow oute all Jewrye: & begane in Bafile/ after the baptyme which John preached/ how God had annoynted Iesus of Nazareth with the holy goost/ & with power/ which Iesus went aboute doynge good/ and healynge all y were oppressed of the develles/ for God was with him. And we are witnesses of all thynges which he dyd in the londe of the Jewes & at Jerusalem/ whom they slew/ & hanged on tree. Him God reysed vp y thyrde daye/ & shewed him openly / not to all the people/ but vnto vs witnesses chosyn before of God/ which ate & dronke with him / after he arose from deeth. & And he commaunded vs to preach vnto the people and testifie / that it is he that is ordained of God a iudge of quicke and deed. To him geve all the prophetes witness / that thorow his name shall receave remission of synnes all that beleve in him. hie. x. v. j. mich. vi. j.

¶ Whyle Peter yet spake these wordes/ the holy goost fell on all them which hearde the preachynge. And they of y circuncision which beleved/ were astonied/ as many as came w Peter/ because that on the Gentyles also was shed oute y gyfte of the holy goost. ye ghoost cometh wthoute lawe of yngeon of bondes.

R. v. hearde

The Actes

hearde them speake with tonges & magnify God. Then answered Peter: can any man forbyd water that these shuld not be baptised/ which have receaved the holy goost as well as we? And he commaunded them to be baptysed in the name of the Lorde. & Then prayde they him/ to tary a fewe dayes.

The .vi. Chapter.

The Apostles were here first taught and certified by the holy ghost of the conversion of the gentyles.

And the Apostles/ & the brethren that were thorowout Jewry/ harde saye that the hethen had also receaved the worde of God. And when Peter was come vp to Jerusalem/ they of the circumcision reasoned wyth him sayinge: Thou wentest in to men vncircumcised/ and atest with them.

Then Peter began and expounded ythin ge in order to the sayinge: I was in the cyte of Joppa prayinge / and in a traunce I sawe a vision/ a certen vessel descende/ as it had bene a large lynny cloth/ let downe from heven by the fower corners / and it cam to me. Into the which when I had fastened myn eyes/ I consydered and sawe fowerfoted beastes of yert/ and vermen and wormes/ and foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/ slep & eate. And I sayd: God forbyd lorde/ for nothinge comen oz vncleane / hath at any tyme entred into my mouth. But the voyce answered me agayne from heven / couldest thou those thinges come? which god hath clyensed. And this was done thre tymes. And all were takyn vp agayne into heven.

And beholde immediatly ther were thre men

Of the Apostles Jo. & xviii.

men come vnto the housse where I was/ sent from Cesarea vnto me. And the sprete sayde vnto me/ that I shuld go with them/ with out doutinge. Moreover the siue brethren accompanied me/ and we entred into the mans housse. And he shewed vs/ how he had sent an angel in his housse/ which stod & sayde to him: Send men to Joppa/ and call for Symon/ named also Peter: he shall tell the wordes/ wher by both thou and all thynne housse shalbe saved. And as I begane to preach/ y holy goost fell on them/ as he dyd on vs at the begynninge. Then came to my remembraunce y wordes of the Lorde/ how he sayde: John baptised with water/ but ye shalbe baptysed with the holy goost. For as moche then as God gave the lyke gyftes/ as he dyd vnto vs / when we beleved on the Lorde Jesus Christ: what was I that I shuld have with stonde God? when they heard this/ they helde their peace & glorified God/ sayinge: then hath God also to the gentyles graunted repentaunce vnto lyfe.

They which were scattryd abroad thorow the affliction that arose aboute Steven/ walked thorow oute tyll they came vnto Phenices & Cyper & Antioche/ preachyng y worde to no man/ but vnto the Jewes only. Some of them were men of Cyper and Syrene/ which when they were come into Antioche/ spake vnto the Grekes/ and preched the Lorde Jesus. And the honde of the Lorde was with them/ and a greate nombre beleved and turned vnto the Lorde.

Tydyn.

The Actes

Barnabas Tydings of these thinges came vnto yea-
Bas is sent res of the congregacion/which was in Jeru-
to Antio- salem. And they sente forth Barnabas that
che. he shuld go vnto Antioche. Which when he
 was come/a had sene the grace of God/was
 glad/a exhorted them all/that with purpose
 of hert they wolde continually cleave vnto y
 Lorde. For he was a good man/a full of the
 holy goost/a of saythe/a moche people was ad-
Barnabas ded vnto the Lorde. Then departed Barna-
bas seke bas to Tarsus/for to seke Saul. And when
th Paule. he had founde him/he brought him vnto An-
 tioche. And it chaunced y a whole yere they
 had their conversacion with the congregaciō
 there/a taught moche people: in somoche that
 the disciples of Antioche were the fyrst that
 were called Christen.

In those dayes came Prophete frō Jerusa-
 lem vnto Antioche. And ther stode vp one of
 them/named Agabus/a signified by the spre-
 te/that ther shuld be great derty througheu-
 te all the worlde/which came to passe in y Em-
 proure Claudius dayes. Then the disciples
 every man accordinge to his abilitie / purpo-
 sed to sende socoure vnto the brethren which
 dwelt in Jewry. Which thinge they also dyd/
 a sent it to the elders/ by the hondes of Bar-
 nabas a Saul. * The. vii. Chapter. *

Jamy At that tyme Herode the kynge stret-
the bro- ched forth his handes to veye certayn
ther of ne of the congregacion. And he kylled
ohn is kyl- James the brother of John with the swerde:
led. and because he sawe that it pleased y Jewes/
 he proce-

Of the Apostles. Ho. L. xv. B.

he proceded forther/a toke Peter also. Then
 were the dayes of swete breed. And when he
 had caught him/he put him in preson/and de-
 lyvered him to. iiii. * quaterniōs of souldiers * Quater-
 to bekept / entendynge after to brynge nions of
 him forth to the people. Then was Peter kep- souldiers
 te in preson. But prayer was made with out res: is fou-
 ceasyng of the congregacion vnto God for re compa-
 him. And when Herode wolde have brought ny of sou-
 him oute vnto the people/the same nyght sle- dyoures.
 pte Peter bitwene two souldiers / bounde with
 two chaynes/and the keepers before the doze
 kepte the preson.

And beholde the angell of y Lorde was the Peter is
 re present/a lyght shyned in the lodge. And low sed.
 smote Peter on the syde/a sterpyd him vp say-
 inge: aryse vp quychly. And his cheynes fell
 of frō his hondes. And the angell sayd vnto
 him: gyde thy selfe a bynde on thy * sanda- * Sanda-
 les. And so he dyd. And he sayde vnto him: les are so-
 cast thy mantle aboute the/a folowe me. And les to be
 he came oute a folowed him/a wist not/that bounde
 it was truthe which was done by the angell. Under the
 but thought he had sene a vision. When they fete.
 were past y fyrst a y seconde watche/ they ca-
 me vnto y yron gate/ y ledeth vnto the cyte/
 which opened to them by his awne accorde.
 And they went out and passed thorowe one
 strete/a by a by the angell departed frō him.
 And when Peter was come to him selfe/he
 sayde: now I knowe of a surety/that the Lorde
 hath sent his angell/a hath delpyered me
 out of the honde of Herode / and from all the
 waytin.

The Actes

* This
John is
the same
Marcke/
that wy-
re the gos-
pell of
Marcke.

waytynge for of the people of y^e Jewes. And as he consydered the thinge/he cam to y^e house of Mary the mother of one * John/which was called Marcke also/where many were gathered to gedder in prayer. As Peter knocked at the entry doore/a damsell cam forth to herken/named Rhoda. And when she knew Peters voyce/she opened not the entrey for gladnes/But ran in and told how Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them doune y^e it was even so. Then sayde they: it is his angell. Peter cōtynued knockinge. When they had opened the doore/a sawe him/ they were astonied. And he beckened vnto them with y^e honde to holde th^eir peace/a tolde them by what meanes y^e Lorde had brought him oute of the prison. And sayde: goo shew these thinges vnto James and to the brethren. And he departed and went into a nother place.

As soon as it was daye ther was no lyttell a doo amōge the souldyers/ what was becūm of Peter. When Herode had called for him/ and founde him not/ he examined the keepers/ and comaunded to departe. And he descended from Jewry to Cesarea/ and ther abode. Herode was displeased with them of Tyre and Sydon. And they came all at once/ and made intercession vnto Blastus the kynges chamberlen/ and desyred peace/ because their countrey was troublid by the kynges londe. And vpon a daye appoynted Herode arayed him in royall apparell/ and set him in his seate / & made

Of the Apostles. Fo. L. lxxvi.

made an oraycon vnto them. And the people gave a shout/sayinge: it is y^e voyce of a God and not of a man. And immediatly the angell * Herode of y^e Lorde * smote him / because he gave not God the honoure/a he was eatyn of wormes/ & eat of wormes. and gave vp the goost.

And y^e worde of God grewe & multiplied. And Barnabas and Paul returned to Jerusalem/when they had fulfilled their office/a toke with them * John/ which was also called Marcus. **The. viii. Chapter.**

Here were at Antioche/ in the congregation certayne Prophetes & teachers: as Barnabas & Simon called Niger/ & Lucius of Lerne / & Manahen Herode the Tetrarkes noisfelowe/ & Saul. As they ministered to the Lorde & fasted/ the holy goost sayde: separate me Barnabas & Saul/ for y^e worke where vnto I have called them. Then fasted they and prayed/ and put their handes on them/ and let them goo. And they after they were sent of the holy goost/ came vnto Seleucia/ & from thence they sayled to Cyprus. And when they were come to Salamine/ they preached y^e worde of God in y^e synagoges/ of y^e Jewes. And they had * John to their minister.

When they had gone thorowout y^e yle vnto y^e cite of Paphos/ they founde a certayne forserer/ a false prophet which was a Jewe/ named Bariesu/ which was with y^e ruler of the countrey won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas Sergius & Saul/ & desyred to heare the worde of God. Paulus. But

* Herode
is slayne
eat of
wormes.

* John is
Marcke
the euang-
elist.

Barnas
has & paul
are sent
to preac-
he.

* This
John is
Marcke
the euang-
elist.

Bariesu
Sergius
Paulus.

The Actes

Elmas. But Elmas the sorcerer (for so was his name by interpretation) stood against them, and sought to turne away the ruler from the faith. Then **Paul** which also is called Paul bringe full of the holy goost/ set his eyes on him/ and sayde: Thou cease not to pervert the straight wayes of the Lorde. And now beholde the honde of the Lorde is vpon thee/ and thou shalt be blinde and not see the sunne for a season. And immediately ther fell on him, a myste and a darcknes/ and he went aboute seekinge them that shuld leade him by the honde. Then the ruler when he sawe what had happened/ beleved/ and woddred at the doctryne of the Lorde.

Marke
the euan-
gelist o-
therwise
called
John Bre-
aketh co-
panie.

When they that were with Paule/ were departed by shyppe from Paph/ they cam to Perga a cite of Pamphilia: and there John departed from them/ and returned to Jerusalem. But they wandred thowowe the countres/ from Perga to Antioche a cite of the countre of Pisidia/ and went in to the synagoge on the saboth daye/ and sate doune. And after the lawe and the prophetes were redde/ the rulers of the synagoge sent vnto them sayinge: Ye men and brethren/ yf ye have eny sermō to exhorte the people/ saye on.

Then Paul stood up and beckened with the honde/ and sayde: Men of Israel/ and ye that feare God/ geve audience. The God of this people chose oure fathers/ and exalted the people whē they dwelt as straungers in the lande of Egypt/ and with a mighty arme brought them out of it/ and

Of the Apostles. Jo. L. lxxviii.

And aboute the tyme of xl. yeres suffred he their maners in the wyldernes. And he destroyed. vii. nacids in the lande of Canaan/ and devided their lande to them by lot. And afterwarde he gave vnto them iudges aboute the space of. iiii. C. xl. yeres vnto the tyme of Samuel the Prophet. And after that they despyred a king/ and God gave vnto them Saul the sonne of Cis/ a man of the tribe of Benjamin/ by the space of. xl. yeres. And after he had put him doune/ he set vp David to be their kynge/ of whome he reported sayinge: I have founde David the sonne of Jesse/ a man after myne awne hert/ he shall fulfill all my will.

Of this manes seed hath God (accordinge to his promys) brought forth to the people of Israel a saviour/ one Jesus/ when John had fyrst preached before his cominge the bapty- me of repentance to Israel. And when John had fulfilled his course/ he sayde: whome ye thinke that I am/ the same am I not. But he holds ther cometh one after me/ whose shewes of his fete I am not worthy to lowse.

Ye men and brethren/ chylidren of the generation of Abraham/ and whosoever amonge you feareth God/ to you is this worde of saluacion sent. The inhabitants of Jerusalem and their rulers/ because they knewe him not/ nor yet the voyces of the prophetes which are redde every Saboth daye/ they have fulfilled them in condemninge him. And when they founde no cause of deeth in him/ yet despyred they pylate to kylle him. And when they had fulfilled all that

The Actes

lu. xxiij. that were written of him/they toke him downe
lo. xij. c. ne from the tree and put him in a sepulchre.
mathe. x. But God rayfed him agayne from death/and
xxv. he was sene many dayes of them which came
mar. xvi. to him fro Galile to Jerusalem. Which
lu. xxiij. are his witnesses vnto the people.
lo. xx.

And we declare vnto you/ how that y promes made vnto the fathers/ God hath fulfilled vnto vs their chylde/ in that he rayfed vp
psal. li. 6 Jesus agayne keve as it is written in the fyrste
hebre. j. 6 psalme: Thou arte my sonne/ this same daye begat I the. As concernynge that he rayfed him vp from death/ now no more to retorne to corrupcion/ he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you. Wherefore he saith also in another place: Thou shalt not soffre thy
esa. lxx. 6 psal. p. d ne holpe to se corrupcion. Howbe it David after
j. Reg. j. 6 he had in his tyme fulfilled the will of God/ he slepte/ and was layde with his fathers/ & sawe corrupcion. But he whom God rayfed agayne/ sawe no corrupcion.

Be it knowne vnto you therfore ye men & brethren/ that thorow this man is preached vnto you the forgiveness of synnes/ & y by him are all y beleve
* sayth iustificeth & not the lawe
Abac. j. 6 * iustified fro all thinges fro the which ye could not be iustified by y lawe of Moses. Beware therfore lest that fall on you/ which is spoken of in the prophete: Beholde ye despisers and wonder / & perishe ye: for I do worke in youre dayes / which ye shall not beleve/ yf a man wolde declare it you.

When they were come out of the Synagogue of

Of the Apostles. Jo. L. lxxviii.

ge of the Jewes/ the gentyles besought y they wolde preache the worde to them bitwene the Saboth dayes. When the congregacion was broken vp/ many of the Jewes & vertuous convertes folowed Paul & Barnabas/ which spake to them & exhorted them to continue in the grace of God. And y nexte Saboth daye/ came almoste the whole cite to gether / to heare the worde of God. When y Jewes sawe the people/ they were full of indignacion & spake agaynst those thinges which were spoken of Paul/ spekinge agaynst it/ and raylinge on it. Then Paul & Barnabas weped bolde/ & sayde: it was mete that the worde of God shulde fyrst have bene preached to you. But seinge ye put it from you/ & thinke youre selves unworthy of everlastinge lyfe: lo/ we turne to the gentyles. For so hath the Lorde comanded vs: I have made y a light to the gentyles/ y thou be salvaciō vnto y ende of y worlde. esa. xli. v.

The gentyles hearde & were glad & glorified the worde of y Lorde/ & beleved: evē as many as were ordeyned vnto eternall lyfe. And y worde of the Lorde was published thorowe oute all the region. But the Jewes moved y worshypfull & honorable women/ and the chiefe men of the cyte/ & rayfed persecuciō agaynst Paul and Barnabas / & expelled them oute of their costes. And they shooke of y duste of their fete agaynst them/ & came vnto Iconiū. And the disciples were filled with ioye and with the holy goost. R

The. viii. Chapter.

Z. ii. And

The Actes

And it fortuneth in Iconium that they went both to gether into the synagoge of y^e Jewes/ & so spake/ that a gret multitude both of y^e Jewes & also of the Brekes beleved. But the vnbelevinge Jewes/ steryd vp & vnquyeted the myndes of the Gentyles agaynste the b^reth^r. Longe tyme a bode they there & quyt them selves boldly with the helpe of the Worde/ the which gave testimony vnto y^e worde of his grace/ & caused signes and wondres to be done by their hondes. The people of the cyte were devided: & parte helde with the Jewes/ & parte with the Apostles.

When ther was a saute made both of the gentyles and also of the Jewes with their rulers/ to put them to shame & to stone the^m/ they were ware of it/ & fled vnto Lистра & Derba/ cities of Licaonia/ & vnto the region that lyeth round aboute/ and there preached the gospell. And ther sate a certayne man at Lистра weak in his fete / beinge creple from his mothers wombe/ and never walkyd. The same hearde Paul preache. Which beselde him and perceaved that he had sayth to be whole / and sayd with a loude voyce: stond vp right on thy fete. And he stert vp/ and walked. And when the people sawe what Paul had done/ they lifte vp their voyces/ sayinge in the speache of Licaonia: Goddes are come doune to vs in the lyknes of men. And they called Barnabas Jupiter/ & Paul Mercurius / because he was the preacher. Then Jupiters Preste/ which dwelt before their cite/ brought ope & garlondes

A creple
is healed

Goddes.

Of the Apostles Ho. L. lxxix.

garlondes vnto the churche porche/ and wolde have done sacrifice with the people.

But when the Apostles/ Barnabas & Paul herde that/ they rent their clothes/ and ran in amonge the people / crying & sayinge: syes/ why do ye this? We are mortall men lyke vnto you/ & preache vnto you/ that ye shuld turne from these vanities vnto y^e lyvinge God/ which made heaven & erth & the see & all that in them is: the which in tymes past suffred all nacions to walke in their awne wayes. Ne verthelesse he lefte not him selfe with outen witnes/ in that he shewed his benefites / in gevinge vs rayne from heaven & frutefull seasons/ syllinge oure hertes with fode and gladnes. And with these sayinges/ sate refrayned they the people/ that they had not done sacrifice vnto them.

Thither came certayne Jewes frō Antioche and Iconium/ and optayned the peoples consent and stoned Paul/ and drew him oute of the cyte/ supposynge he had bene deed. How be it as the disciples stode rounde about him/ he arose vp & cam into the cyte. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite & had taught many/ they returned agayne to Lистра/ and to Iconium and Antioche / & strengthened the disciples soules/ exhortinge them to continue in the faith/ affirminge y^e we must thowrowe moche tribulacion entre into the kyngdome of God. And when they had ordered them elders by eleccion in every congregaciō/

Z.iii. after

psa. cxi
apo. viii

Paul is
stoned.

Tribula
cion.

The Actes

Prayer & after they had prayde & fasted / they comended
fastynge them to God on whom they beleved.
go to ge- And they went thozow out Pisidia & came
ther. into Paphlagonia / & when they had preached the
worde of God in Perga / they descended in to
Attalia / & thence departed by shippe to Antio-
che / fro whence they were delivered vnto the
grace of God / to the worke which they had
fulfilled. When they were come & had gadde-
red the congregacion to gedder / they reher-
sed all that God had done by them / & how he
had opened the doore of faith vnto the gentyls.
And ther they abode longe tyme with the di-
sciples.

The .v. Chapter.

Circum- Ben cam certayne from Jewrie / and
cision. taught the brethren: excepte ye be cir-
cumcysed after the maner of Moses /
ye cannot be saved. And when ther was ryse
dissencion & disputinge not a litle vnto Paul
& Barnabas agaynst them. They determined
that Paul and Barnabas & certayne other of
them shuld ascende to Jerusalem vnto the
Apostles & elders aboute this question. And
after they were brought on their waye by the
congregacion / they passed over Phenices and
Samaria / declarynge the conuersion of the ge-
tyls / & they brought great ioye vnto all y brethren.
And when they were come to Jerusa-
lem / they were receaved of the congregacion &
of the Apostles & elders. And they declared
what thinges God had done by them. Then
arose ther vp certayne that were of the secte
of the pharises & dyd beleve sayinge / that it
was

Of the Apostles .I. .L. .xv.

was nedfull to circuncise them & to enioyne the
to kepe y lawe of Moses. And y Apostles &
elders came to gedder to reason of this matter. Councell

B And when ther was moche disputinge / Pe-
ter rose vp & sayde vnto them: Ye men & bre-
thren / ye knowe how that a good whyle ago /
God chose amoge vs that the gentyls by my
mouth shuld heare the worde of the gospell &
beleve. And God which knoweth the herte /
bare them witnes / and gave vnto them the
holy goost / evn as he dyd vnto vs / and he put
no difference bitwene them and vs / but with
fayth * purified their hertes. Now therfore
why tempte ye God / that ye wolde put a yoke
on the disciples neckes / which nether oure fa-
thers nor we were able to beare. But we bele-
ve that thozowe the * grace of the Lorde Jesu * the gra-
ce of the
Christ we shalbe saved / as they doo. Then
all the multitude was peased and gave audi-
ence to Barnabas & Paul / which tolde what
signes and wondres God had shewed amon-
ge the gentyls / by them. * Fayth
purifieth
the heart.

E And when they helde their peace / James an-
swered sayinge: Men & brethren herken vnto
me. Simeon tolde how God at the begynnyn-
ge dyd visit the gentyls / & receaved of them
people vnto his name. And to this agreith y
wordes of y Prophete / as it is written. After
this I will retorne / & wyll bylde agayne the
tabernacle of David which is fallen doune /
& that which is fallen in dekey of it / will I bil-
de agayne / & I will set it vp / that the residue
of men might seke after the Lorde / & also the
gentyls

The Actes

gentyls vpon whom my name is named saith
 y^e Lorde/which doth all these thinges: know-
 ne vnto God are all his workes from the be-
 gynninge of the worlde. Wherefore my sente-
 ce is/ y^e we trouble not them which frō amon-
 ge the gentyls/are turned to God: but y^e we
 write vnto them y^e they abstayne them selves
 frō filthynes of ymages/frō fornicaciō/frō
 strāglyd & frō bloude. For Moses of olde ty-
 me hath in every cite that preache him / and
 he is rede in the synagoge every sabboth daye.

Images.
 Fornica-
 tion.
 strāglyd.
 Bloude.

Then pleased it the Apostles & elders wth
 the whole congregaciō/ to sende chosyn men
 of their owne cōpany to Antioche with Paul
 and Barnabas. They sent Judas called also
 Barsabas and Silas/ which were chiefe men
 amonge the brethren/ and gave them lettres in
 their hondes after this maner.

The Apostles/elders & brethren send gre-
 tynges vnto the brethren which are of the gen-
 tyls in Antioche/Siria & Elicia. For as mo-
 che as we have hearde y^e certayne which de-
 parted frō vs/have troubled you with worde/
 & combed youre myndes sayinge: Ye must be
 circumcised & kepe the lawe/to whom we ga-
 uen soche cōmaundemēt. It semed therfore
 to vs a good thinge / when we were come to-
 gedder with one accorde/to sende chosyn men
 vnto you/ with oure beloved Barnabas and
 Paul / men that have ieoperded their lyues
 for the name of oure Lorde Jesus Christ. We
 have sent therfore Judas and Sylas/ which
 shall also tell you the same thinge by mouth:
 For

Of the Apostles Jo. L. lxxvi.

For it semed good to the holy gost and to vs/
 to put no grevous thinge to you more then
 these necessary thinges: that is to saye/that ye
 abstayne from thinges offered to ymages/
 from bloud/from strangled and fornicaciō.
 From which yf ye kepe youre selves/ye shall
 do well. So fare ye well.

When they were departed/they came to Antioche & proph-
 etized & gathered the multitude togeder & deli-
 uered y^e pistle. When they had redde it/they re-
 toyced of that consolacion. And Judas & Sylas
 beinge *prophetes/exhorted the brethren in diuerse
 with moche preachynge & strenghted them. ^{places of the new testament.}
 And after they had tarped there a space/they
 were let go in peace of the brethren vnto the ^{for expos- unders of the scrip- ture.}
 Apostles. Not with stondynge it pleased Sylas
 to abyde there still. Paul & Barnabas con-
 tinued in Antioche teachynge and preachynge
 ge the worde of the Lorde with other many.

But after a certayne space/Paul sayde vnto
 Barnabas: Let vs goo agayne and visite oure
 brethren in every cite where we have shewed
 the worde of the Lorde/and se how they do.
 And Barnabas gave counsell to take wth them
 John/called also Marke. But Paul thought
 it not mete to take him vnto their company ^{Marke the euan- gelist.}
 whiche departed from them at Pamphylia/
 & went not with them to the worke. And the
 dissencion was so sharpe bitwene them/that
 they departed a sunder one from the other: so
 that Barnabas toke Marke and sayled vnto
 Cyper. And Paul chose Sylas & departed
 deliuered of y^e brethren vnto the grace of god.
 And

The Actes

And he went thorow all Syria and Cilicia/
stabliffynge the congregacions.

The xvi. Chapter.

Timoth.
us.

Then came he to Derba and to Lystra. **A**
And beholde a certayne disciple was
there named Timotheus/a womans
sonne which was a Jewe and beleved: but
his father was a Greke. Of whom reported
well/the brethren of Lystra and of Iconium.
The same Paul wolde y he shuld goo forth
with him/a toke and circumcised him because
of the Jewes which were in those quarters:
for they knewe all that his father was a Gre
ke. As they went thorow y cities/they deliue
red the decrees for to kepe/ordeyned of the
Apostles & elders which were at Jerusalem.
And so were the congregacions stabliffed in
the fayth/and encreased in nombie dayly.
When they had goone thorow out Phri
gia/a the region of Galacia/a were forbydde
of the holy gost to preach the worde in Asia/
they came to Mysia/a sought to goo into Be
thunia. But the sprete suffered the not. Then
they went over Mysia/a cam doune to Troa
da. And a vision appered to Paul in y nyght.
There stode a man of Macedonia and prayed
him sayinge: come into Macedonia & helpe
us. After he had sene y vision/immediatly we
prepared to goo into Macedonia/certified y
the lorde had called us for to preache the gos
pell vnto them. Then lowsed we forth from
Troada/a with a strayght course came to Sa
mothracia/and the nexte daye to Neapolim/
& from

Of the Apostles Fo. L. lxxvii.

& from thence to Philippus/which is the che
fest cite in y parte of Macedonia/a fre cite.

E We were in that cite abydynge a certayne
dayes. And on the saboth dayes we went out
of the cite besydes a ryver where men were
wont to praye/a we sate doune and spake vn
to the women which resorted thither. And a
certayne woman named Lydia/a seller of pur
ple/of the cite of Thyatira/which worship. **Lidia.**
ped God/gave vs audience. Whose hert the
lorde opened that she attended vnto the thin
ges which Paul spake. When she was bapti
sed and her housholde/she besought vs say
inge: If ye thinke that I beleve on the Lorde/
come into my housse/and abyde there. And
she constrained vs.

D And it fortunied as we went to prayer/a cer
tayn damsell possessed with a sprete that pro
phesied /met vs/which brought her master **A sprete**
and mastres moche vauntage with prophete. **is cast ou**
te.
syng. The same folowed Paul and vs and
cryed sayinge: these men are the seruautes
of the most hye God/which shewe vnto vs
the waye of salvacion. And this dyd she ma
ny dayes. But Paul not content/turned about
and sayd to the sprete: I commaunde the in
the name of Jesu Christ/that thou come out
of her. And he came out the same houre.

And when her master & mastres sawe y the
hope of their gaynes was gone/they caught **Vaunta**
Paul & Syllas/a drue the into the market pla. **ge.**
ce vnto the rulers/a brought them to the of
ficers sayinge: These men trouble oure cite/
which

The Actes

which are Jewes and preache ordinaunces/ which are not lausfull for vs to receave/nether to observe/scinge we are Romayns. And the people ranne on them/and the officers rent their clothes/and commaunded them to be beaten with rodde. And when they had beaten them sore/they cast them into prison/commaundynge the iayler to kepe them surely. Which iayler when he had receaved suche commaundment/thrust them into the ynnur prison/and made their fete fast in the stockes.

At mydnyght Paul & Sylas prayed/and lauded God. And the prisoners hearde them. And sodenly ther was a greate erth quake/so that y^e foundacion of the prison was shaken/and by and by all the doores opened/and every mannes bondes were lowshed. When the keeper of y^e prison waked out of his slepe & sawe the prison doores open/he drue out his swearde and wolde have kylled him selfe/supposynge the prisoners had bene fledde. But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme/for we are all heare.

Then he called for a lyght and sprange in/and came tremblynge/and fell doune before Paul and Sylas/and brought them out & sayde: Syr/what must I do to be saved? And they sayde: beleve on the Lorde Jesus/and thou shalt be saved and thy housholde. And they preached vnto him the worde of the Lorde/and to all that were in his housse. And he tookethem the same houre of the nyght & washed their woundes/and was baptised with all that

Of the Apostles To A. lxxviii.

that belonged vnto him strayght waye. Whē he had brought them into his housse/he set meate before them/and ioyed that he with all his housholde/beloved on God.

And when it was daye/the officers sent the ministres sayinge: Let those men goo. The keeper of y^e prison tolde this sayinge to Paul/the officers have sent worde to loose you. Now therfore get you hence & goo in peace. Then sayde Paul vnto them: they have beaten vs openly vncōdemned/for all y^e we are Romayns/and have cast vs into prison: and now wolde they sende vs awaye prively? Maye not so/but let them come the selves & fet vs out. When the ministres tolde these wordes vnto the officers/they feared when they hearde that they were Romayns / & came & besought them/and brought them out/and desyred them to departe out of the cite. And they wēt out of y^e prison & entred into the housse of Lidia/and whē they had sene the brethzen/ they comforted them & departed. The. xlii. Chapter.

And they made their iorney thorow Amphipolis/and Appolonia/they came to Thessalonica where was a synagoge of the Jewes. And Paul as his maner was/went in vnto them/and thre saboth dayes declared oute of the scripture vnto them/openynge & allegynge that Christ must nedes have suffered & risen agayne from deeth/and that this Jesus was Christ/whom (sayde he) I preache to you. And some of them beleved and came and companied with Paul and Sylas: also of

The Actes

also of the honourable Brekes a greate multitude/and of the chese women/not a fewe.

But the Jewes which beleved not/havyng indignaciō/toke vnto the evyll men which were vagabondes /and gadred a company/and set all the cite on a rooze/and made a saute vnto the housse of Jason/a sought to bringe the out to the people. But when they founde them not / they drue Jason and certayne brethren vnto the heedes of the cite crying: these that trouble the worlde/are come hyder also/which Jason hath receaved preyely. And these all do contrary to the elders of Cesar /affirmynge another kynge /one Jesus. And they troubled the people and the officers of the cite when they hearde these thinges. And when they were sufficiently answered of Jason/a of the other/they let the goo.

And the brethren immediately sent away Paul a Sylas by nyght vnto Berrea. Which when they were come thither/they entred into y synagoge of the Jewes. These were the noblest of byrthe amonge the of Thessalonia which receaved the worde w all diligence of mynde/a searched y scriptures dayly whether those thinge were even so. And many of the beleved: also of worshipfull women which were Brekes/a of men not a fewe. When the Jewes of Thessalonia had knowledge that y worde of God was preached of Paul at Berrea / they came there and moved the people. And then by a by y brethren sent away Paul to goo as it were to y see: but Sylas a Timotheus

* Search
the the
scriptures
for by
the may
ye trye all
doctrines.

Of the Apostles Jo. L. lxxviii.

theus abode there still. And they that gyded Paul/brought him vnto Attens/a receaved a comāndment vnto Sylas a Timotheus for to come to him atonce/and came their waye.

Whyl Paul wayted for them at Attens/ his sprete was moved in him/to se the cite ge Attens. ven to worshippinge of ymages. Then he disputed in the synagoge w the Jewes/a with the devout persones/and in the market dayly with the that came vnto him. Certayne philosophers of y Epicures a of y stoyckes/disputed with him. And some ther were which sayde: what wilt this babler saye. Other sayd: he semeth to be a tydynges bringer of newe devyls/because he preached vnto them Jesus and the resurreccion. And they toke him/and brought him into Marssestrete sayinge: maye we not knowe what this newe doctrine wher of thou speakest/is? for thou bringest straunge tydynges to oure eares. We wolde knowe therfore what these thinges meane. For all the Attentians a straungers which were there/gave the selves to nothinge els/but ether to tell or to heare newe tydynges.

Paul stode in the myddes of Marsse strete a sayde: ye men of Attens/I perceave that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship youre godde/I founde an aultre wher in was written: vnto y unknown god. Whom Unknown ye then ignorantly worship/him shewe I vnto en God. you. God that made the worlde a all that are in it/seynge that he is Lord of heven a erth/ he dwel.

The Actes

God dwelleth not
in the temple.

* Sayth
is here ta
ke for the
promises
of mercie
which the
orow say
th saue
us. whis
ch promy
ses after
the resur
rection of
Christ

god comma
unded to
be prea
ched vnto
all nacions
& not to
the Iues
onlye: as
before.

Dionysius.
Damaris.

he dwelleth not in temples made with handes: neither is worshipped with mennes handes: as though he needed of any thinge: seinge he him selfe geueth lyfe and breath to all men every where: and hath made of one blood all nacions of men: for to dwell on all the face of the erthe: and hath assigned before how longe tyme: and also the endes of their inhabitation: that they shuld seke God: yf they myght fele and fynde him: though he be not farre from every one of vs. For in him we lyue: move and have oure beinge: as certayne of youre awne Poetes sayde. For we are also his generation. For as moche then as we are the generation of God: we ought not to thynke that the godhed is lyke vnto golde: silver: or stone: graven by craft and ymaginacion of man.

And the tyme of this ignoraunce God regarded not: but now he byddeth all men every where repent: because he hath apoynted a daye / in the which he will iudge the worlde accordinge to ryghtewesses / by that man whom he hath apoynted / and hath offered faith * to all men / after that he had raysed him from deeth.

When they hearde of y^e resurreccion from deeth: some mocked: and other sayde: we will heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men clave vnto Paul and beleved: amonge the which was Dionysius a senatour: and a woman named Damaris: & other with them.

The .viii. Chapter.

After

Of the Apostles. Jo. L. lxxxv.

After that Paul departed from Attens: he came to Corinth: & founde a certayne Jewe named Aquila: borne in Pontus: thus: latly come from Italie to his wyfe Priscilla: (because that the Emperour Claudius had commaunded all Jewes to departe frō Rome) and he dwelle vnto them. And because he was of the same craft: he abode with them: & wrought: their craft was to make tentes. And he preached in y^e synagoge every saboth daye: & exhorted the Jewes and the gentyls.

When Syllas and Timotheus were come from Macedonia: Paul was constrained by the sprete to testifie to the Jewes that Iesus was very Christ. And whē they sayde contrary: he shoke & blasphemed: he shoke his rayment & sayde: his rayment vnto the: youre blood upon youre awne heed: des: & frō hence forth I go: blamelesse vnto y^e gentyls. And he departed thence: & entred into a certayne manes housse named Justus a worshiper of god: whose housse ioyned hard to y^e synagoge. How be it one Crispus y^e chiefe ruler of the synagoge beleved on y^e lord with all his housholde: & many of the Corinthians gave audience and beleved & were baptised.

Then spake the lord to Paul in the nyght by a vision: be not afrayde: but speake: & holde not thy peace: for I am with the: and no man shall invade the that shall hurte the. For I have moche people in this cite. And he continued there a yere and fyve monethes: and taught them the worde of God.

When Gallio was ruler of the countre of Achaia

The Actes

Alcia/the Jewes made insurreccion with one
 accorde agaynst Paul / & brought him to the
 iudgement seate saying: this felow counce-
 leth men to worshipping God contrary to y^e lawe. **D**
 And as Paul was about to open his mouth/
 Gallio sayde vnto y^e Jewes: yf it were a mat-
 ter of wronge/or an evyll dede (o ye Jewes)
 reason wolde that I shuld heare you: but yf it
 be a question of wordes / or of names/or of
 youre lawe/loke ye to it youre selves. For I
 wil be no iudge in soche maters/and he drave
 them from the seate. Then toke all the Gre-
 kes Sostenes the chiefe ruler of the synago-
 ge and smote him before the iudges seate.
 And Gallio cared for none of tho thinges.

Paul after this/taryed there yet a good why-
 le/& then toke his leave of the brethren/& say-
 led thence into Ciria/Priscilla and Aquila ac-
 companyinge him. And he bore his heed in
 Trenchrea/for he had a vowe. And he came to
 Ephesus and lefte them there: but he him-
 selfe entred into the synagoge/and reasoned
 with the Jewes. When they despyed him to
 tary longer tyme with the/he consented not/
 but bad the fare well sayinge. I must nedes
 at this feast that cometh/be in Jerusalem: but
 I will returne agayne vnto you yf God will.
 And he departed from Ephesus & came vnto
 Cesarea:& ascended and saluted the congrega-
 cion/& departed vnto Antioche/& when he had
 taryed there a while/he departed. And went
 over all the countre of Galacia and Phrygia
 by order/strengthyng all the disciples.

Here
 went Paul
 to Jeru-
 salem.

And a

Of the Apostles. Ho. L. lxxxvi.

And a certayne Jewe named Apollos/bor-
 ne at Alexandria/came to Ephesus/an elo-
 quent man/& myghty in the scriptures. The
 same was informed in the waye of the Lorde/
 and he spake fervently in the synagoge/& taught
 diligently the thinges of the Lorde/& knewe
 but the baptim of John only. And the same
 began to speake boldly in the synagoge. And
 when Aquila and Priscilla had hearde him:
 they toke him vnto them/and expounded vn-
 to him the waye of God more perfectly.

And when he was disposed to goo into A-
 cia/the brethren wrote exhortyng the disci-
 ples to receave him. After he was come thy-
 ther/he holpe them moche which had bele-
 ved thoroowe grace. And myghtely he overca-
 me the Jewes/and that openly/shewyng by
 the scriptures that Jesus was Christ.

The. viij. Chapter. *

Infortunat/wchylt Appollo was at Co-
 rinthum/that Paul passed thoroow the
 upper costes & came to Ephesus/& fou-
 de certayne disciples and sayd vnto them: ha-
 ve ye receaved the holy gost sence ye beleved?
 And they sayde vnto him: no we have not
 hearde whether ther be eny holygoost or no.
 And he sayd vnto them: wher w^e were yethen
 baptised? And they sayd: with Johns baptim
 Then sayde Paul: John verely baptised with
 the baptim of repentaunce/sayinge vnto the
 people that they shuld beleve on him which
 shuld come after him: that is on Christ Je-
 sus. When they hearde that/they were bap-
 tised in

Apollos.

Ephesus

mat. iij. c.

a. ii.

sed in

The Actes

Rayenge
on of handes.

sed in the name of the lordes Jesu. And Paul layde his handes upon them/ & the holy gost came on them/ and they spake with tonges/ & prophesied/ & all the men were aboute. vii.

And he went into the synagoge/ & behaved him selfe boldly for the space of thre monethes/ disputynge and gevyng them exhortacions of the kyngdome of God. & When divers weped harde herted and beleved not/ but spake evyll of the waye/ and that before the multitude: he departed from them/ and sepe- rated the disciples. And disputed dayly in y^e scole of one called Tyrannus. And this continued by the space of two yeares: so y^e all they which dwelt in Asia/ hearde the worde of the lordes Jesu/ bothe Jewes & Grekes. And god wrought no small miracles by the handes of Paul: so that from his body/ were brought vnto the sicke/ napkyns oz pattlettes/ and the diseases departed from the/ and the evyll sprytes went out of them.

Napkin.
Par:let.

Then certayne of the vagabounde Jewes exorcistes/ toke upon them to call over them which had evyll sprytes/ the name of the lordes Jesus sayinge: We adiure you by Jesu whō Paul preacheth. And ther were seven sonnes of one Sceva a Jewe & chiefe of the prestes which dyd so. And the evyll sprete answered & sayde: Jesus I knowe/ & Paul I knowe: but who are ye? And y^e man in whō the evyll sprete was/ ranne on the/ and overcame the/ & prevailed agaynst them/ so that they fledde out of that housse naked & wounded. And this was knowne

Of the Apostles. Ho. Lxxviii.

knowne to all y^e Jewes & Grekes also/ which dwelt at Ephesus/ & feare came on them all/ & they magnified the name of y^e lordes Jesus.

And many y^e beleved/ came & confessed & shewed their workes. Many of the which used curious craftes/ brought their bokes & burned the before all men/ & they counted the price of the & foude it fifty thousande* silverlynges. So myghtely grewe y^e worde of god/ & prevailed. After these thinges were ended/ Paul purposed in the spryte/ to passe over Macedonia & Achaia/ & to goo to Jerusalem saying: After I have bene there/ I must also se Rome. So sent he into Macedonia two of the that ministered vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

* These
silverlynges
which we
now and
then call
pence the
Jews call
sicles / and
are worth
a. p. pence
sterlynge.

The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius/ a silversmith/ which made silver schrynes for Diana/ was not a lytell beneficiall vnto the craftes men. Which he called to gedet with the worke men of lyke occupation/ and sayd: Syze/ ye knowe that by this crafter we have vauntage. Moreover ye se and heare that not alone at Ephesus/ but almost thorowoute all Asia/ this Paul hath persuaded & turned awaye moche people/ saying y^e they be not goddes which are made with handes. So that not only this oure crafter cometh into perrell to be set at nought: but also that y^e temple of y^e greate goddess Diana shuld be despysed/ & her magnificence shuld be destroyed which all Asia/ and the worlde worshippeth.

Demetrius.

a.iii. When

The Actes

When they hearde these sayinges / they were full of wrath / & cryed out saying: Create is Diana of the Ephesians. And all the cite was on a roore / & they rushed in to the comen hall with one assent / & caught Gayus & Aristarcus / men of Macedonia / Pauls companions. When Paul wolde have entred in vnto the people / y^e disciples suffered him not. Certaine also of y^e chiefe of Asia which were his frendes / sent vnto him / despynging him that he wolde not preace into the comen hall. Some cryed one thinge / & some another / & the congregacion was all out of quiet / & y^e moare parte knewe not wherfore they were come togeder.

Some of the company drue forth Alexander / the Jewes thrustynge him forwardes. Alexander beckened with the honde / & wolde have geuen y^e people an answer. When they knewe y^e he was a Jewe / ther arose a shoute almost for the space of two houres / of all men cryinge / create is Diana of the Ephesians.

When the tounes clarkke had ceased the people / he sayd: ye men of Ephesus / what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddas Diana / & of y^e ymage which came frō heven. Seinge then y^e no man sayth here agaynst / ye ought to be content / & to do nothinge rashly: for ye have brought hyther these men which are nether robbers of churches / nor yet despisers of youre goddes. Wherfore yf Demetrius and the craftes men which are wth him / have eny sayinge to eny man / the lawe is open /

Of the Apostles. Jo. Lxxviii.

open / and ther are ruelars / let the accuse one another. If ye goo about eny other thinge / it maye be determined in a lawfull congregacion for we are in ieoperdy to be accused of this dayes busines: for as moche as ther is no cause wherby we maye geve a rekenyng of this concourse of people. And when he had thus spoken / he let the congregacion departe.

The. xv. Chapter.

After the rage was ceased / Paul called the disciples vnto him / & toke his leave of them / & departed for to goo into Macedonia. And when he had gone over those parties / and geuen them large exhortacions / he came into Grece / and there abode. iiii. monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria / he purposed to retorne thowre Macedonia. Ther accompanied him into Asia / Sopater of Berrea / and of Thessalonias Aristarcus & Secundus / & Gayus of Derba / & Timotheus: and out of Asia Tychicus and Trophimos. These went before / and tarped vs at Troas. And we sayled awaye frō Philippos after the ester holydayes / & came vnto them to Troas in five dayes / where we abode seven dayes.

And on the morowe after the saboth daye the disciples came to geder for to breake bread and Paul preached vnto them (redy to departe on the morowe) & continued the preachynge vnto mydnyght. And there were many lygh-tes in the chamber where they were gaddered to geder / and there sate in a wyndowe a certayne

Euti-
chos.

The Actes

tayne yonge man named Eutichos/fallen in-
to a depe slepe. And as Paul declared/he was
the moare overcome with slepe/a fell doune
from the thyrde lofte/and was taken vp deed.
Paul went doune and fell on him/and embra-
sed him/and sayde: make nothinge a do/for
his lyfe is in him. When he was come vp
agayne/he brake bread/and tasted/and come-
ned a longexhyle even tyll the mornynge/
and so departed. And they brought the yonge
man a lyve/and were not alytell comforted.

And we went a fore to shippe and lowsed
vnto Asson/the ye to receave Paul. For so had
he apoynted/and wolde him selfe goo a fote.
When he was come to vs vnto Asson/we to-
ke him in/a came to Mytelenes. And we say-
led thence/and came the nexte daye over aga-
ynst Chios. And the nexte daye we arpyved at
Samos/and taryed at Trogilion. The nexte
daye we came to Myleton: for Paul had de-
termined to leave Ephesus as they sayled/
because he wolde not spende y tyme in Asia.
For he hasted to be (yf he coulde possible) at
Jerusalem at the daye of pentecoste. Wherefo-
re from Myleton he sent to Ephesus/a called
the elders of the congregacion. And when they
were come to him/he sayde vnto the: Ye kno-
we fro the fyrst daye y I came vnto Asia/as-
ter what maner I have bene w you at all cra-
sons/servynge the lorde with all humblenes
of mynde/a with many teares/a temptacions
which happened vnto me by the layinges
awayte of the Ieues/a how I kept backe no
thinge

The ser-
mon of
Paul to
the Ephe-
sians.

Of the Apostles Jo. I lxxxix.

thinge that was profitable: but that I have
shewed you & taught you openly and at home
in youre houses/witnesinge bothe to the Je-
wes/a also to the Grekes/the repentaunce to-
ward God/a faith towarde oure Lorde Jesu.

And now beholde I goo bounde in the spre-
te vnto Jerusalem/a knowe not what shall co-
me on me there/ but that the holy goost wit-
neseth in every cite sayinge: y bondes & trou-
ble abyde me. But none of tho thinges mo-
ve me: nether is my lyfe dere vnto my selfe/
that I myght fulfill my course w ioye/a the
ministraciō which I have receaved of y Lorde
Jesu/to testify the gospell of y grace of god.

And now beholde I am sure y hence forth
ye all (thorow whō I have gone preachinge y
kyngdome of God) shall se my face no moo-
re. Wherefore I take you to recorde this same
daye/that I am pure fro the bloude of all mē.
For I have kepte nothinge backe: but have
shewed you all the counsell of God. Take hea-
de therfore vnto youre selves/a to all the floc-
ke / wherof the holy goost hath made you
oversears:/to rule the congregacion of God/
which he hath purchased with his bloud. For
I am sure of this/ that after my departynge
shall grevous wolves entre in amonge you/
which will not spare the flocke. Moreover of
youre awne selves shall men aryse speakinge
perverse thinge/to drawe disciples after the.
Therefore awake & remember/that by the spa-
ce of .iii. yeaues I ceased not to warne every
one of you/ both nyght and daye with teares.

Repent-
taunce and
faith

Greuous
wolves.

a.v. And

The Actes

And now brethren I comende you to God and to the worde of his grace / which is able to bylde further / & to geve you an inheritaunce amōge all them which are sanctified. I have despyed no mā's silver / golde / or vesture. Ye knowe well y these hondes have ministred vnto my necessities / and to them that were w me. I have shewed you all thinge / how that so laborynge ye ought to receave the weake / & to remember the wordes of the Lorde Jesu / howe that he sayde: It is more blessed to geve / then to receave.

When he had thus spoken / he kneled doune / and prayed with them all. And they wept all abundantly / and fell on Pauls necke / & kissed him / sorowinge most of all for the wordes which he spake / that they shuld se his face no moore. And they accompanied him vnto the Shyppe.

The. xvi. Chapter.

And it chaunced that assone as we had launched forth / & were departed from them / we came with a strayght course vnto Rhodan / and the daye followinge vnto the Rhodes / & from thence vnto Patara. And we founde a Shippe redy to sayle vnto Phenices / and went a boorde & set forth. Then appered vnto vs Cyprus / and we lefte it on the lefte honde / and sayled vnto Syria / and came vnto Tyre. For there the Shyppe unladed her burthen. And when we had founde brethren / we tarped there. vii. dayes. And they tolde Paul thowoe y sprete / that he shuld not goo vp to Jerusalem

Of the Apostles Jo. x. c.

Jerusalem. And when the dayes were ended / we departed & went oure wayes / and they all brought vs on oure waye / w their wyues and chyl dren / tyll we were come out of the cyte. And we kneled doune in the Shyre & prayde. And when we had taken oure leave one of another / we toke Shyppe / and they returned home agayne.

When we had full ended the course frō Tyre / we arpyed at Ptolomaida / & saluted the brethren / & abode with the one daye. The nexte daye / we that were of Pauls cōpany / departed & came vnto Cesarea. And we entred into the housse of Philip y Evangelist / which was one of the seve deacones / & abode with him. The same man had fower doughters virgēs / which dyd prophesy. And as we taried there a good many dayes / there came a certayne prophete from Iurie / named Agabus. When he was come vnto vs / he toke Pauls gerdell / & bounde his hondes & fete / & sayde: thus saith the holy goost: so shall y Jewes at Jerusalem bynde the man y oweth this gerdell / & shall deliuer him into the hondes of the gentyls.

When we hearde this / both we & other of the same place / besought him / that he wolde not goo vp to Jerusalem. Then Paul answered & sayde: what do ye wepyng & breakinge myne hert? I am redy not to be bound only / but also to dye at Jerusalem for y name of y Lorde Jesu. When we coulde not turne his mynde / we ceased sayinge: the will of y Lorde be fulfilled. After those dayes we made oure selves

selfes redy/ & went vp to Jerusalem. There went with vs also certayne of his disciples of Cesarea/ & brought with them one Anna son of Eypnus/ an olde disciple with whom we shuld lodge. And when we were come to Jerusalem/ the brethren receaved vs gladly. And on the morowe Paul wēt in with vs vnto James. And all the elders came to geder. And when he had saluted them / he tolde by order all thinge that God had wrought amonge the gētyls by his ministracion. And when they hearde it/ they glozified the Lorde/ & sayde vnto him: thou seist brother / how many thousande Jewes ther are which beleve/ and they are all zelous over y lawe. And they are informed of the/ that thou teachest all the Jewes which are amonge the gētyls/ to forsake Moses/ & sayst that they ought not to circumcise their chyldren/ nether to live after the customes. What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. Do therfore this that we saye to the.

nume. Sj. We have. iiii. men/ which have a vowe on them. Them take/ and purisye thy selfe with them/ & do cost on them/ that they maye have their heeddes/ & all shall knowe y tho thinge which they have hearde concerninge the/ are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchinge the gētyls which beleve/ we have written & concluded/ y they observe no soche thinges: but that they kepe them selves from thinges offred to ydoles/

ydoles/ from bloud/ fro strangled & fro fornicacion. Then the nexte daye Paul toke the men/ & purified him selfe with them/ & entred into the tēple/ declaringe that he observed the dayes of y purificaciō/ vntyll that an offeringe shuld be offred for every one of them.

And as the seven dayes shuld have bene ended/ y Jewes which were of Asia when they sawe him in the tēple/ they moved all the people/ & layde hondes on him crying: men of Israel helpe. This is the man that teacheth all men: every where agaynst the people/ & the lawe/ and this place. Moreover also he hath brought Grekes into the tēple/ & hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the tēple. And all the cyte was moved / & the people swarmed to geder. And they toke Paul & drue him out of the tēple/ & forthwith the doores were shut to.

As they went about to kyll him/ tydinges came vnto the hye captayne of the souldiers/ that all Jerusalem was moved. Which immediately toke souldiers & vndercaptaynes/ & ranne doune vnto them. When they sawe y upper captayne & the souldiers/ they leste smytinge of Paul. Then the captayne came nere & toke him/ & commaunded him to be sounde with two chaynes/ & demaunded what he was/ & what he had done. And one cryed this/ another that amonge the people. And whē he coulde not knowe the certayntie for y rage / he cō-

The Actes

he commaunded him to be caried into the castle. And whē he came vnto a grece/ it fortunēd that he was borne of the souldiers of the violence of the people. for the multitude of the people folowed after crying: awaye wth him.

And as Paul shuld haue bene caried into the castle/ he sayde vnto the hye Captayne: maye I speake vnto the? Whiche sayde: canst thou speake Greke? Arte not thou that Egyptian which befoze these dayes made an vproure & ledde out into the wildernes. iiii. thousande men that were murtherers? But Paul sayde: I am a mā which am a Jewe of Tharsus a cite in Cicill a Citesyn of no vyle cite/ I beseeche y^e soffre me to speake vnto y^e people. When he had geue him licence/ Paul stode on y^e steppes & beckned with the honde vnto the people/ & ther was made a greate silence. And he spake vnto the in y^e Ebrue tonge sayinge:

The .vii. Chapter.

Ye men/brethre & fathers/heare myne answer which I make vnto you. Whē they hearde that he spake in y^e Ebrue tonge to them / they kept the moore silence. And he sayde: I am verely aman which am a Jewe / borne in Tharsus / a cite in Cicill: nevertheless yet brought vp in this cite/ at y^e fete of Gamaliel and informed diligently in the lawe of the fathers/ and was seruant myn ded to Godwarde/ as ye all are this same daye/ and I persecuted this waye vnto the deeth syndynge and delyveringe into preson bothe men and women/as the chiefe prest doth beare me

Of the Apostles. Jo. .x. cii.

re me witnes/ and all the elders: of whom also I receaved letters vnto the brethren/ & wēt to Damasco to bringe them which were there/ bounde vnto Ierusalem for to be punysshyd.

And it fortunēd/as I made my iorney and was come nye vnto Damasco aboute none/ y^e sodenly ther shone frō heauen a greate lycht rounde aboute me/ and I fell vnto the erth/ & heardea voyce sayinge vnto me: Saul/ Saul/ why persecutest thou me? And I answered: what arte thou Lord? And he sayd vnto me: I am Iesus of Nazareth/ whom thou persecutest. And they that were with me/ sawe verely a lycht & were a frayde: but they hearde not the voyce of him that spake with me. And I sayde: what shall I do Lord? And the Lord sayde vnto me: Arise & goo into Damasco & there it shall be tolde the of all thinges which are apoynted for the to do. And when I sawe nothyng for the brightnes of that light/ I was ledde by the honde of them that were with me/ and came into Damasco.

And one Ananias a perfect man/ & as pretayninge to the lawe/ havinge good reporte of all the Jewes which there dwelt / came vnto me/ & stode & sayd vnto me: Brother Saul/ loke vp. And that same houre I receaved my sight and sawe him. And he sayde / the God of oure fathers hath ordeyned the befoze/ that thou shuldest knowe his will/ and shuldest se that which is rightfull/ & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of the thinges which thou hast

Baptisme

thou hast sene & hearde. And now: why tarrest thou? Arise & be baptised/ and wesse awaye thy synnes/ in callinge on y name of y Lorde.

And it fortuneth/ when I was come agayne to Jerusalem & prayde in the temple/ y I was in a traunce/ & sawe him sayinge vnto me. Make haste/ & get the quickly out of Jerusalem: for they will not receave thy witnes y thou bearest of me. And I sayde: Lorde they knowe that I presoned/ & bet in every synagoge them that beleved on the. And when the bloud of thy witnes Steven was shed/ I also stode by/ and consented vnto his deeth/ and kept the rayment of them that slewe him. And he sayde vnto me: departe/ for I will sende the a farre hence vnto the Gentyles.

They gave him audience vnto this worde/ & then lifte vp their voyces & sayde: a waye is soche a felowe fro the earth: yt is pitie that he shuld live. And as they cryed & cast of their clothes/ & thrue dust into y ayer/ y captayne bade him to be brought into the castle/ & commaunded him to be scourged/ & to be examined/ that he myght knowe wherfore they cryed on him. And as they bounde him with thogges/ Paul sayde vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a Romain & vncōdemned? When the Centurion hearde that/ he went/ and tolde the vpper captayne sayinge: What intendest thou to do? This man is a Romaine.

Then the vpper captayne came/ & sayde to him: tell me/ art thou a Romaine? He sayde: Yee

Yee. And the captayne answered: with a grea te some obtayned I this fredome. And Paul sayde: I was fre borne. Then strayght waye departed from him/ they which shuld have examyned him. And the hye captayne also was a frayde/ after he knewe that he was a Romaine: because he had bounde him.

On the morowe because he wolde have knowen the certayntie wherfore he was accused of the Jewes/ he lowsed him from his bondes/ & commaunded the hye prestes & all the counsell to come together/ and brought Paul/ and set him before them.

The. xliii. Chapter.

Paul behelde the counsell & sayde: men & brethren/ I have lived in all good conscience before God vntill this daye.

The hye prest Ananias commaunded the that stode by to smyte him on the mouth. Then sayde Paul to him: God smyte the thou payntyd wall. Sittest thou & iudgest me after the lawe: & commaundest me to be smytten contrary to the lawe? And they that stode by/ sayde: reuylest thou Goddes hye preste? Then sayd Paul: I wist not brethren/ that he was the hye preste. For it is writte/ thou shalt not curse the ruler of thy people.

When Paul perceaved that the one parte Saduces were Saduces/ & the other Pharises: he cryed oute in the counsell. Men & brethren/ I am a pharisee/ the sonne of a pharisee. Of the hope/ & resurreccion fro deeth/ I am iudged. And when he had so sayde/ ther arose a debate

6 sitwens

The Actes

mat. xxiij Bitwene the Pharisyas & y Saduces/ & the multitude was devided. For y Saduces saye that ther is no resurreccid/ nether angell/ nor sprete. But the Pharisyas graunt bothe. And ther arose a great crye/ and the Scribes which were of the Pharisyas parte/ arose & strove sayinge: we fynde none evyll in this man. Though a sprete oz an angell hath appeared to him/ let vs not stryve agaynst God.

And when ther arose grete debate/ the captainne fearynge lest Paul shuld have bene pluckt asondre of them/ commaunded the souldiers to goo doune/ & to take him from amonge them / and to bringe him into the castle. Thenyght folowynge/ God stode by him and sayde: Be of good cheare Paul: for as thou hast testified of me in Jerusalem / so must thou beare witnes at Rome.

When daye was come/ certayne of the Jewes gaddered them selves to geder/ & made a vowe / sayinge that they wolde nether eate nor drinke till they had killed Paul. They were aboute. xl. which had made this conspiracyon. And they cam to y chiefe prestes & elders/ & sayde: we have boilde oure selves with a vowe/ that we will eate nothinge untill we have slayne Paul. Now therfore geve ye knowlege to the vpper captainne & to the counsell/ that he bringe him forth vnto vs to morow/ as though we wolde knowe some thinge more perfectly of him. But we (oz ever he come neare) are redy in y meane season to kill him.

When Pauls sisters sonne hearde of their layinge

Of the Apostles. Jo. L. xciii.

layinge awayte/ he wēt & entred into the castle/ & tolde Paul. And Paul called one of y vnder captainnes vnto him/ & sayde: bringe this younge man vnto y hye captainne: for he hath a certayne thinge to shewe him. And he toke him/ & sayd: Paul y presoner called me vnto him & prayed me to bringe this younge mā vnto y/ which hath a certayne matter to shewe y.

The hye captainne toke him by the hond/ & wēt a parte with him out of the waye: & asked him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the y thou woldest bringe forth Paul to morow into the counsell/ as though they wolde enquire somewhat of him more perfectly. But folowe not their mindes: for ther lyein wayte for him of the/ moother. xl. men/ which have boilde the selves to a vowe/ that they will nether eate ner drinke till they have killed him. And now are they redy/ & loke for thy promes.

The vpper captainne let y ydgc man departe & charged: se thou tell it out to no man that thou hast shewed these thinge to me. And he called vnto him two vnder captainnes/ sayinge: make redy two hondred souldiers to goo to Cesarea / and horsemen threescore and ten/ & speare men two hondred/ at the thyrde houre of the nyght. And delivre them beastes that they maye put Paul on / and bringe him safe vnto Jherusalem the hye debite / and wrote a letter in this maner.

Claudius Nisias vnto y most mighty ruler Jherusalem/ sendeth gretinge. This man was taken

The Actes

of the Jewes/ and shuld have bene killed of them. Then cam I with souldiers / & rescued him/and perceaved that he was a Romaine. And when I wolde have knowen the cause/ wherfore they accused him / I brought him forth into their counsell. There perceaved I y^e he was accused of questids of their lawe: but was not guiltye of eny thinge worthy of deeth or of bondes. Afterwarde when it was shewed me how that y^e Jewes layde wayte for y^e man/ I sent him strayght waye to the/ & gave commaundmēt to his accusars / yf they had ought agaynst him/ to tell it vnto y^e: fare well. B

Then y^e souldiers as it was comaunded the/ toke Paul/ & brought him by nyght to Antipatras. On the morowe they lefte horsmen to goo with him/ and returned vnto the castle. Which when they cam to Cesarea/ they delivered the epistle to the debite/ and presented Paul before him. When the debite had redde the letter/ he asked of what countre he was/ & when he vnderstode that he was of Licill/ I will heare the (sayde he) whē thyne accusars are come also: & comaunded him to be kepte in Herodes pallys. C The. xxiij. Chap.

After. v. dayes/ Ananias the hye prestle descended/ with elders & with a certayne Oratour named Tertullus/ & enformed the rular of Paul. When Paul was called forth/ Tertullus beganne to accuse him saying: Seynge y^e we live in great quyetnes by the meanes of the/ & that many good thinges are done vnto this nacion thow thy providence

Of the Apostles Jo. L. xvj.

vidence: that alowe we ever & in all places/ most myghty felix with all thankes. Not withstandinge/ that I be not tedious vnto the/ I praye the / that thou woldest heare vs of thy curtesy a fewe wordes.

B We have founde this mā a pestilent fellowe/ and a mover of debate vnto all the Jewes thowwe out the worlde/ & a mayntayner of y^e secte of the Nazarites/ & hath also enforced to pollute the temple. Whom we toke & wolde have iudged acordinge to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violence toke him awaye out of oure hōdes/ comaundinge his accusars to come vnto the. Of whō thou mayst (yf thou wilt enquire) knowe the certayne of all these thinges where of we accuse him. The Jewes lyke wyse affirmed/ sayinge that it was even so.

C Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet minde answer for my selfe/ for as moche as I vnderstonde y^e thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe y^e there are yet. vii. dayes sence I went vp to Jerusalem for to praye/ & that they neither founde me in the tēple disputinge with eny man/ other raysinge vp the people/ nethee in the Synagoges/ nor in the cite. Nether can they prove y^e thinge wher of they accuse me.

But this I confesse vnto y^e/ that after that waye (which they call heresy) so worshipped I the God of my fathers/ belevinge all thinges B. iij. ges

The Actes

ges which are writtē in the lawe & y^e Prophe-
tes / & have hope towardes God / that y^e same
resurreccion from deeth (which they them sel-
ves loke for also) shal be / both of iust & vniust.
And therfore stody I to have a cleare consciē-
ce towarde God / and toward man also.

But after many yerres I came & brought al-
mes to my people & offeringes / in the which
they founde me purified in the tēple / nether
with multitud e / nor yet wth vnquyetnes. How-
beit there were certayne Jewes out of Asia
which ought to be here present before the / &
accuse me / yf they had ought agaynst me : or
els let these same here saye / if they have foun-
de eny evill doinge in me / whill I stonde here
in y^e counsell : except it be for this one voyce / y^e
I cryed stondinge amōge the / of the resurrec-
cion frō deeth am I iudged of you this daye.

When felix hearde these thinges he de-
ferde them / for he knowe very well of y^e waye
& sayde : when Lysias the captayne is come / I
will know the vtmost of youre matters. And
he commaunded an vndercaptayne to kepe
Paul / and that he shuld have rest / and that he
shuld forbyd none of his aquayntaunce to mi-
nister vnto him / or to come vnto him.

And after a certayne dayes / cā felix & his
wyfe Drusilla which was a Jewes / & called
forth Paul / & hearde him of the fayth which
is toward Christ. And as he preached of righ-
teousnes / temperaunce & iudgement to come /
felix trembled & answered : thou hast done
ynough at this tyme / departe / when I have a
conveniēt

Of the Apostles Ho. L. xcvi.

conveniēt tyme / I will sende for the. He ho-
ped also that money shuld have bene geven
him of Paul / that he myght loose him : wher-
fore he called him y^e oftēner & comened with
him. But after two yere / festus Porcius ca-
me into felix rōme. And felix willinge to
shewe y^e Jewes a pleasure / leste Paul in pre-
son bounde.

A The. xxv. Chapter.

When festus was come into the pro-
vince / after thre dayes / he ascended
frō Cesarea vnto Jerusalem. Then
enformed him the hye prestes & the chiefe of
the Jewes of Paul. And they besought him /
& desired faveour agaynst him / that he wold
sende for him to Jerusalem : & layde awayte
for him in the waye to kill him. festus answe-
red / that Paul shuld be kept at Cesarea : but
that he him selfe wold shortly departe thi-
ther. Let the therfore (sayd he) which amōge
you are able to do it / come doune with vs and
accuse him / if ther be eny faute in the man.

When he had taried there moare then ten
dayes / he departed vnto Cesarea / & the nexte
daye sate doune in the iudgemēt seate / & com-
maunded Paul to be brought. When he was
come / the Jewes which were come frō Jerusa-
lem / came aboute him & layde many & greve-
ous complayntes agaynst Paul / which they
coude not prove as longe as he answered for
him selfe / that he had nether agaynst the lawe
of the Jewes / nether agaynst the temple / nor
yet agaynst Cesar offended eny thinge at all.

B. iiii.

festus

festus
Porcius.

Festus willinge to do the Jewes a pleasure/answered Paul & sayde: wilt thou goo to Jerusalem/and there be iudged of these thinges before me? Then sayd Paul: I stonde at Cæsars iudgemēt seate/where I ought to be iudged. To y Jewes have I no harme done/as thou verely well knowest. If I have hurte them/or cōmitted eny thinge worthy of deeth I refuse not to dye. If none of these thinges are/where of they accuse me / no man owght to delyver me to them. I appeale vnto Cæsar. Then spake Festus with deliberacion/ & answered. Thou hast appealed vnto Cæsar: vnto Cæsar shalt thou goo.

Paul ap-
pealed.

Agrippa

After a certayne dayes/kinge Agrippa and Bernice came vnto Cæsarea to salute Festus. And when they had bene there a good ceason/Festus rehersed Pauls cause vnto y kynge sayinge: ther is a certayne man left in preson of Felip / about whom when I came to Jerusalem/the hye prestes & elders of the Jewes enformed me/& desyred to have iudgement agaynst him. To whom I answered: It is not the maner of the Romayns to delyver eny man/that he shuld perishe/before that he which is accused / have the accusars before him/and have licence to answer for him selfe/ concerninge y crime layde agaynst him: whē they were come hiddet/ w out delaye on the morowe I sate to geve iudgement/& cōmaunded y mā to be brought forth. Agaynst whō when y accusars stode vp/they brought none accusacion of soche thinge as I supposed: but had cer-

had certayne questions agaynst him of their awne supersticion/& of one Iesus which was ded:whom Paul affirmed to be alyve. And because I doutted of soche maner questions/ I asayed him whither he wolde goo to Jerusalem/& there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge of Cæsar/I commaunded him to be kept/tyll I myght sende him to Cæsar.

Agrippa sayd vnto Festus: I wolde also heare y man my selfe. To morowe (sayde he) thou shalt heare him. And on y morowe when Agrippa was come and Bernice with greate pompe/& were entred into the counsell housse with the captaynes & chiefe men of the cite/at Festus commaundement Paul was brought forth. And Festus sayde:kynge Agrippa/& all men which are heare present w vs:ye se this man about whom all the multitude of the Jewes have bene with me both at Jerusalem and also here/cryinge that he ought not to lyve eny lenger. Yet founde I nothinge worthy of deeth that he had cōmitted. Neverthelesse seinge that he hath appealed to Cæsar/I have determined to sende him. Of whom I have no certayne thinge to wyte vnto my lorde. Wherfore I have brought him vnto you / and speciallv vnto the/kynge Agrippa/that after examination had/I myght have sumwhat to wyte. For me thynketh it vnreasonable/for to sende a presoner/and not to shewe the causes which are layde agaynst him.

The. xxvi. Chapter.

6.v.

Agrip

The Actes

Agrippa sayde vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stretched forth the honde/ & answered for him selfe. I thynke my selfe happy kynge Agrippa/ because I shall answer this daye before the/ of all the thinges wherof I am accused of y^e Jewes/ namely because thou arte experte in all customes and questions/ which are amonge the Jewes. Wherefore I beseeche the to heare me patiently.

My lyvynge of a chylde/ which was at the fyrst amonge myne owne nacion at Jerusalem knowe all the Jewes which knew me from y^e begynnyng/ yf they wolde testifie it. For after the most straytest secte of oure laye/ lyved I a pharisaye. And now I stond & am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes/ oure. vii. tribes instantly servyng God daye & nyght/ hope to come. For which hopes sake / kynge Agrippa/ am I accused of the Jewes. Why shuld it be thought a thinge vncredible vnto you/ that god shuld rayse agayne the deed?

I also verely thought in my selfe/ that I ought to do many contrary thinges/ clene agaynst the name of Iesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the saintes I shut vp in prison/ & had receaved auctorite of y^e hye prestes. And whē they were put to deeth/ I gave the sentence. And I punysshed them ofte in every synagoge/ and compelled them to blaspheme: & was yet moze mad apou them/ and persecuted the/ even

Of the Apostles fo. L. xcviit.

even vnto straunge cities. About the which thinges as I went to Damasco with auctorite and licence of the hye prestes / even at myddaye (o kynge) I sawe in y^e waye a lyght from heven/ above the brightnes of the sunne/ shyne rounde about me and them which ioyned with me.

When we were all fallen to the erth/ I hearde a voyce speakynge vnto me/ & sayinge in y^e hebrue tonge: Saul/ Saul/ why persecutest thou me? It is harde for the to kicke agaynst the pricke. And I sayde: Who arte thou lord? And he sayde I am Iesus whom thou persecutest. But ryse & stond vp on thy fete. For I have aperted vnto the for this purpose/ to make the a minister & a witnes/ both of tho thinges which thou hast sene/ and of tho thinges in the which I will appere vnto the/ delyverynge the from the people/ and from y^e gentyls vnto which now I sende the / to open their eyes that they myght turne from darcknes vnto lyght/ & from the power of Satan vnto God/ that they maye receave forgiveness of synnes and inheritance amonge the which are sanctified by fayth in me.

Wherefore kynge Agrippa/ I was not disobedient vnto the hevenly vision: but shewed fyrst vnto them of Damasco/ and at Jerusalem/ and thozow out all the costes of Jewry/ and to the gentyls/ that they shuld repent/ & turne to God/ and do the ryght workes of repentance. For this cause the Jewes caught me in the temple/ and went about to kyll me.

Never

fayth.

The Actes

Nevertheless I obtayned helpe of God / & cō-
tynew vnto this daye witnessyng bothe to
small and to greate saying none other thin-
ges / then those which the prophetes and Mo-
ses dyd saye shuld come / that Christ shulde
suffre / & that he shuld be the fyrst that shulde
ryse from deeth / and shuld shewe lyght vnto
the people / and the gentyls.

As he thus answered for him selfe: Festus
sayde with a lowde voyce: Paul / thou arte be-
sides thy selfe. Moche learnynge hath made
the mad. And Paul sayde: I am not mad most
dere Festus: but speake the wordes of truethe
& sobernes. The kynge knoweth of these thin-
ges / before whom I speke frely: nether thyn-
ke I that any of these thinges are hydden fro
him. For this thinge was not done in a cor-
ner. Kynge Agrippa belevest thou & proph-
etes? I wore well thou belevest. Agrippa say-
de vnto Paul: Sumwhat thou bringest me in
mynde for to be come a Christen. And Paul
sayd: I wolde to God that not only thou: but
also all that heare me to daye / were / not sum-
what only / but altogeder soche as I am / ex-
cept these bondes. And when he had thus spo-
ken / the kynge rose vp / & the debite / and Ber-
nice / and they that sate with them. And when
they were gone aparte / they talked betwene
them selves sayinge: This man doeth nothin-
ge worthy of deeth / nor of bondes. Then say-
de Agrippa vnto Festus: This man myght
have bene lowsed / yf he had not appealed vn-
to Cesar.

C. The. xxvii. Chapter.
When

Of the Apostles

Jo. L. xciij.

ij. cor. vi.

When it was cōcluded that we shuld
sayle into Italy / they delivered Paul
& certayne other prersoners vnto one
named Julius / an vnder captayne of Cesars
soudiars. And we entred into a ship of Adra-
miciū / & lowsed from lond / apoynted to say-
le by the costes of Asia / one Aristarcus out of
Macedonia / of the contre of Thessalia / bein-
ge with vs. And the nexte daye we came to
Sidon. And Julius courteously entreated
Paul / & gave him liberte to goo vnto his fren-
des / & to refresshe him selfe. And from thence
lauched we / and sayled harde by Cypers / be-
cause the wyndes were contrarie. Then say-
led we over the see of Cilicia / and Pamphy-
lia / and came to Myza a cite in Lycia.

And there y vnder captayne founde a ship-
pe of Alexander redy to sayle into Italy / & put
vs therein. And when we had sayled slowly
many dayes / & scace were come over agaynst
Gnydon (because the wynde with stode vs)
we sayled harde by the costes of Candy /
over agaynst Salmo / and with moche wor-
ke sayled beyonde yt / and came vnto a place
called good porte. Nye wherunto was a citie
called Assea. When moche tyme was spent
and saylinge was now ieoperdeous / because
also that we had overlonge fasted / Paul put
them in remembraunce / and sayde vnto them
Myris / I perceave that this vyage wilbe with
hurte and moche damage / not of the ladynges
and ship only: but also of oure lyues. Never-
thelather the vndercaptayne beleved the go-
verner

vernet and the master/better then tho thinges which were spoken of Paul. And because the haven was not comodius to wynter in/maný toke counsell to departe thence/yf by eny meanes they myght attayne to Phenices and thence to wynter / which is an haven of Landy / and servith to the southwest and northwest wynde. When the south wynde bleweth they supposynge to obtayne their purpose/lowfed vnto Asson/and sayled paste all Landy.

But anon after ther arose agaynste their purpose/a flaxe of wynde out of the northe. And when the ship was caught/a coulde not resist the wynde/we let her goo & drave with the wether. And we came vnto an yle named Clauda/a had moche worke to come by abote / which they toke vp and vsed helpe / vndergerdyng the shippe / fearynge lest we shuld have fallen into Syrtis/and we let downe a vessel & so were caryed. The nexte daye when we were tossed w an excedyng tempest/they lyghtened y ship/a the thyrde daye we cast out with oure awne hondes/the tacklynge of the shippe. When at the last nether sunne nor starre in many dayes appered/a no small tempest laye apon vs/all hope that we shuld be saved/was then taken awaye.

Then after longe abstinence / Paul stode forth in the myddes of them & sayde: Synt ye shulde have harkened to me/a not have lowfed from Landy/nether to have brought vnto vs this harme and losse. And nowe I exhortte you to be of good chere. for ther shalbe no losse

losse of eny mans lyfe amonge you/save of the ship only. for ther stode by me this nyght the angell of God/whose I am/and whom I serve/ sayinge: feare not Paul/for thou must be brought before Cesar. And lo/God hath geven vnto the all that sayle with y. Wherefore Synt be of good chere: for I beleve God/that so it shalbe even as it was tolde me. How be it we must be cast into a certayne ylonde.

¶ But when y fourtethe nyght was come/as we were caryed in Adria about mydnyght/the shipmen demed that ther appered some countre vnto the:and sounded/a founde it. xv. fedomes. And when they had gone a lytell further/they sounded agayne/a founde. xv. fedomes. Then fearynge lest they shuld have fallen on some Rocke/they cast. iiii. ankers out of the sterne/a wysshed for y daye. As the shipmen were about to fle out of the ship/and had let downe the bote into the see/vnder a coloure as though they wolde have cast ankers out of the forshippe: Paul sayd vnto y vndercaptayne & the souldiers:excepte these abyde in the ship/ye cannot be safe. Then the souldiers cut of the rope of the bote/and let it fall awaye.

And in y meane tyme betwixt that & daye Paul besought them all to take meate/sayinge: this is y fourtenthe daye that ye have tarried and continued fastynge/receavinge no thinge at all. Wherefore I praye you to take meate: for this no dout is for youre helth: for ther shal not an heere fall fro the heed of eny of you. And when he had thus spokē/ he toke bread

Breed and gave thanks to God in presence of the all/and brake it/and begane to cate. Then were they all of good cheare/and they also toke meate. We were all together in y ship/two hundred thre score and sixtene soules. And when they had catē ynough/they lightened y ship and cast out the wheate into the see.

When yt was daye/they knew not y lande but they spied a certayne haven with a banke into y which they were mynded (yf yt were possible) to thrust in the ship. And when they had taken vp the ancrs/they comytted them selves vnto the see/and lowsed the rudder bonds and hoysed vp y mayne sayle to the wynde and drue to londe. But they chaunced on a place/which had the see on bothe the sydes/and thrust in the ship. And the fooze parte stucke fast and moved not/But y hynder brake with the violence of the waves.

The soudears counsell was to kyll y prisoners/lest eny of them/when he had swome out/shulde fle awaye. But the vndercaptayne willinge to save Paul/kept the from their purpose/and commaunded that they y could swyme/shulde cast the selves first in to y see/and scape to londe. And the other he commaunded to goo/some on bordes/and some on broken peces of the ship. And so it came to passe/that they came all safe to londe.

The. xxviii. Chapter.

And when they were scaped/then they knewe that the yle was called Milete. And the people of the countre shewed vs no

vs no lytell kyndnes: for they kyndled a fyre and receaved vs every one/because of the present rayne/and because of colde. And when Paul had gaddered a boundle of stickes/and put them into the fyre/ther came a viper out of the heet and lept on his honde. When the men of the contre sawe the worme hange on his honde/they sayde amonge the selves: this man must nedes be a mozt herer. Whome (though he haue escaped the see) yet vengeance suffret h not to lyve. But he shooke of the vermen into the fyre/and felt no harme. Howbeit they wayted when he shuld have swolne/or fallen doune deed sodenly. But after they had looked a greate whyle/and sawe no harme come to him/they chaunged their myndes/and sayde that he was a God.

In the same quarters/the chiefe man of the yle whose name was Publius/had a lordshippe: the same receaved vs/and lodged vs thre dayes courteously. And it fortuneth that the father of Publius laye sicke of a fever/and of a bluddy flipe. To whō Paul entred in a prayde/and layde his hondes on him and healed him. When this was done/other also which had payenge diseases in the yle/came and were healed. And on of han they dyd vs gret honoure. And when we departed/they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alepandry/which had wyntred in the yle/whose badge was Castor and Pollux. And when we came to Tyracusa/we tarped there. iiii. dayes. And from thence we fet a compasse and came

to Regium. And after one daye the south wynde blew/and we came the next daye to Putiolus: where we founde brethren/and were desyred to tary with them seven dayes/and so came to Rome. And from thence/when y brethren hearde of vs/they came agaynst vs to Appiphorum/and to y thre taverns. When Paul sawe the/he thanked God/and weped bolde. And when he came to Rome/y vnder captayne delyvered y prersoners to y chiefe captayne of y host: but Paul was suffered to dwell by him selfe with one souldier that kept him.

And it fortuneth after thre dayes/that Paul called y chiefe of y Jewes together. And when they were come/he sayde vnto the: Men brethren/though I have comitted nothinge agaynst the people or lawes of oure fathers: yet was I delyvered prersoner from Jerusalem in to the bondes of y Romaines. Which when they had examined me/woulde have let me goe: because they founde no cause of deeth in me. But when y Jewes cryed contrary/I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause have I called for you/eve to se you and to speake with you: because that for the hope of Israel/I am bounde with this chayne.

And they sayde vnto him: We nether receaved letters out of Jewry pertayninge vnto y/nether came eny of the brethren that shewed or spake eny harme of the. But we will heare of the what thou thynkest. For we have hearde of this secte/that every where it is spoken

spoken agaynst. And when they had apoynted him a daye/ther came many vnto him into his lodgyng. To whom he expounded and testified the kyngdome of God/and preached vnto the of Jesu: both out of the lawe of Moses and also out of the prophetes/even from mornynge to nyght. And some beleved y thinges which were spoken/and some beleved not.

When they agreed not amonge the selves/they departed/after that Paul had spoken one worde. Well spake the holy goost by Esay y prophet vnto oure fathers/sayinge: Boo vnto this people and saye: with youre eares shall ye heare/and shall not understonde: and with youre eyes shall ye se and shall not perceave.

For the hert of this people is weped grosse/and their eares were thicke of hearyng/and their eyes have they closed: lest they shuld se with their eyes/and heare with their eares/and understonde with their hertes/and shuld be converted/and I shulde heale them. Be it known therfore vnto you/that this salvation of God is sent to the gentyls/and they shall heare it. And when he had sayde that/the Jewes departed/and had grete despiciōs amonge them selves.

And Paul dwelt two yeaeres full in his lodgyng/and receaved all that came to him/preaching the kyngdome of God/and teaching those thinges which concerned the lorde Jesus/with all confidence/unforbode.

Here endeth the Actes of the Apostles.

esai. lii. c.
mat. viij.

mar. iij. b
luc. xij. f
ioh. xij. f
rom. xj. b

A prologe to the Epistle of Paule to the Romayns.



As moche as this pistle is the principall and most excellent part of the newetestamēt/ and most pure Euangelion/ that is to saye gladdetydinges & that we call gospell/ & also a lyghte a waye in vnto the hole scripture/ I thynke it mete/ that euery Chyristen man not only knowe it by rote and with oute the booke/ but also exercise him selfe therein euermore continually/ as with the dayly bredde of the soule. No man verely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/ the moare it is chewed the plesander it is/ and the moare groundely it is serched the precioser thinges are found in it/ so greate treasure of spirituall thinges lyeth hyd therein.

I will therfore bestowe my laboure and diligence/ thowoe this lytell pze face or prologe/ to prepare a waye in ther vnto/ so far forth as god shall geue me grace/ that it maye be the better vnderstonde of euery man/ for it hath bene hetherto euyll darkened with glosse & wonderfull dreames of sophisters/ that noman cowde spyce oute the entente & meanyng of it/ which neuerthelesse of it selfe / is a bryght lyghte/ & sufficient to geue lyght vnto all the scripture.

First we must marke diligently the maner of speakynge of the Apostel/ and aboue all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Fayth/ Ryghteousnes/ flesche/ Sperte and soche lyke/ or els rede thou it neuer so ofte/ thou shalt but loose thy labour. This word Lawe maye not be vnderstonde here after the comunemaner/ and to vse Pauls terme/ after the maner of men or after

How paul
le vseth
certe wor
des/ must
be diligēt
lie vnder
stonde.

mans

To the Romayns. ffo.cciij.

mannes wayes/ that thou woldest saye the lawe here in this place were nothinge but lernynge which he teacheth what ought to be done and what oughte not to be done/ as it goeth with mannes lawe where the lawe is fulfilled with outwarde workes only/ though the hert be neuer so farre of. But God iudgeth the grounde of the herte/ ye and the thoughtes and the secret mouynges of the mynde/ & therefore his lawe requirith the grounde of the hert & loue from the botome there of/ & is not content with the outwarde worke only/ but rebuketh those workes most of all which springe not of loue from the ground & lowe botome of the herte/ though they appere outwarde neuer so honest & good/ as Chyrist in the gospell rebuketh the pharises aboue all other that were open synners/ & calleth them ypocrites/ that is to saye Simulacres/ and paynted Sepulchres. Which pharises yet lyued no men so pure/ as pertraynyng to the outwarde dedes & workes of the lawe. Ye & Paul in the thyrde chapter of his pistle vnto the philippians confesseth of him selfe/ that as touching the lawe he was suche a one as no man cowde complayne on/ and notwithstandinge was yet a murderer of the Chyristen/ persecuted them/ and tozmented them/ so soore/ that he compelled the to blaspheme Chyriste/ & was all to gether mercyllesse / as many which now fayne outward good workes are.

For this cause the. c. v. psaline calleth all men lyars/ because that noman kepeth the lawe from the grounde of the herte/ nether can kepe it/ though he appeare outward full of good workes.

For all mē are naturally enclyned vnto euyll and hate the lawe. We fynde in oure selues vn lust and tediousnes to do good/ but lust and delectacyon to do euyll. Nowe where no fre lust

c. liij. is to

A prologe

is to do good / there the botome of the hert ful-
filleth not the lawe / and there no doute is also
synne / & wraeth is deserued before God / though
there be neuer so grete an outwarde shewe and
aperaunce of honeste lyvinge.

For this cause concludeth saynte Paul in the
seconde Chapter / that the Jewes are all syn-
ners & transgressors of the lawe / though they
make men belive / thozowe hypocrysy of outwar-
de woordes / howe that they fulfill the lawe /
and sayth that he only which doeth the lawe / is
ryghteous before God / meanyng therby that
no man with outwarde woordes / fulfilleth the
lawe.

Thou (sayeth he to the Jewe) teachest / a man
shuldenot breake wedlocke / & yet breakest wed-
locke thy selfe. Wherin thou iudgest an other
man / therein condemnest thou thy selfe / for thou
thy selfe doest euen the very same thinges whiche
the thou iudgest. As though he wolde saye /
thou lyuest outwardly well in the woordes of
the lawe / and iudgest them that lyue not so.
Thou teachest other men: and seest a moote in
an other mans eye / but art not ware of the bea-
me that is in thyn awne eye. For though thou
kepe the lawe outwardly with woordes for fea-
re of rebuke / shame and punysshement / other
for loue of rewarde / Dauntage and Dayne glos-
ry / yet doest thou all with out lust and lone to-
warde the lawe / and haddest leuer a grete dea-
le other wyse do / yf thou dydest not feare the la-
we. ye inwardly in thyn herte / thou woldest
that therwere no lawe / no noz yet God / the au-
ctoꝝ and Vengear of the lawe / yf it were pos-
sible: so paynefull it is vnto the to haue thynne
appetytes refrayned / and to be kepte downe.

Wherfore then it is a playne conclusion / that
thou from the grounde and botome of thynne
herte / arte an ennymye to the lawe. What pres-

To the Romayns.

ffo. ccciii.

Sayeth it nowe / that thou teachest an other
man not to steale / then thou thynne awne selfe
fe arte a thefe in thynne herte / & outwardly wol-
dest sayne steale yf thou durst / though that the
outwarde dedes abyde not alwaye behynde with
soch hypocrites & dissimulars / but breake forth
amonge / euen as an euyl scabbie oz a pocke can
not all wayes be kepte in with violence of me-
dicine.

Thou teachest an other man / but teachest
no: thy selfe / yet thou wotest not what thou tea-
chest / for thou vnderstondest not the lawe a-
ryght / how that it cannot be fulfilled and sa-
tisfied / but with an vnfayned loue and af-
fecyon / so greatly it can not be fulfilled with
outwarde dedes and woordes only. Moreouer
the lawe encreaseth synne / as he sayth in the
fyfte Chapter / because that man is an ennymye
to the lawe / for as moche as it requireth so ma-
ny thynges clene contrarie to his nature / whe-
re of he is not able to fulfill one poynte oz tyt-
le / as the lawe requireth it. And therfore are
we moare prouoked / and haue greater lust to
breake it.

For which causes sake he sayeth in the se-
uenth Chapter / that the lawe is spirituall: as
though he wold saye / yf the lawe were flesshel-
ly and but mans doctrine / it myght be fulfilled /
satisfied and fylled with outwarde dedes.
But nowe is the lawe gooslye / and no man
fulfylleth it / excepte that all that he doeth /
springe of loue from the botome of the herte.
Suche anewe hert & lusty corage vnto the la-
we warde / canst thou neuꝝ come by of thynne
awne strength and enforcements / but by the ope-
racyon & workinge of the spirite.

For the spirite of God only maketh a man spi-
rituall & lyke vnto the lawe / so that nowe hens
ceforth he doeth nothinge of fraye oz for lucre

c.iii. oz Van-

The la-
we encrea-
seth synne

The spiri-
te is requi-
red / yet
we can-
not kepe
the la-
we before
God.

A Prologe

of Vantages sake of Dayne glory/ But of a
fre hert/and of inward iust. The lawe is spiri-
tuall & wilbe bothe loued and fulfilled of a spi-
rituall hert/and therfore of necessite requirerh
it the spryte that maketh a mannes hert fre/and
geueth him lust & courage vnto the lawe war-
de. Where soche a spryte is not/ there remay-
neth synne/ grudginge & hated agaynst the
lawe/ which lawe neuerthelesse is good/ rygh-
tewes and holy.

To do the dedes of the lawe/ & to fulfill the lawe/ are two thinges.
Acquaynte thy selfe therfore with the maner
of speakyng of the Apostel/ & let this nowc sty-
ke faste in thyne hert/ that it is not bothe one/
to do the dedes & workes of the lawe/ & to ful-
fill the lawe. The worke of the lawe is/ what
soeuer a man doeth or can do of his awne free
will/ of his awne proper strength & enfor syn-
ge. Not withstandinge though there be neuyn
so grete workyng/ yet as longe as there re-
mayneth in the herte vn lust/ tediousnes/ grud-
gynge/ grief/ payne/ lothsumnes & compulsion
toward the lawe/ so longe are all the workes
vnpofitable/ lost/ yea and damnable in the sigh-
te of God. This meaneth Paul in the thyrde
chapter where he sayeth/ By the dedes of the lawe
shall no fleshe be iustified in the syghte of god.
Here by perceauest thou/ that those sophisters
are but disceauers/ whiche teache that a man
maye/ and must prepare him selfe to grace & to
the fauoure of God/ with good workes. Howe
can they prepare themselves vnto the fauoure
of god/ & to that which is good/ when they the
selues can do no good/ no can not once thinke a
good thought or consent to do good/ the deuyll
possessinge their hertes/ myndes & thoughtes
captiue at his pleasure? Can those workes plea-
se God thinkest thou/ which are done with gri-
fe/ payne and tediousnes/ with an euill will/
with a contrarye and grudginge mynde?

Whos

To the Romaynes.

Ro. ccv.

Wholy saynte prosperus/ how mightely with
the scripture of Paul/ dydest thou confounde
this heresye/ aboute (I trowe) a twelue hondred
yeares agoe/ or therapon. Prospe-
rous.

To fulfill the lawe is/ to do the workes ther-
of & what soeuer the lawe commaundeth/ with
loue/ lust & inward affeccion & delectacion: and
to lyue godly & well/ frely/ willingly/ and with
oute compulsion of the lawe/ euen as though
therewere no lawe at all. Suche luste & free li-
berte to loue the lawe/ cometh only by the wor-
kinge of the spryte in the herte / as he saith in
the fyrste Chapter.

Nowe is the spryte none otherwise geuen/
then by faith only/ in that we beleue the promy-
ses of God/ withoute wauering/ how that God
is true/ & will fulfill all his good promyses to-
ward vs/ for Chyistes bloudes sake/ as it ys
playne in the fyrste chapter. I am not assha-
med sayeth Paul/ of Chyistes gladde tydinges/
for it is the power of God/ vnto saluaciō to as
many as beleue. For attēce & to gedder euen as
we beleue the glad tydinges preached to vs/ the
holy goost entreth in to oure hertes/ & looseth
the bondes of the deuyll/ which before posses-
sed oure hertes in captiuite/ & held the that we
could haue no lust to the will of God in the la-
we. And as the spryte cometh by faith only/ eue
so faith cometh by hearinge the worde or glad
tydinges of God/ whē Chyist is preached/ how
that he is goddes sonne & man also/ ded & ryse
agayne for oure sakes/ as he sayeth in the .iiij.
chapter. All oure iustifyinge then
cometh of fayth/ and fayth and the spryte co-
me of God and not of vs.

Here of cometh it/ that fayth only iustificeth/
maketh rightewes/ & fulfilleth the lawe/ for it
bringeth the spryte thowoe Chyistes descriu-
ges/ the spryte bringeth lust/ looseth the hert/
c. v. maketh
Fayth on-
ly iustifi-
eth.

To full-
fill the la-
we what
it is.

The spryte
cometh
by faith.

Faith co-
meth by
hearinge
the glad
tydinges.

A Prologe

Workes
springe
of sayth.

Synne

sayth is
the mot-
her of all
good wor-
kes / & vn-
bel- fe of
euell.

maketh him fre / setteth him at libertie / & geueth him strength to worke the dedes of the lawe with loue / euen as the lawe requyrez. When at the last out of the same faith so workinge in the herte / springe all good workes by there owne accorde. What meaneth he in the thyrd chapter: for after he hath cast away the workes of the lawe / so that he soundeth as though he wolde breake & disannull the lawe thowso faith: he answereth to that mighte be layde agaynst / sayinge: we destroye not the lawe thowso faith but maintayne / furdre or stablisse the lawe thowso faith. That is to saye / we fulfill the lawe thowso faith.

Synne in the scripture is not called that outward worke only committed by the body / but all the whole busynes & what soeuer accompanieth / moueth or stiereth vnto the outward dede / & that whence the workes springe: as vnbellefe / prouenes & redynes vnto the dede in the grounde of the herte / with all the powers / affections & appetites wherewith we can but synne. So that we saye / that a man then synneth / when he is caried awaye hedlonge in to synne / all together as moche as he is / of that poyson inclination & corrupte nature wherin he was conceived & borne. For there is none outward synne committed / excepte a man be caried awaye all together / with lyfe / soule / herte / bodie / luste & mynde thereto. The scripture loketh singularly vnto the herte / & vnto the roote or originall fountayne of all synne / which is vnbellefe in the botome of the herte. For as faith only iustifieth & bringeth the spryte & lust vnto the outward good workes / eue so vnbellefe only dāneth & kepeth oute the spryte / prouoketh the fleshe & stiereth vnto the euill outward workes / as happened to Ada & Sua in Paradise. Gene. iii. For this cause Christ calleth synne vnbellefe / and that notably in p. xvi. chap. of Iohn. The spryte

To the Romayns.

Ro. ccvi

sprete / sayth he / shall rebuke the worlde of synne / because they beleue not in me. And Iohn viii. he sayth: I am the light of the worlde. And therfore in the. vii. of Iohn he byddeth them / whyle they haue light / to beleue in the light / that yemaye be the chyldre of light: for he that walketh in darchnes wotteth not whether he goeth. Now as Christ is the light / so is the ignoraunce of Christ that darchnes wherof he speaketh / in which he that walketh wotteth not whether he goeth: that is / he knoweth not how to worke a good worke in the syght of God / or what a good worke is. And therfore in the. ix. he sayth: as longe as I am in the worlde / I am the light of the worlde: but there cometh night when no man can worke. Which nyght is but the ignoraunce of Christ in which no mā can se to do any worke that pleaseth God. And Paul exhorteth Ephesi. iiii. that they walke not as other hethe which are straigers fro the lyfe of God / thowso the ygnoraunce that is in the. And agayne in the same chap. put of (sayth he) the olde mā which is corrupt thowso the lustes of erreure / that is to saye ignoraunce. And Ro. viii. Let vs cast awaye the dedes of darchnes: that is to saye of ignoraunce & vnbellefe. And. i. pet. i. passion not poure selues vnto poure olde lustes of ignoraunce. And. i. Jo. ii. He that loueth his brother dwelleth in light: and he that hateth his brother walketh in darchnes / & wotteth not whether he goeth / for darchnes hath blynded his eyes. By light he meaneth the knowledg of Christ / and by darchnes / the ignoraunce of Christ. For it is impossible that he that knoweth Christ truly / shulde hate his brother.

Furthermore / to perceauie this thinge more cleaerlye / thou shalt vnderstonde / that it is impossible to synne anye synne at all except a man breake the fyrst commaundement before. Now is the fyrst commaundement deuycd into two

A Prologe

two verses. Thy Lorde God is one God: and thou shalt loue thy Lorde God with all thyne heart/with all thy soule/with all thy power and with all thy myght. And the whole cause why I synne agaynst anye inferioure precept/ is that this loue is not in myne heart: for were this lawe wrytten in my harte & were full & perfect in my soule/it wolde kepe myne heart fro consen-tyng vnto anye synne. And the whole & on-lye cause why this loue is not wrytten in oure heartes/ is that we beleue not the fyrste parte/ that oure Lorde God is one God. For wylt I what these wordes/ one Lorde & one God mea-neth: that is to saye/ if I vnderstode that he ma-de all/ & ruleth all/ & that whatsoeuer is done to me/ whether it be good or bad/ is yet his will/ & that he onely is the Lorde that ruleth & dothe it: & wylt I therto what this worde myne mea-neth: that is to saye/ if myne heart beleued & fel-te the infinite benefites & kyndenes of God to mewarde/ & vnderstode & earnestly beleued the manyfolde couenauntes of mercie wherewith God hath bounde him selfe to be myne wholie & altogether/ with all his power/ loue/ mercie & myght/ then shuld I loue him with all myne heart/ soule/ power & might/ & of that loue euer kepe his commaundementes. So seye now that as fayth is the mother of all goodnes & of all good workes/ so is vnbefelc the grounde & ro-te of all euell and all euell workes.

Finallie/ if anye man hath forsaken synne & is conuerted to put his trust in Christ & to kepe the lawe of God/ dothe fall at a tyme: the cause is/ that the flesshe thoww negligēce hath cho-ked the spryte & oppressed hir & taken from hir the fode of hir strenght. Which fode is hir medi-tacion in God & in his wonderfull dedes/ & in the manyfolde couenauntes of his mercie.

Wherfore then before all good workes as
good

To the Romayns. Jo. ccvii.

goodfutes/ there must nedes be fayth in the her-te whence they spring. And before all bad dedes as bad frutes/ there must nedes be vnbefelc in the hert as in the rote/ foultayne/ pith & strenght of all synne. Which vnbefelc & ignorā. e is cal-led the heed of the serpēt & of the olde dragon/ which the womans seed Christ/ must treade vnder fote/ as it was promysed vnto Adam.

Grace & gifte haue this differēce. Grace pro- perly is Goddes fauoure/ beniuolence or kynd mynd/ which of his awne selfe/ with oute deser- uing of vs/ he beareth to vs/ wherby he was mo- ued & enclined to geue Christe vnto vs/ with all his other giftes of grace. Gifte is the holy go- ste & his workinge whom he poureth in to the hertes of them/ on whom he hath mercy / and whō he fauoreth. Though the giftes of the sprite encrease in vs dayly/ & haue not yet their full perfeccion: yet & though there remayne in vs yet euill lustes & sinne which fight agaynst the sprite/ as he sayth here in the .viij. Chapter/ & in the .v. to the Galathians/ & as it was spokē before in the thirde Chapter of Genesis of the debate betwene the womans seed & the seed of the ser- pēt: yet neuerthelesse goddis fauoure is so grea- te/ & so strōge ouer vs for christes sake/ that we are couerted for full hole & perfecte before God. For Goddis fauoure toward vs/ deuydeth not hyr selfe/ encreasinge a lyttell & a lyttell/ as doo the gyftes/ but receaueth vs hole & all to gether in full loue for Christes sake oure intercessor & mediator/ & because that the gyftes of the sprite & the batayle betwene the sprite and euill lu- stes/ are begonne in vs all ready.

Of this nowe vnderstondest thou the .viij. chapter where Paul accuseth him selfe as a syn- ner & yet in the .viij. Chapter sayeth/ there is no damnacion to them that are in Christe/ and that because of the sprite/ & because the gyftes
of the

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of the spryte are begone in vs. Synners we are because the flesshe is not full kylled & mortified. Neuerthelesse in as moche as we beleue in Christ/ & haue the earnest & begynninge of the spryte/and wold fayne be perfecte/ God is so louinge & fauourable vnto vs that he will not loke on soche synne/ nether will counte it as synne/ but will deale with vs accordinge to oure belefe in Christ/ & accordinge to his promises which he hath sworne to vs/ vntyll the synne be full slayne & mortified by dethe.

Fayth is not mans opinion & dreame/as some ymagin & fayne when they heare the storie of the Gospell: but when they se that there folowe no good workes nor mendment of lyuinge/ though they heare / & yet can babyll many thinges of faith / then they fall from the righte waye & saye/ fayth only iustifieth not / a man must haue good workes also/ if he will be rightewes & safe. The cause is when they heare the Gospell or glad tydinges / they fayne of their awne strength certayne imaginacions & thoughtes in their hertes sayinge: I haue heard the Gospell/ I remembre the storie/ so I beleue. And that they counte righte fayth/ which neuerthelesse as it is but mans imaginaciō & fayninge/ euē so profiteth it not/ nether folowe there any good workes or mendment of lyuinge.

But righte fayth is a thinge wroughte by the holy goost in vs / which chaungeth vs/ turneth vs in to a newe nature & begetteth vs a newe in God/ and maketh vs the sonnes of God/ as thou redest in the fyrste of Iohn/ & killeth the olde Adam/ & maketh vs all to gethyr newe in the hert/ mynd/ will/ lust & in all oure affeccions and powers of the soule/ and bringeth the holy goost with hyr. Fayth is a liuely thinge/ mighty in workinge/ valiaunte & stronge/ euē doinge/ euē frutefull/ so that it is impossible that

he which

To the Romayns.

ffo. cc. lvi

he which is endued therewith/ shulde not worke all wayes good workes with oute ceasinge. He sayeth not whether good workes are to be done or not/ but hath done the all redy/ yet men cōdemne made of them/ & is all waye doynge/ for soche is his nature nowe: quicke faith in his herte & lyuely mouinge of the spryte driue him & stee him thereto. Who soeuer doeth not good workes/ is an vnbeleuinge person & faithlesse/ & loketh rounde aboute gropinge after faith & good workes/ and wot not what faith or good workes meane/ though he babill neuer so many thinges of fayth and good workes.

Fayth
what it is

Fayth is then a liuely & stedfaste truste in the fauoure of God/ wherewith we cōmitte oure selues all togedy: vnto God/ & that truste is so surely grounded & steketh so fast in oure hertes/ that a mā wolde not once doute of it / though he shuld dye a thousand tymes therfore. And such the truste wrought by the holy goost through fayth/ maketh a man glad/ luy / cherefull & true herted vnto God & to all creatures. By the meanes wherof/ willingly & withoute cōpulsion he is glad & redy to do good to euery man/ to do seruice to euery mā/ to soffre all thinges/ that God maye be loued & praysed/ which hath geuen him suche grace: so that it is impossible to separat good workes frō faith/ euē as it is impossible to separat herte & kurnige frō fyre.

Therefore take hede to thy selfe / and beware of thynne owne fantasies and ymaginations/ which to iudge of fayth and good workes will seme wyse/ when in deade they are sterke blind and of all thinges most folysshe. Praye God that he will witesafe to worke fayth in thynne herte / or else shalt thou remayne euermore faythlesse/ fayne thou / ymagin thou: enforce thou/ wastyll with thy selfe/ and do what thou wilt or canst.

Righte

A Prologe

Fayth is
ryghte
ousnes.

Righteousnes is euē suche fayth/ & is called
Godes righteousnes/ or righteousnes that is of
valoure before God. For it is Godes gifte/ &
it altereth a man & chaungeh him to a newe spi-
rituall nature/ & maketh him fre & liberall to paye
eueryman his dutie. For thow fayth is a
man purged of his synnes/ & obteyneth luste in
to the lawe of God/ whereby he geueth God his
honoure & payeth him that he oweth him/ & in-
to me he doeth seruise willingly wherewith soe-
uer he can/ & payeth eueryman his dutie. But
the righteousnes can nature/ frewill/ and oure
awne strengthe neuer bringe to passe. For as no
man can geue him selfe fayth/ so can he not take
awaye vnbellefe/ how then can he take awaye
enysynne at all. Wherfore all is false ypocri-
sy and synne/ whatsoeuer is done with oute
fayth or in vnbellefe/ as it is euident in the viij
Chapter vnto the Romayns/ though it appere
neuer so glorious or beautifull outwarde.

Fleshe
what it is

Fleshe and sprite mayste thou not here vnder-
stand/ as though fleshe were only that which
pertaineth vnto vncastite) and the sprite that
which inwardly pertaineth to the herte: But
Paul calleth fleshe here as Christe doth John
iii. All that is borne of fleshe/ that is to wete/
the whole man with life/ soule/ body/ witte/ will/
reason & what soeuer he is or doth with in and
with oute/ because that these all/ & all that is
in man/ study after the worlde & the fleshe. All
fleshe therfore whatsoeuer (as longe as we
are with oute the sprite of God) we thinke or
speke of God/ of faith/ of good workes & of spi-
rituall matters. All fleshe also all workes
which are done with oute grace & with oute the
workinge of the sprite/ how soeuer good/ holy
and spirituall they seme to be/ as thou mayste
proue by the v. Chapter vnto the Galathys/
where Paul numbryth wozshypinge of ydole/
whiche

To the Romayns fo. cciv.

witchcraftes/ enuy and hate amonge the dedes
of the flesh/ & by the viij. vnto the Romayns/
where he sayth that the lawe by the reason of
the flesh he is weake which is not vnderstand of
vncastite only/ but of all synnes/ & most specia-
lly/ of vnbellefe which is a vyce most spirituall
and grounde of all synnes.

And as thou callest him: which is not rene-
wed with the sprite & borne agayne in Christ/
fleshe/ and all his dedes/ euen the very moodyes
of his hert and mynd/ his learninge/ doctrine and
contemplacyon of hye thinges/ his preachinge
teachinge and study in the scripture/ bildinge of
churches/ foundinge of abbeyes/ geuinge of al-
mes/ masse/ matence and whatsoeuer he doeth/
though it seme spirituall and after the lawes of
god. So contrary wyse call him spirituall which
is renewed in Christe/ and all his dedes which
springe of fayth/ seme they neuer so grosse as
the washinge of the disciples fete/ done by
Christ and Peters fissinge after the resurrec-
tion/ yea and all the dedes of matrimony are pu-
re spirituall/ yf they procede of faith/ & what so
euer is done with in the lawes of God/ though
it be wrought by the body/ as the very wiping-
ge off shewes and soche lyke/ how soeuer grosse
they appere outwarde. With oute suche vnder-
standinge of these wordes cast thou neuer vnder-
stand this epistell of Paul/ nether any other
place in the holy scripture. Take hede therfore/
for whosoever vnderstandeth these wordes o-
ther wyse/ the same vnderstandeth not Paul/
what soeuer he be. Now will we prepare oure
selues vnto the pistle.

Spiritual
all.

For as moche as it becometh the preacher of
Christes glad tydinges/ first thow opening
of the lawe/ to rebuke all thinges & to proue all
thinges synne/ that procede not of the sprit and
of faith in Christe/ & to proue all men synners
and chyl-

The fyrst
Chapter.

The Prologe

& chyldezen of wraeth by inheritaunce/and howe that to synne is their nature/ & that by nature they can none other wyse do than to synne/and therewith to abate the pryde of man/and to bringe him vnto the knowledge of him selfe/and of his miserie and wretchednes/ that he myghte syze helpe. Such so doeth saynt Paul and be- ginneth in the fyrst Chapter to rebuke vnbela- fe and grosse synnes which all men se/as the ydo- latrie/and as the grosse synnes of the hethen we- re & as the synnes nowe are of all them which lyue in ignorance without fayth/& without the fauoure of God:& sayth. The wraeth of God of heuen appereth thowowe the Gospell vpon all men for their vngodly & vnholy synninge. For though it be knowen & dayly vnderstonde by the creatures/that there is but one God yet is natu- re of hyr selfe without the sprite & grace so cor- rupte & so poysoned/that men nether can thanke him/neder worshyppe him/nether geue him his due honoure/but blinde them selues and faule withoute ceasinge in to worse case/euen vntyll they come vnto worshippinge of ymages and workinge of shamefull synnes which are abho- minable and agaynste nature/and mozeouer so- fre the same vnbuked in other /hauinge delec- tacion and pleasure therein.

Seconde
Chapter.

In the seconde Chapter he proccadeth fur- ther and rebuketh all those holy people also which withoute lye and loue to the lawe/lyue well outwardly in the face of the worlde & con- dempne other gladly/as the nature of all ypo- crites is/to thinke them selues pure in respecte of open synners/& yet hate the lawe inwardly & are full of couerousnes & enuye & of all vn- clenness/Mat. v. viij. These are they which de- spise the goodnes of God/ & accorde to the hardenes of their hertes/hepe to gedre for them selues the wraeth of God. Furthermore saynt Paule as a true expounder of the lawe / suf- freth

To the Romayns

ffo. cccxvi

freth nomā to be withoute synne/ but declarer that all they are vnder synne which of frewill of nature/will liue well/& suffreth them not to be better then the open synners / yf he calleth them harde herted and seche as cannot repente.

In the thyrde Chap. he mynglet both to ge- der/both the Jewes & the gētyles & sayeth that the one is as the other/both synners/& no diffe- rence betwene the/ sau: in this only/that the Je- wes had the worde of God comitted vnto the. And though many of them beleued not thereon/ yet is goddis truth and promyse thereby nether hurtener minished: And he taketh in his waye & allegeth the sayinge of the .l. psal. that God myght abyde true in his wordes & overcome when he is iudged. After that he returneth to his purpose agayne & proueth by the scripture/ that all men without differēce or exception are synners/and that by the workes of the lawe no man is iustified: but that the lawe was geue to vtter & to declare synne only. Then he begin- neth & sheweth the right waye vnto rightewes- nes/by what meanes men must be made righte- ous and safe/and sayeth. They are all synners & without prayse before God/ & must without their owne deseruinge be made righteous tho- rowe fayth in Christ / which hath deserued so- cher righteousness for vs / & is become vnto vs goddis mercy stole for the remission of synnes that are past/ thereby prouing that Christes righ- teousnes which cometh on vs thowowe fayth/ helpeth vs on. Which righteousness/sayth he is now declared thowowe the gospell & was te- stified of before by the lawe & the prophetes. Furthermore (sayth he) the lawe is holpe & for- dored thowowe fayth / though that the wor- kes thereof with all their bolte are brought to nought & proued not to iustifie.

In the .iiij. Chapter (after that nowe by the .iiij. fyrst Chapters/ the synnes are opened/ and

Thyrde
Chapter.

The lawe
we iustifi-
eth not:
but vtter-
eth the
synne on-
lye & con-
demneth.

fourthe
Chapter.
the

The Prologe

the waye of fayth vnto righteousnes layde) he
beginneth to answere vnto certayne obieccions
and cauillacyōs. And first he putteth forth tho
se blynd reasons/which commonly they that
wylbe iustified by their awneworkes/are wōt
to make whē they heare that faith only with
out workes iustifieth/sayinge/shall men do no
good workes/ye & yff faith only iustifieth/what
needeth a man to stody for to do good workes?
He putteth forth therfore Abraham for an en
sample/sayinge: what did Abraham with his
workes? was all in vayne: came his workes to
no profet? And so concludeth that Abraham with
oute and before all workes was iustified & ma
de righteous. In so moche that before the wor
ke of circumcision he was praysed of the scri
pture and called righteous by his faith only/
Genesis. x. So that he did not the worke of
circumcision for to be holpe thereby vnto righ
teousnes/ which yet God commaunded him to
doo/and was a good worke of obedience/ So in
lyke wise no doute none other workes helpe a
ny thinge at all vnto a mā iustifyinge: but as
Abrahams circumcision was an outward si
gne wherby he declared his righteousnes whi
che he had by faith/ and his obedience and redy
nes vnto the will of god/ euen so are all other
good workes outward signes and outward
frutes of faith and of the sprite/ which iustifie
not a man/ but that a mā is iustified all redy be
fore God inwardly in the hert/ thow we fayth
& thow we sprite purchased by christes bloud.

Herewith nowe stablisheth saynt Paul his
doctrine of faith afore rehersed in the thrid cha
pter/ and bringeth also testimony of Dauid in
the. xliij. psalme/ whiche calleth / a man blessed
not of workes/ but in that his sinne is not reke
ned & in that fayth is imputed for righteousnes/
though he abyde not afterwarde withoute go
od wor

But was
ed wor
kes are si
gnes and
witnesses
of the in
ward fa
yth.

Blessed
is he that
hath his
sinne for
geue him.

To the Romaynes, ffo. ccc. i

od workes/ when he is once iustified.

For we are iustified and receaue the sprite
for to doo good workes/ nether were it other
wyse possible to do good workes / except we
had first the sprite.

For how is it possible to do any thyng wel
in the sight of god/ while we are yet in captiui
te & bondage vnder the deuill/ & the deuill pos
sesseth vs all togeder & holdeth our hertes/ so
that we canot once cōsent vnto the will of god.
No man therfore can preuent the sprite in do
inge good: but the sprite must first come and
wake him out of his slepe & with the thunder
of the lawe feare him/ and shewe him his mise
rable estate and wretchednes/ & make him ab
hore/ and hate him silfe and to desyre helpe/ &
then cōforte him agayne with the pleasant ray
ne of the Gospell/ that is to saye/ with the swe
te promyses of God in Christ/ and steepe vpe
fayth in him to beleue the promyses. Then whē
he beleueth the promyses/ as God was mercy
full to promyse/ so is he true to fulfill them/ &
will geue him the sprite and strength/ both to
loue the will of god & to worke ther after. So
se we that God only (which accordinge to the
scripture worketh all in all thinges) worketh a
mans iustifyinge/ saluacion and healt/ & and
powreth fayth and beleue/ luste to loue goddis
will/ and strength to fulfill the same/ in to vs/
euen as water is powred into a vessell / & that
of his good will and purpose/ and not of oure de
seruinges and merites. Goddis mercy in pro
mysinge and truet/ in fulfilling his promyses
saueth vs and not we oure selues. And therfor
e is all laude/ prayse and glozy/ to be geuen v
to God for his mercy and truet/ and not vnto
vs for oure merites & deseruinges. After that/
he stretcheth his ensample oute agaynst all
other good workes of the lawe/ and concludeth

d. iij. that

The prologe

that the Jewes cannot be Abrahams heyres because of bloud & kynred only / & moche lesse by the workes of the lawe / but must enheret Abrahams fayth / yf they wil be the right heyres of Abraham for as moche as Abraham before the lawe / sothe of Moses & also of circuncision / was thowhe fayth made righteous & call ed the father of all them that beleue / & not of them that worke. Moreover the lawe causeth wrath / in as moche as no man can fulfill it with loue and luste / & as longe as suche grudginge / hate & indignacion agaynst the lawe remaineth in the herte / & is not take awaye by the sprite that cometh by fayth / so longe (no doute) the workes of the lawe / declare euidently that the wrath of God is vpon vs & not fauoure. Wherefore fayth only receyuethe the grace promysed vnto Abraham. And these ensamples were not writte for Abrahams sake only (sayth he) but for oures also to whom yf we beleue / fayth shall be reckned lykewyse for righteousness / as he sayth in the ende of the Chapter.

The. v. Chapter. In the. v. Chapter he commendeth the frutes & workes of fayth / as are peace / reioysinge in the conscience / inward loue to God & man: moreover / boldnes / trust / confidence & a strange & lusty mynd & stedfaste hope in tribulacion and sufferinge. For all suche folowe / where the righte fayth is / for the abundaunte graces sake & gyftes of the sprite / which God hath geuen vs in Christe / in that he gaue him to dye for vs yet his enymies. Now haue we then that fayth only before all workes iustifieth / & that it followeth not yettherfore that a man shulde do no

Good wo good workes but that the righte wapen workes are kes abide not behind / but accompanye fayth / eue the frutes as brightenes doth the sunne / and are called of of the sprite Paul the frutes of the sprite. Where the sprite is / ther it is alwayes somer & ther are alwayes good

To the Romaynes fo. cccxii

good frutes / that is to saye: good workes. This is pauls order / that good workes springe of the sprite / the sprite cometh by fayth & fayth cometh by hearinge the worde of God / when the glad tydinges & promyses which god hath made to vs in Christe / are preached truly / & receaued in the grounde of the herte without waueringe or doutinge after that the lawe hath passed vpon vs & hath dāned oure consciences. Where the worde of God is preached purely & receaued in the herte / ther is fayth & the sprite of God / & ther are also good workes of necessitye when soeuer occasion is geue. Where Goddis worde is not purely preached / but mens dreames / tradicions / ymaginacions / inuencions / ceremonies & supersticion / there is no fayth & consequently no sprite that cometh of God. And where Goddis sprite is not / there can be no good workes / eue as where an appyll tre is not / there can growe no apples / but there is vnbelefe / the deuils sprite & euill workes. Of this goddis sprite & his frutes / haue oure holy ypocrites not once knowen / nether yet tasted how swete they are / though they sayne many good workes of their awne ymaginacion / to be iustified withall / in which is not one crone of true fayth or spirituall loue / or of inward ioye / peace and quyetnes of conscience / for as moche as they haue not the worde of God for them / that suche workes please God / but they are euen the rotten frutes of a rotten tre.

After that he breaketh forth / & runneth at large / & sheweth whence both synne & righteousness / deeth & lyfe come. And he compareth Adā & Christ to gether / thus wyse reasoninge & disputinge / that Christ must needs come as a secōd Adā to make vs heyres of his rightewesnes / thowhe a newe spirituall birth / without oure deseruites: eue as the first Adā made vs heyres of synne

d. iij. synne

The Prologe

synne/ thozowe the bodely generacion/ withou-
te oure deseruinge. Whereby is euidently kno-
wen and proued to the vttermoste/ that no mā
can bringe him selfe oute of synne vnto righ-
tewesnes/ nomoze then he coulde haue withi-
de that he was bozne bodely. And that is pro-
ued herewith/ for as moche as the very lawe of
God/ which of righte shulde haue holpe/ yf any
thinge. coulde haue holpe / not only came and
brought no helpe with hyz/ But also encreased
synne/ because that the euill & poysoned nature
is offended and vtterly displeased with the la-
we/ and the moze she is forsed by the lawe/ the
moze is she prouoked and set a fyre to fulfill
and satisfie hyz lustes. By the lawe then we se
clerely that we muste nedes haue Christe to iu-
stifie vs with his grace/ and to helpe nature.

The. vij.
Chapter.

In the. vij. he setteth forth the chiefe and prin-
cipall worke of fayth/ the batayll of the spryte
agaynst the flesshe/ how the spryte laboureth &
enforseth to kyl the remenaunte of synne and
luste which remayne in the flesshe/ after oure
iustifyinge. And this chapter teacheth vs/ that
we are not so fre fro synne thozowe fayth/ that
we shulde henceforth goo vp and doune ydle
carlesse & sure of oure selues/ as though there
were nowe no moze synne in vs. ycs there is
synne remayninge in vs/ but it is not rehened/
because of fayth and of the spryte/ which figh-
te agaynst it. Wherefore we haue ynough to do
all oure lyues longe/ to tame oure bodies / and
to compell the members to obeye the spryte and
not the appetites/ that thereby we myghte be ly-
ke vnto Christes deeth and resurrecciō / & might
te fulfill oure baptyme / which signifieth the
mortifyinge of synnes / & the newe life of grace.
For this batayle ceaseth not in vs vntill the la-
ste bzeth/ and vntill that synne be vtterly slay-
ne by the deeth of the bodye.

Baptyme
is a wyl-
nesse be-
tween god
& vs that
we haue
promised
to morti-
fie the lu-
stes & syn-
ne that re-
mayneth
in the fles-
he. &c.

To the Romayns fo. ccviii.

This thinge (I meane to tame the body and
so forth) we are able to do (sayth he) scynge we
are vnder grace & not vnder the lawe / what it
is / not to be vnder the lawe / he him selfe expost
deth. For not to be vnder the lawe is not so to
be vnderstonde / that euery mā may do what him
lusteth. But not to be vnder the lawe / is to ha-
ue a fre herte renewed with the spryte / so that
thou haste luste inwardly of thyne awne accor-
de to do that which the lawe commaundeth / with-
oute compulsion / yf though there were no lawe.
For grace: that is to saye Goddis fauoure bring-
geth vs the spryte / and maketh vs loue the la-
we / so ys there nowe no moare synne / nether is
the lawe nowe any moare agaynst vs / But at
one and agreed with vs & we with it.

Not to be
vnder the
lawe wh-
at it mea-
neth

But to be vnder the lawe / is to deale with
the workes of the lawe / and to worke without
the spryte and grace: for so longe no doute synne
rayneth in vs thozowe the lawe / that is to saye /
the lawe declareth that we are vnder synne and
and that synne hath power & dominion ouer vs /
scynge we cannot fulfill the lawe / namely with-
in in the hert / for as moche as no mā of nature
fauoureth the lawe / consenteth there vnto and
delyteth therein. Which thinge is excedinge
greate synne / that we cannot consent to the lawe
which lawe is nothige else saue the will of god.

This is the right fredome & libertie fro syn-
ne and from the lawe where of he wryteth vnto
the ende of this Chapter / that it is a fredome
to doo good only with luste / & to lyue well with-
oute compulsion of the lawe. Wherefore this fre-
dome is a spirituall fredome / which destroyeth
not the lawe / but ministreth that which the la-
we requyrez / and where with the lawe is ful-
filled that is to vnderstonde / luste & loue / where
with the lawe is stilled & accuseth vs no moare /
compelleth vs no moare / nether hath oughte to

To be vnder the la-
we what
it is.

This

d. d. craue

The Prologe

e raue of vs any moare. Euen as though thou were in dette to an other mā/ & were not able to paye/ two maner wayes mightest thou be losed. One waye/ if he wold requyre nothinge of the/ and breke thyn obligaciō. An other waye/ yf so me other good man wolde paye for the/ & geue the as moche as thou mightest satisfie thine obligaciō wth all. Of this wyse hath Christe made vs fre frō the lawe: & therfore is this no wil. de flesshely libertie/ that shulde doo nought/ but that doeth all thinges/ & is fre from the crauinge and dette of the lawe.

The. vii.
Chapter.

In the. vii. he cōfirmerth the same with a similitude of the state of matrimony. As whē the husbonde dyeth the wyfe is at. hys libertie/ and the one losed & departed frō the other/ not that the womā shulde not haue power to marie vnto an other mā/ but rather now fyrste of all is she fre and hath power to marie vnto an other man which she coulde not do before/ till she was losed frō hys fyrst husbond. Euen so are oure consciences bound & in daunger to the lawe vnder olde Adam the fleshy/ as longe as he lyueth in vs. For the lawe declarerth that oure hertes are bound & that we cā not discor. sent frō him. But whē he is mortified & kylled by the spyrte/ then is the conscience fre & at libertie: not so that the consciēce shall now nought do/ but now fyrst of all cleuyth vnto an other/ that is to wote Christ/ & bringerth forth the frutes of lyfe. So now e to be vnder the lawe/ is not to be able to fulfill the lawe/ but to be better to it and not able to paye that which the lawe requyzerth. And to be losed from the lawe/ is to fulfill it & to paye that which the lawe demaundeth/ so that it can now henceforth aue the nought.

To be vnder the lawe.
To be losed from the lawe.

Consequently Paul declarerth moze largely the nature of synne & of the lawe/ how that thorow the lawe synne reuyuerth/ mouerth hys selfe/ &

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fe/ & gadererth strenght. For the old mā & carrupt nature/ the moare he is forboden & kepte vnder of the lawe/ is the moare offended & displeased therewith/ for as moche as he cannot paye that which is requyred of the lawe. For synne is his nature & of him selfe/ he cā not but synne. Therfore is the lawe deeth to him/ to tormente & murther dome. Not that the lawe is euill/ but because that the euill nature cannot soffre that which is good/ cā not abide that the lawe shulde requyre of him any good thinge. Wyke as a sicke man cannot suffre that a man shulde desyre of him to runne/ to lepe and to doo other dedes of an wholsome man.

For which cause saynt Paul concluderth that where the lawe is vnderstonde & perceayned of the beste wyse/ there it doeth no moare but utter synne/ & bringe vs vnto the knowledge of oure selues/ & therby kille vs & make vs bonde vnto eternall damnacion & detters of the euerlastinge wrath of God/ eue as he well fealeth & vnderstonderth whos consciēce is truely touched of the lawe. In suche daunger were we yf the lawe came/ that we knewe not what synne mēre/ nethe yet knowe we the wrath of God apō synners/ tyll the lawe had vttered it. So seest thou that a man must haue some other thinge/ yf & a gretter & a moare myghty thinge than the lawe/ to make him righteous & safe. They that vnderstonde not the lawe on this wyse/ are blind & goo to worke presumptuously/ supposinge to satisfie the lawe with workes. For they knowe not that the lawe requyzerth a fre/ a willinge/ a lusty and a louinge herte. Therfore they se not Moses ryght in the face/ the dayle hangeth betwene & hyderth his face so that they can not behold the gloze of his countenance/ how that the lawe is spirituall & requyzerth the herte.

I maye

The prologe

I maye of myne awne strength refrayne that I doo myne enemye no hurte/ but to loue him with all myne herte/ & to put awaye wrathe cleane oute of my mynde can I not of myne awne strength. I maye refuse moneye of myne awne strength/ but to put awaye loue vnto riches oute of myne herte can I not do of myne awne strength. To abstayne from adultery as concerninge the vtterwarde dede can I do of myne awne strength/ but not to desyre in myne hert is as vnpowable vnto me as is to chuse whether I will h3gyz or thurst/ and yet so the lawe requireth. Wherfore o f a mans awne strength is the lawe neuer fulfilled/ we must haue thereunto goddis fauoure and his sprite/ purchased by Chyristes bloude.

Neuerthelesse when I saye a man maye do many thinges vtterwardly cleane agaynst his herte/ we must vnderstande that man is but dreuen of diuers appetites/ and the greatest appetite ouercometh the lesse & carryeth the man awaye violently with hyz.

As when I desyre vengeance/ & feare also the inconuenience that is lyke to folowe yf feare be greater/ I abstayne yf the appetite that desyareth vengeance be greater/ I cannot but prosecute the dede/ as we see by experience in many murtherers and theues/ which though they be brought in to neuer so great perell of deeth/ yet after they haue escaped/ do euen/ the same agayne. And comen women prosecute their lustes because feare & shame are awaye/ wh3 other which haue the same appetites in their hertes/ abstayne at the leest waye vtwardly or worke secretly beyng overcome of feare & of shame & so lyke wyse is it of all other appetites.

Further more he declareth/ how the sprite & the fleshe fighte to gether in one man/ and maketh an ensample of him selfe/ that we myghte lerne to knowe that worke a righte/ I meane to kyll

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kyll synne in oure selues. He calleth both the sprite and also the fleshe a lawe/ because that lyke as the nature of Goddis lawe is to dryue/ to compell/ and to craue euen so the fleshe dryueth/ compelleth/ craueth and rageth/ agaynst the sprite/ and will haue her lustes satisfied. On the other syde dryueth the sprite/ cryeth and fighteth agaynst the fleshe/ and will haue his luste satisfied. And this strike dureth in vs/ as longe as we liue: in some moare and in some lesse as the sprite or the fleshe is stronger and the very man his awne selfe is both the sprite and the fleshe/ which fighteth with his awne selfe vntyll synne be vtterly slayne and he all together spirituall.

In the. viij. Chapter he comforteth suche fighters that they dispeere not because of suche fleshe. Chapter. The. viij. Chapter. The other thinke that they are lesse in fauoure with God. And he sheweth how that the synne remaininge in vs/ hurteth not/ for there is no danger to them that are in Chyrist which walke not after the fleshe/ but fight agaynst it. And he expoundeth moze largely what the nature of the fleshe & of the sprite is/ and how the sprite cometh by Chyrist/ which sprite maketh vs spirituall/ tameth/ subdueth and mortifieth the fleshe/ and certifieth vs that we are neuerthelesse the sonnes of God & also beloued though that synne rage neuer so moche in vs/ so longe as we folowe the sprite and fighte agaynst synne to kyll & mortife it. And because the chastysinge of the crosse and sufferinge are nothinge pleasant/ he comforteth vs in oure passions and afflictions by the assisiens of the sprite which maketh intercession to God for vs/ mightely with groninges that passe mans vtterance/ so that mans speche cannot comprehend them/ and the creatures moze also with vs of greates desyre that they haue/ that we were loosed from synne

The Prologe

synne & corrupciō of the flesshe. So se we that these the Chapters/the. vii. viij. doo none other thinge so moche as to d̄rue vs vnto the right worke of fayth/which is to kyll the olde man; and mortifie the flesshe.

The. iij.
p. and. viij.
chapters.

In the. iij. p. & viij. Chapters he treateth of Goddis predestinaciō/whence it springeth all together/whether we shall beleue or not beleue/belowed from synne or not belowed. By which predestinaciō oure iustificyng and saluaciō are clene take oute of oure hādes / and put in the hādes of God only/which thinge is most necessary of all. For we are so weke & so vncertaine/that yf it stode in vs/there wolde of a truth no mā be saured/the deuell no doute wolde deceaue vs. But now is God sure that his predestinaciō canot deceaue him/nether can eny man withstand or let him and therfore haue we hope and trust agaynst synne.

But here muste a marke be set vnto those vnyquyet/busy & hys clymyng sprites howe ferre they shall goo/which fyrst of all bringe hether there hys reasons & pregnāt wittes/ & begynne fyrst frō an hyeto seeke the botomlesse secrettes of Goddis predestinaciō/whether they be predestinat or not. These must nedes ether cast the selues doune hedelong in to desperaciō or else cōmit them selues to fre chaunce carelesse. But followe thou the order of this pistle/ & noosell thy selfe with Christ/ &erne to vnderstonde what the lawe and the gospel meane/ and the office of both two/that thou marst in the one knowe thy selfe/ & how that thou hast of thy selfe no strength/ but to synne: & in the other the grace of Christ. And then se thou fyghte agaynst synne & the flesshe as the. viij. fyrst chapters teache. After that whē thou arte come to the. viii. chapter/and arte vnder the crosse and sufferinge of tribulaciō

This do
yfe thou
wilt vnder
derstonde

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tribulaciō/the necessite of predestinaciō will wape swete & thou shalt well fele how p̄ce you se a thinge it is. For excepte thou haue borne the crosse of aduersite and temptaciō/and hast felte thy selfe brought vnto the very byrmyne of desperaciō/ye and vnto hell gates/ thou canst neuer medle with the sentence of predestinaciō without thyn awne harme/and without secret wrath and grudgyng inwardly agaynst God/ for other wyse it shall not be possible for the to thinke that God is righteous & iuste. Therfore must Adam be well mortified and the flesshe ly wytte brought vtterly to nought/ yee that thou mayst awape with this thinge/ & drinke so stronge wyne. Take hede therfore vnto thy selfe/ that thou drinke not wyne/ while thou art yet but a sucklinge. For euery lerninge hath hye tyme/measure and age/ and in Christ is there acertayne chyldehod/ in which a mā must be content with mylke for a reason/ vntyll he wape stronge and growe vp vnto a perfecte man in Christ/and be able to eat of moare stō geineate.

In the. viij. Chapter he geueth exhortaciō. For this maner obserueth Paul in all his pistles/ fyrst he teacheth Christ and the fayth/then exhorteth heto good workes/and vnto continuall mortifyng of the flesshe. So here teacheth he good workes in deade/and the true seruinge of God/and maketh all men prestes/ to offer vp not money and beastes/ as the maner was in the tyme of the lawe/ but their awne bodies/ with killinge and mortifyng of the lustes of the flesshe. After that he describeth the outwarde conuersaciō of Christen men/ how they oughte to behaue the selues in spirituall thinges how to teache/ preache & rule in the congregaciō of Christ/ to serue one another to suffre

The. viij.
Chapter

The Prologe

suffre all thinges paciently/ and to commit the
weake and vengeaunce to God/ in conclusiō
how a Christen man oughte to behaue him selfe
vnto all men/ to frend/ foe or whatsoeuer he
be. These are the righte workes of a Christen
man which springe oute of fayth. For fayth ke-
peth not holys daye nether suffereth any man
to be ydle/ whersoever he dwelleth.

The. viii.
Chapter.

In the. viii. he teacheth to honoure the word
of god by and temporall swerde. For though that man
lawe and ordinaunce make not a man good befo-
re God/ nether iustifie him in the herte/ yet are
they ordeyned for the furduraunce of the com-
mune welth/ to mayntene peace/ to punish the
euill and to defende the good. Therefore ought
the good to honoure the temporall swerde and
to haue it in reuerence/ though as concerninge
themselues they nede it not/ but wolde abstay-
ne from euill of their awne accorde/ yf and do
good without mans lawe/ but by the lawe of
the spirite which gouerneth the harte/ & gydeth
it vnto all that is the will of God. Finally he co-
prehendeth and knetteth vp all in loue. Loue
of her awne nature bestoweth all that she hath
and euē her awne selfe on that which is loued.
Thou nedeest not to byd a kind mother to be lo-
uinge vnto her only sonne. Noche lesse spiritu-
all loue. Which hath eyes geue her of God/ nea-
deth mans lawe to teache her to do hir dutie.
And as in the begynninge he dyd put forth
Christe as the cause and auctor of oure righte-
wesnes & saluacion/ euen so here setteth he him
forth as an ensample to cōsiterfayte that as he
hath done to vs/ euen so shulde we do one to
another.

The. xiii.
Chapter.

In the. xiii. Chapter he teacheth to deale so-
berly with the consciences of the weake in the
fayth/ which yet vnderstand not the libertie of
Christ perfectly ynough and to fauer them
of Christ

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of Christen loue/ & not to vse the libertie of the
fayth vnto hinderance. But vnto the furdura-
ce & edifyinge of the weake. For where suche co-
sideracion is not/ there foloweth debate and de-
spisinge of the Gospell. It is better therefore to
forbere the weake a while/ vntyll they wape strid-
ge/ then that the learninge of the Gospell shuld
come all to geder vnderfoote. And suche worke
is singular worke of loue/ & where loue is per-
fecte/ there muste nedes be suche a respecte vnto
the weake/ a thinge that Christ commaunded and
charged to be had aboue all thinges.

In the. xv. Chapter he setteth forth Christ
agayne to be folowed/ that we also by his en-
sample/ shulde suffre other that are yet wea-
ke/ as them that are frayle/ open synners/ vna-
lerned/ vnerpente/ and of lothesome maners/ &
not to cast the awaye forthwith/ but to suffre
them tyll they wax better & exhorte them in the
meane tyme. For so dealeth christ in the gospell &
now dealeth with vs dayly/ suffering our vnper-
fetnes/ wekenes/ conuersacion and maners/ not
yet fashioned after the doctrine of the Gospell/
but sinell of the flesshe/ yf and sometyme breake
he forth in to outward dedes.

After that to conclude with all he wyssheth
them encrease of fayth/ peace/ and ioye of co-
science/ prayseth them and committeth the to
god and magnifieth his office and administra-
cion in the gospell/ and soberly and with grete
discrecion desyret succur and ayde of them for
the pooze sayntes of Ierusalem/ and it is all
pure loue that he speaketh or dealeth with all
So fynde we in this pistle plentuously/ vnto
the vtmoste/ what soeuer a Christen man or
woman ought to knowe/ that ys to wete what
the lawe/ the Gospell/ synne/ Grace/ fayth/ Ri-
ghteousnes/ Christ/ God/ Good workes/ Loue
e Hope

The. xv.
Chapter.

The Prologe

Hope and the Crosse are/and euē where in the
pyth of all that pertayneth to the ch; i; lē fayth
stondeth and howe a ch; i; sten man oughte to be
haue him selfe vnto euery man / be he perfect or
a synner / good or bad / stronge or weake / free or
foo / and in conclusion howe to behaue oure sel-
ues both toward god and toward oure selues
also. And all thynges are so foundely groun-
ded in the scriptures / and declared with ensam-
ples of him selfe / of the fathers and of the pro-
phetes / that a man can here desyre no moare.

This pis-
tle to the
Romayns
is the
doze into
all the scr-
ipture: ye
and the ke-
ye that o-
peneth it
and byn-
geth men
to the true
vnderst-
dunge of
it.

The last
Chapter.

Wherfore it appereth evidently / that Pauls
mynde was to comprehend breuely in this pi-
sle all the hole lernynge of Ch; i; sten Gospell /
and to prepare an introduccion vnto all the olde
testament. For without doute whosocuer
hath this pisle perfectly in his herte / the same
hath the l; yght and the effecte of the olde testa-
mente with him. Wherfore let euery man with
oute excepcon exerceyse him selfe therin dilige-
ly / and recorde it nyght and daye continually /
vntill he be fullacquaynted therewith.

The last chapter is a chapter of recommen-
dacyon / Wherin he yet myngleth a good mony-
cyon / that we shulde beware of the tradicyon
and doctryne of men whiche begyle the simple
with sophistry and lernynge that is not after
the gospell / and drawe the from Ch; i; st / and noo
sell the in weke & feble & (as Paul calleth the in
the pisle to the Galathians) in bedgerly ceri-
monyes for the entent that they wolde lyue in
fatte pastures and be in auctorite / and be taken
as Ch; i; st / ye and aboue ch; i; st / and sit in the
temple of god / that is to witt in the conscien-
ces of men where God only / his worde / & his
ch; i; st ought to sitte. Adpare therfore all ma-
ner doctryne of men vnto the scripture and se
whether they agre or not. And committe thy selfe
fewho.

To the Romayns. ffo. ccvii

fewhole and all to gether vnto Ch; i; st / and so
shall he with his holy sprite and with all his
fulnes dwell in thy soule.

The somme and hole cause of the wryttinge
of this epistle / is / to prouethat a man is iustifi-
eth by fayth onely: which proposicion whoso de-
nieth / to him is not only this epistle and all that
Paul wryteth / but also the hole scripture so loc-
ked vp / that he shall neuer vnderstande it to his
soules healt. And to bringe a man to the vnder-
standinge and felynge that fayth onely iusti-
fiet: Paul proueth that the hole nature of man
is so poysoned and so corrupte / ye and so deed
concerninge Godly l; yunge or Godly thinkin-
ge / that it is impossible for him to kepe the lawe
in the sight of God: that is to saye / to loue it / &
of loue and lust to do it as naturall y as a man
eateth or drinketh / vntill he be quychened agay-
ne and healed thow fayth.

And by iustifyinge / vnderstande none other
thinge then to be reconciled to God and to be re-
stored vnto his fauoure / & to haue thy synnes
forguē the. As when I saye God iustificeth vs /
vnderstande thereby / that God for Ch; i; stes sake /
merites and deseruinges only receaueth vs vnto
his mercie / fauoure and grace / and forgueth
vs oure synnes. And when I saye Ch; i; st iustifi-
eth vs / vnderstande thereby that Ch; i; st onely
hath redeemed vs / bought and deliuered vs ou-
te of the wrath of God and damnacion / & hath
with his workes onely / purchased vs th; mer-
cie the fauoure and grace of God / and the for-
geuenes of oure synnes. And when I saye that
fayth onely iustificeth / vnderstande thereby that
fayth and trust in the truthe of God and in the
mercy promised vs for Ch; i; stes sake / and for
his deseruinge and workes onely / doth quyet
the conscience and certifie him that oure synnes
e.ij. befor.

The Prologe

Be forgiven and we in the full fauoure of God.
 Furthermore/ set before thyn eyes Christes
 workes and thyn awne workes. Christes wor-
 kes onely iustifieth and make satisfaccion for
 thy synne/ and thyn awne workes not: that is
 to saye/ quyeteth thy conscience and make the su-
 re that thy synnes are forgiven the/ and not thy
 newne workes. For the promyse of mercie is
 made the for Christes workes sake/ and not for
 thyn awne workes sake. Wherefore seinge God
 hath not promysed that thyn awne workes
 shall saue the/ therfore fayth in thine awne wor-
 kes can neuer quyet thy conscience ner certifie
 the before God (When god cometh to iudge
 and to take a recdnyng) that thy synnes are for-
 given the. Beyond all this/ myne awne wor-
 kes can neuer satisfie the lawe or paye hir that
 I owe hir. For I owe the lawe to loue hir with
 all myne heart/ soule/ power & myght. Which
 thyng to paye I am neuer able whyle I am co-
 passed with flesshe. No/ I cannot once begynne
 to loue the lawe/ except I be fyrst sure by fayth
 that God loueth me and forgiveeth me.

Finallie that we saye fayth onely iustifieth/
 ought to offende no man. For if this be true/
 that Christ onely redeemed vs/ Christ onely bare
 oure synnes/ made satisfaccion for them & pur-
 chased vs the fauoure of God/ then must it ne-
 des be true/ that the trust onely in Christes des-
 seruinge and in the promises of God the father
 made vs for Christes sake/ doth onely quyet
 the conscience and certifie hir that the synnes
 are forgiven. And when they saye/ a man must
 repent/ for sake synne/ and haue a purpose to syn-
 ne no more as nye as he can and loue the lawe
 of God: Ergo fayth alone iustifieth not. I an-
 swere/ that all lyke argumentes are nought/
 and lyke to this. I must repent and be forie/ the
 Gospell

To the Romayne

ffo. ccv

Gospell must be preached me/ and I must bele-
 ue it or else I cannot be partaker of the mer-
 cie which Christ hath deserued for me/ Ergo
 Christ onely iustifieth me not/ or Christ onely
 hath not made satisfaccion for my synnes. As
 this is a naughtie argument so is the other.

Now goto reader/ and accordinge to the or-
 der of Pauls wytyng/ euen so do thou. Fyrst
 beholde thy selfe diligently in the lawe of
 God/ and se there thy iust damnacion. Seconda-
 rely turne thyn eyes to Christ/ & set here þe
 readinge mercie of thy moost kynde and louinge
 father. Thirdly remeber that Christ made not
 this atonement that thou shuldest anger
 God agayne: neither dyed he for thy synnes/ that
 thou shuldest lyue still in them: neither clensed he
 the/ that thou shuldest retourne (as a swyne) in
 to thyn olde podell agayne: But that thou shul-
 dest be a new creature and lyue a new lyfe
 after the will of God & not of the fleshe.

And bediligent least thou ow-
 thyne awne negligence & in-
 thankfulness thou lo-
 sethis fauoure
 and mercie
 agayne.

fare well.



e.iii.

The epistle of the Apostle S. Paul to the Romayns.

The fyrst Chapter. x



And the seruant
of Iesus Christ /
called to be an A-
postle / put a parte to prea-
che the Gospell of God /
which he promysed afore
by his Prophetes / in the
holy scriptures that make
mension of his sonne / the
which was begottē of the
seed of David / as pertayninge to the fleshe /
and declared to be the sonne of God with power
of the holy goost that sanctifieth / sence y tyme
that Iesus Christ oure Lorde rose agayne
from deeth / by whom we have receaved grace
and apostleshippe / to bringe all maner hethen
people vnto obedience of the fayth / that is
in his name / of the which hethen are ye a part
also / which are Iesus christes by vocaciō. x
To all you of Rome beloved of God and
saynctes by callinge. Grace be with you and
peace from God oure father / and from the Lorde
Iesus Christ.

Fyrst verely I thanke my God thorow Ie-
sus Christ for you all / because youre fayth is
publissed throught out all the worlde. For
God is my witnes / whom I serue with my
spryte in the Gospell of his sonne / that with
out

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out ceasinge I make mencion of you alwayes
in my prayers / beseechinge that at one tyme or
another / a prosperous iorney (by y will of god)
myght fortune me / to come vnto you. For I
longe to see you / that I myght bestowe and
ge you some spirituall gyfte / to strength you
with all: that is / that I myght have consola-
cion together with you / through the common
fayth / which bothe ye and I have.

I wolde that ye shuld knowe brethren / how
that I have often tymes purposed to come
vnto you (but have bene let hitherto) to have
some frute amonge you / as I have amonge o-
ther of y Gentyles. For I am detter both to
the Grekes and to them which are no Grekes /
vnto the learned and also vnto the vnlarned.
Lykenesse / as moche as in me is / I am redy
to preache the Gospell to you of Rome also.
For I am not ashamed of the Gospell of
Christ / because it is y power of God vnto sal-
uaciō to all y beleve / namely to the Jewe / and al
so to y getyle. For by it y rightewesnes which
cometh of god / is opened / fro fayth to
As it is written: The iust shall live by fayth.

For the wrath of God apereth from heven
agaynst all vngodlynnes and vnrighewesnes of
men which withholde y trueth in vnrighewes-
nes: seynge / what maye be knownen of God /
that same is manifest amonge them. For God
dyd shewe it vnto them. So that his invisi-
ble thinges: that is to saye / his eternall po-
wer and godhed are vnderstonde and sene / by
the workes from the creacion of the worlde.

c. iiii.

So

The Pistle of S. Paul.

ephe. iij. So that they are without excuse / in as moche
 as when they knewe god / they glorified him
 What fo- not as God / nether were thankfull / but weped
 loweth full of vanities in their imaginacions / & their
 when mē folishe hertes were blynded. When they cou
 knowethe ted them selves wyse / they became folles and
 trueth & turned the glory of the immortall god / vnto
 loue it not the similitude of the ymage of mortall man /
 and of byrdes / and foure foted beastes / & of ser
 pentes. Wherefore god lykewyse gave the vp
 vnto their hertes lustes / vnto vncleannes / to
 defyle their awne boddyes bitwene them sel
 ves: which touned his trueth vnto a lye / and
 worshipped and serued the creatures more
 then y maker / which is blessed for ever. Amē.
 For this cause god gave them vp vnto shā
 full lustes. For even their women did chaun
 ge the naturall vse vnto the vnnaturall. And
 lyke wyse also the men leste the naturall vse
 of the womā / & bzēt in their lustes one on ano
 ther. And man with man wrought filthynes /
 and receaved in them selves the rewarde of
 their erreure / as it was accordinge.

And as it semed not good vnto them to be
 aknowen of God / even so God delivered them
 vp vnto a leaude mynd / y they shuld do tho
 things which were not comly / beinge full of
 all vnrightheous doinge / of fornicaciō / wicked
 nes / coveteousnes / maliciousnes / full of en
 vie / morther / debate / dissepte / evill cōdicioned /
 whisperers / backbitters / haters of God / doers
 of wrōge / proude / bosters / bringers vp of evyll
 thinges / disobedient to father & mother / with
 out

To the Romayns Jo. ccvii

out vnderstandinge / covenante breakers / vn
 lovinge / trucebreakers & merciles. Which mē To haue
 though they knew the rightewesnes of God / pleasure
 how ~~that they~~ which soche thinges commit / in another
 are worthy of deeth / yet not only do the same / manne
 but also haue pleasure in them that do them. synne is
 greater
 wycked
 nes then
 to synne
 thy selfe.

The. ii. Chapter

Therfore arte thou incusable o man /
 whosoever thou be. y iudgest. For in y
 same wherin thou iudgest another /
 thou condemnest thy selfe. For thou that iud
 gest / doest evē the same selfe thinge. But we
 are sure that the iudgement of God is accor
 ding to trueth / agaynst them which cōmit
 soche thinge. Likest thou this & thou mā
 that iudgest them which do soche thinges &
 yet doest evē the very same / y thou shalt esca
 pe y iudgemēt of God? Either despisest thou
 the riches of his goodnes / paciēce & longe suf
 feraunce / and remembrest not how that the
 kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte y cānot Matthew
 repēt / scapest y togedder the treasure of wrath p vi. d.
 agaynste the daye of vengeaunce / when shalbe * The de
 opēned y rightewes iudgemēt of god / which seruige of
 will rewarde every mā accordinge to his * de Christ is
 des: that is to saye / prayse / honoure & immor talite / to them which cōtinue in good doynges / promysed
 to be the
 & seke eternall lyfe. But vnto them that are of oure go
 rebellious & disobey the trueth / yet folowe ini od dedes:
 quytie / shal come indignacion & wrath / tribu which re
 lacion and anguysshe / vpon the soule of eve. warde yet
 ry man that doth evyll: of the Jewe fyrst / & oure de
 also ue not.

The Pistle of S. Paul

also of the gentyl. To every man that doth
 good/shall come prayse/honoure & peace/to y
 Jewe fyrst/and also to the gentyl. For ther
 is no parcialyte with god. But whosoever
 hath synned with out lawe/shall perishe w
 out lawe. And as many as haue synned vn
 der the lawe/shalbe iudged by the lawe. For
 before god they are not ryghteous which hea
 re y lawe:but the * doers of the lawe shalbe
 iustified. For if the gentyls which have no
 lawe/do of nature the thynges contayned in
 the lawe: then they haveinge no lawe/are a
 lawe vnto them selves/ which shewe the de
 de of the lawe; wyrtten in their hertes: whyll
 their conscience beareth witnes vnto them / &
 also their thoughtes/accusynge one another
 or excusynge/at the daye when god shall iud
 ge the secretes of men by Iesus Christ/ accor
 dinge to my Gospell.

* Dedes
 are an ou
 tward ei
 ghtheous
 nes befo
 re the wo
 rld and
 testifie w
 hat a ma
 is within
 ne: but iu
 stifie not
 the hert
 before
 god: ner
 certifie y
 conscience
 that the
 foresyn
 nes are
 forgiven.

Beholde/thou arte called a Jewe/and trust
 est in the lawe/and reioysist in God/and kno
 west his will/and hast experiance of good &
 bad/in that thou arte informed by the lawe: &
 belevest that thou thy silfe arte a gyde vnto
 the blynde/a lyght to them which are in darc
 knes / an informer of them which lacke dis
 creci3/a teacher of vnlarned/which hast the
 ensample of that which ought to be knownen/
 & of the truth/in the lawe. But thou which
 teachest another teachest not thy selfe. Thou
 preachest/a man shuld not steale:and yet thou
 stealest. Thou sayst / a man shuld not com
 mit advouty: and thou breakest wedlocke.
 Thou

To the Romayns fo. cccviii.

Thou abhorrest ymages / and robbest God
 of his honoure. Thou reioysist in the lawe/
 and thowow breakeinge the lawe dishonourest
 God. For the name of god is evyll spoken of
 amonge the Gentyls thowowe you / as it is
 written.

Circumcisid * verely awayleth/ if thou ke
 pe the lawe. But if thou breake the lawe/ thy
 circumcisid is made vncircumcisid. Ther
 fore if the vncircumcisid kepe the ryght thin
 ges contayned in the lawe: shall not his vncir
 cumcisid be counted for circumcisid? And
 shall not vncircumcisid which is by nature
 (yfit kepe the lawe) iudge the/ which beyng
 vnder the letter and circumcisid/ dost trans
 gresse the lawe? For he is not a Jewe/ which
 is a Jewe outwarde. Nether is that thyng
 circumcisid/ which is outwarde in the fles
 he. But he is a Jewe which is hid wythin
 & the circicisid of y herte is the true circum
 cisid/ which is in the spryte/ & not in y letter
 whose prayse is not of men/ but of god.

* Circum
 cisid w
 as a wit
 nes of the
 counaill
 betwene
 them and
 god & hol
 pe not but
 after as it
 put them
 in remem
 brance
 to beleeue
 in god &
 to kepe y
 lawe.

The. iiii. Chapter.

What preferment then hath the Je
 wer other what a vauntageth circum
 cisid? Surely very moche. fyrst vn
 to them was committed the worde of God
 What then though some of them did not be
 leue? shall their vnbeleue make the promes of
 god with out effecter? God forbid. Let god be
 true/and all men lyars/as it is written: That
 thou myghtest be iustified in thy sayinge and
 shuldest overcome when thou arte iudged.
 If ou

ioa. iiii. b.
 psal. cxviii
 psal. l.

The Pistle of S. Paul.

If oure vnrighwesnes make the righte
wesnes of God more excellent: what shall we
saye? Is God vnrightheous which taketh ven
geance? I speake after the maner of mē. God
forbid. For how then shall God iudge the
worlde? If the veritie of God appere moare
excellent thowow my lye/vnto his prayse/why
am I hence forth iudged as a synner? & saye
not rather (as men evyll speake of vs/ and as
some affirme that we saye) let vs do evyll/
that good maye come therof. Whose damna
cion is iuste.

What saye we then? Are we better then
they? No in no wyse. For we have all ready
proved how that both Jewes & Gentils are
all vnder synne/as it is writte: There is none
righteous/no not one: There is none that vn
derstandith/there is none y seeketh after God/
they are all gone out of y waye/ they are all
made vnprofytable / ther is none that doeth
good/no not one. Their throte is an open se
pulchre / with their touniges they have disce
aved: the poyson of Aspes is vnder their lip
pes. Whose mouthes are full of cursynge &
bitternes. Their sete are swyfte to shed blo
od. Destruction & wretchednes are in their
wayes. And the waye of peace they have not
known. There is no feare of God before
their eyes.

* Ye and we knowe that whatsover y la
we sayth/he sayth it to them which are vnder
the lawe. That all mouthes maye be stopped
and all the worlde be subdued to god/because
that by

gala. iii. d
psal. viii.
a. psal. v.
c. & viii. b
psalm. x
p. xix. &
psal. ix. c.
esai. li. b
ys. xlii. b

Gala. ii. d

To the Romayns fo. ccviii

that by y dedes of the lawe/shall no flesshe
be iustified in the sight of God. For by the la
we cometh the knowledge of synne.

Now verely is y rightwesnes that cometh
of God declared without the fulfilling of y
lawe/havinge witnes yet of y lawe & of the
Propheete. The rightwesnes no dout which
is good before God/cometh by y fayth of Je
sus Christ/vnto all & vpon all that beleve.

Ther is no differēce: for all have synned/ &
lacke the prayse y is of valoure before God:
But are iustified frely by his grace / throughe
the redemcion that is in Christ Jesu / whom
God hath made a seate of mercy thowow faith
in his blood/to shewe y rightwesnes which
before him is of valoure/in y he forgereth y
synnes y are passed / which God dyd suffre
to shewe at this tyme / y rightwesnes y is
allowed of him/ y he myght be coulted iuste/ &
a iustifier of him which belevith on Jesus.

Where is then thy reioysinger? It is exclu
ded. By what lawe? By y lawe of workes? Na
ye: but by the lawe of fayth.

For we suppose that a man is iustified by
fayth without the dedes of y lawe. Is he the
God of the Jewes only? Is he not also the
God of the Gentyls? Yes/evē of the Genty
les also. For it is God only which iustifieth
circumcision which is of fayth/ & vncircumci
sion thowow fayth. Do we then destroye the
lawe thowow fayth? God forbid. But we ra
ther mayntayne the lawe.

The. iii. Chapter.

* The lawe
we iustifi
eth not be
fore god/
but sttes
reth synne
onlye.

Justifyin
ge cometh
by fayth.

fayth in
itselfe.
* fayth
mayntayn
eth the la
we/becau
se therby
we obay
ne power
toloue it
to kepe it

What

The Pistle of S. Paul

U What shall we saye then / that Abrahā
ham oure father as pertayninge to y^e A
fleshe / dyd fynde? If Abraham were
iustified by * dedes / thē hath he wherē to re-
ioyce: but not with god. For what sayth the
scripture? Abraham beleved god / and it was
counted vnto him for rightewesnes. To him
that worketh / is the rewarde not reckened of
favour: but of duty. To him that worketh
not / but beleveth on him that iustificieth the
vngodly / is his fayth counted for rightewes-
nes. Even as David describeth the blessed-
fulnes of the man vnto whom god ascribeth
rightewesnes without dedes. * Blessed are
they / whose vnrighewesnes are forgiven / &
whose synnes are covered. Blessed is that mā
to whom the Lorde imputeth not synne.

Came this blessednes then vpon the cir-
cumcised or vpon the vncircūcised? We saye
verely how that fayth was rekened to Abrahā
ham for rightewesnes. How was it rekened?
in the tyme of circumcision? or in the tyme be-
fore he was circumcised? Not in tyme of circū-
cision: but when he was yet vncircūcised.
And he receaved the signe of circumcision / as
a seale of y^e rightewesnes which is by fayth /
which fayth he had yet beyng vncircūcised:
that he shuld be the father of all them that
beleve / though they be not circumcised / that
rightewesnes myght be imputed to them al-
so: and that he myght be the father of the cir-
cumcised / not because they are circumcised
only: but because they walke also in the step-
pes of

* Dedes
iustifie
not befo-
re God:
neither ma-
ke a man
before
God put
trust in
them.

psa. xvi.

* Blessed
fullnes
what it is

Circūcisi-
on is the
seale.

To the Romayns Jo. ccv

pes of that fayth y^e was in oure father Abrahā
ham before the tyme of circumcision.

For the promes that he shuld be the heyre
of the worlde / was not geven to Abrahā or to
his seed thorow the lawe: but thorow y^e righ-
tewesnes which cometh of fayth. For yf they
which are of the lawe / be heyres / then is fayth
but vayne / & the promes of none effecte. Be-
cause the lawe causeth wrathe. For where no
lawe is / there is no trasgression. Therefore by
fayth is the inheritaunce geven / that it myght
come of favour: and the promes myght be su-
re to all the seed. Not to thē only which are
of the lawe: but also to them which are of the
fayth of Abraham / which is the father of vs
all. As it is wyrtten: I have made the a fa-
ther to many nacions / even before god whom
thou hast beleved / which quyckeneth the
deed / and called those thinges which be not /
as though they were.

Which Abraham / contrary to hope / be-
leved in hope / that he shuld be the father
of many nacions / accordynge to that which
was spoken: So shall thy seed be. And he
faynted not in the fayth / nor yet consydered
hys owne body which was now deed / even
when he was almost an hondred yere olde:
neither yet that Sara was past chyldeber-
inge. He stickered not at the promes of
God thorow unbelese: but was made stronge
in the fayth / and gave honour to God / full
certifyed / that what he had promised that
he was able to make good. And therefore
was

The pro-
mes come
th by fay-
th

The la-
we caus-
eth wra-
th

gen. xvii.

gene. xiii.
and. xv. 6

The Pistle of S. Paul

was it reckened to him for rightewesnes.

It is not witten for him only/that it was reckened to him for rightewesnes: but also for vs/to whom it shalbe counted for rightewesnes/so we beleve on him that raysted vp Iesus oure Lorde from deeth. Which was delivered for oure synnes/and rose agayne for to iustifie vs.

The .v. Chapter.

BEcause therfore that we are iustified by fayth/we are at peace with god thorow oure Lorde Iesus Christ: by whiche we have awaye in thorow fayth / vnto this grace wherin we stonde and reioyce in hope of the prayse that shalbe geuen of God. Nether do we so only: but also we reioyce in tribulacion. For we know that tribulacion bringeth pacience/pacience bringeth experiance/experiance bringeth hope. And hope maketh not ashamed/for the love of God is shed abroad in oure hertes/by the holy goost/which is geuen vnto vs.

For when we were yet weake / accordynge to y^e tyme: Christ dyed for vs which were vnto godly. Yet scape will eny man dye for a rightewes man. Paraventure for a good mā durst a man dye. * But God setteth out his love that he hath to vs/seinge that whyll we were yet synners/Christ dyed for vs. Moche more then now (seynge we are iustified in his bloud) shall we be saved from wrath/thorow him.

For yf when we were enemyes/we were reconciled

Vnto the Romayns. ffo.cccv.

conciiled to God by the deeth of his sonne: moche more/seinge we are reconciled/we shall be preseruid by his lyfe. Not only so/but we also ioye in God by the meanes of oure Lorde Iesus Christ / by whom we have receayvd the attonment.

Wherefore as by one mā synne entred into the worlde/ & deeth by the meanes of synne. And so deeth went over all men / in somoche that all men synned. For even vnto the tyme of the lawe was synne in the worlde: but synne was not regarded/as longe as ther was no lawe: neverthelesse deeth rayned fro Adam to Moses/evē over them also that synned not / wth lyke transgression as dyd Adam: which is y^e similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one/many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace: which grace was geuen by one man Iesus Christ.

And y^e giste is not over one synne/as deeth cam thorow one synne of one y^e synned. For damnacion cam of one synne vnto condemnation: but the gyft cam to iustify fro many synnes. For yf by the synne of one/deeth raigned by the meanes of one/moche more shall they which receave abundance of grace & of the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

Lyke wyse then as by the synne of one/condemnation cam on all men: evē so by the iustifyinge of one cometh the rightewesnes that bringeth

Christ iustified vs.

Fayth setteth vs at peace with God.

Jaco. i. 6.

* We are not ashamed of our hope for we are sure by the death of Christ that God loveth us and will bringe out our hope to passe.

Adams disobedience dampned all per we our selves wrought euell. And Christes obedience saueth vs all/per we our selues worke anye good.

The epistle of S. Paul

bringeth lyfe/ vpo all men. For as by one mānes disobedience many be cam synners: so by y obedience of one shall many be made righteous.

* the lawe encrease = th synne & maketh oure nature more greddie to do euell: because y lawe inuisteth no power ner lust to that she byddeth/ or to refrain from that she for= byddeth. gala. iij. d

heb. xij. a
j. pet. ij. a.
ephe. iij. c
coll. iij. b.

But y lawe in the meane tyme entred in/ y synne shuld encrease. Nevertheless where aboundaunce of synne was / there was more plenteousnes of grace. That as synne had raigned vnto deeth/ even so might grace raygne thoro rightewesnes vnto eternall lyfe/ by the helpe of Jesu Christ. &

The. vi. Chapter.

What shall we saye then? Shall we continue in synne/ that there maye be aboundaunce of grace? God forbid. How shall we that are deed as touchynge synne/ live any longer therein? Remember ye not that all we which are baptysed in the name of Jesu Christ/ are baptysed to dye with him? We are buryed with him by baptim/ for to dye / that lyke wyse as Christ was raysed vp from deeth by the glorie of the father: evē so we also shuld walke in a newe lyfe. For yf we be graft in deeth lyke vnto him: even so must we be in the resurreccion. This we must remēber/ that oure olde man is crucified with him also/ that the body of synne myght utterly be destroyed/ that hence forth we shuld not be servauntes of synne. For he that is deed/ ys iustified from synne.

Wherefore yf we be deed with Christ/ we beleve that we shall live with him: remembreinge that Christ once raysed fro deeth/ dyeth no more. Deeth hath no moare power over him.

Unto the Romayns. ffo. ccv. v. St.

him. For as touchynge that he dyed/ he dyed concernynge synne/ once. And as touchynge that he liveth/ he liveth vnto God. Lyke wyse ymagen ye also / that ye are deed concernynge synne: but are alive vnto God thoro Jesu Christ oure Lorde. & Let not synne raygne therfore in youre mortall bodyes / that ye shuld therunto obey in the lustes of it. Whether geve ye youre members as instrumentes of vnrighewesnes vnto synne: but geve youre selves vnto God/ as they that are alive from deeth. And geve youre members as instrumentes of rightewesnes vnto God. Let not synne have power over you. For ye are not vnder the lawe/ but vnder grace.

What then? Shall we synne / because we are not vnder the lawe: but vnder grace? God forbid. Remember ye not how y to whom io. vij. d. soever ye comit youre selves as servauntes to ij. pe. ij. d. obey/ his servauntes ye are to whom ye obey: whether it be of synne vnto deeth/ or of obedience vnto rightewesnes? God be thanked/ y though ye were once the servaunte of synne/ ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were delyvered. Ye are then made free from synne/ and are become the servauntes of rightewesnes. &

I will speake grossly because of the infirmitie of youre fleshe. As ye have gevē youre members servaunte to uncleannes & to iniquitie/ fro iniquitie vnto iniquitie: even so now we geve youre members servaunte vnto rightewesnes/ y ye maye be sanctified. For when f. ii. ye we.

The epistle of S. Paul

ye were the servauntes of synne / ye were not vnder rightewesnes. What frute had ye then in tho thinges / wher of ye are now ashamed. For the ende of tho thynges is deeth. But now are ye delivered from synne / & made the servauntes of God / & have youre frute that ye shuld be sanctified / & the ende everlastinge lyfe. For the rewarde of synne is deeth: but the eternall *lyfe is the gyfte of God / thow Ie sus Christ oure Lorde.

Sternall
lyfe is the
seruinge
of Christ

The .vii. Chapter. R

Remember ye not brethzen (I speake to them y know the lawe) how that the lawe hath power over a man as longe as it endureth: for the woman which is in subieccion to a man / is bounde by the lawe to the man / as longe as he liveth. If the man be deed / he is loosed from the lawe of the man. So then yf whill the man liveth he couple her selfe with another man / he shalbe counted a wedlocke breaker. But yf the man be deed / he is fre fro the lawe: so that he is no wedlocke breaker / though he couple her selfe with another man.

i.co. vij.

Even so ye my brethzen / are deed concerninge the lawe by the body of Christ / y ye shuld be coupled to another (I meane to him that is rysen agayne fro deeth) that we shuld bringe forth frute vnto God. For when we were in the fleshe / the lustes of synne which were stered vppe by y lawe / raygned in oure members / to bringe forth frute vnto deeth. But now are we delivered fro the lawe & deed / fro that

Vnto the Romayns. Jo. ccc. xlvii.

that wherunto we were in bondage / that we shuld serve in a newe conversacion of y sprete / & not in y olde conversacion of the letter.

What shal we saye then: is y lawe synner? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant / excepte the lawe had sayde / thou shalt not lust. But synne took an occasion by the meanes of the commaundement / and wrought in me all manner of concupiscence. For with out the lawe / synne was deed. I once lived with out lawe. But when the commaundement came / synne revyved / and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne took occasion by the meanes of the commaundement & so disceaved me / and by the selfe commaundement slewe me. Wherefore the lawe is holy / and the commaundement holy / iust and good.

Lawe ma
ket synne
to be knowen
ex. p. c.
dute. d. b

i. tim. j. b

Was that then which is good / made deeth vnto me? God forbid. Naye / synne was deeth vnto me / that it myght appere / how that synne by the meanes of that which is good / had wrought deeth in me: that synne which is vnder the commandement / myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall / solde vnder synne / because I wote not what I doo. For what I wold / that do I not: but what I hate / that do I. If I do now that which I wold not / I graunte to the lawe that it is good. So then

* Solde
vnder syn
ne is to be
made a sinner
de man to
do the will
of synne
onlye.

f. iii. nowe /

The epistle of S. Paul

nowe/ it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. For I doo not y good thinge which I wold: but that evill do I/ which I wolde not. Finally/ yf I do that I wolde not / then is it not I that doo it/ but synne that dwelleth in me/ doeth it. I fynde then by the lawe that when I wolde do good/ evill is present with me. I delite in the lawe of God/ concerninge the inner man. But I se another lawe in my members rebellinge agaynst the lawe of my mynde/ & subduynge me vnto the lawe of synne/ which is in my members. O wretched man y I am: who shall delyver me frō this body of deeth? I thanke God thorow Iesus Christ oure Lord. So then I my selfe in my mynde serve the lawe of God/ and in my fleshe the lawe of synne.

The. viii. Chapter.

There is then no damnacion to them which are in Christ Iesu/ which walke not after y fleshe: but after y sprete. For the lawe of the sprete y bringeth life thorow Iesus Christ/ hath delivered me frō the lawe of synne & deeth. For what the lawe coulde not doo in as moche it was weake because of the fleshe: that performed God/ & sent his sonne in the similitude of synfull fleshe/ & by synne dāned synne in y fleshe: that the rightewesnes requyred of the lawe myght be fulfilled in vs/ which walke not after the

* Synne is take he re for a synne of feringe after y se of the he- due to ge

Unto the Romayns. Jo. ccviii

ter the fleshe/ but after the sprete.

For they that are carnall/ are carnally mynded. But they that are spirituall/ are gostly mynded. To be carnally mynded / is deeth. But to be spiritually mynded is lyfe & peace. Because that the flesshly mynde is enemyte agaynst God: for it is not obedient to the lawe of God/ nether can be. So then they y are given to the fleshe/ can not please God.

But ye are not given to the fleshe/ but to the sprete: yf so be that y sprete of God dwell in you. If ther be eny man y hath not y sprete of Christ/ y same is none of his. If Christ be in you/ the body is deed because of synne: but the sprete is lyfe for rightewesnes sake. Wherefore if the sprete of him that raysted up Iesus frō deeth/ dwell in you: even he that raysted up Christ from deeth / shall quycken your mortall bodyes/ because that this sprete dwelleth in you.

Therefore brethren we are nowe debtors/ not to the fleshe/ to live after the fleshe. For if ye live after the fleshe/ ye must dye. But yf ye mortifie the dedes of the body / by the helpe of the sprete/ ye shall lyve. For as many as are led by the sprete of God: they are the sonnes of god. For ye have receaved the sprete of bondage to feare eny moare / but ye have receaved the sprete of adopcion wherby we crye Abba father. The same sprete certifieth oure sprete y we are the sonnes of God. Yf we be sonnes/ we are also heyres/ the heyres I meane of God/ and heyres aneyed with

f. iiii. Christ:

* Christ es sprete is in all his/ and spirit is life because it consenteth vnto the lawe. And the bodye that is deed because it consenteth to synne / will that sprete quicken the last: geue him lust to do the lawe / and will not soffre him to remaine in synne.

The sprete that maketh vs sonnes & heyres by grace.

The epistle of S. Paul

We must
soffre
with Ch-
rist if we
shall rayg
ne with hi
in glozie.

Christ: if so be that we *suffer togedder/that
we maye be glorified to gedder.

* For I suppose that the afflictions of
this lyfe / are not worthy of the glozy which
shalbe shewed vpon vs. Also the fervent de-
syre of the creatures abideth lokynge when
the sonnes of God shal appere/ because the
creatures are subdued to vanyte agaynst their
will: but for his will which subdueth them
in hope. For y very creatures shalbe delive-
red from the bondage of corrupcion/into the
glorious lybertie of the sonnes of God. For
we knowe that every creature groyneth with

(Adopci
on) that is
the inhe-
ritance
promised
by grace.

vs also / and travayleth in payne even vnto
this tyme.

Not they only/ but even we also which ha-
ve the fyrst *frutes of the spryte/ moene in ou-
reselves (a wayte for the (adopci d) a lode for
the delivraunce of oure bodyes. For we are
savyd by *hope. But hope that is sene is no
hope. For how can a mā hope for that which
he seyth: But and yf we hope for that we se
not/then do we with patience abyde for it.

Lyke wyse y spryte also helpeth oure infir-
mities. For we knowe not what to desyre as
we ought: but the spryte maketh intercession
mightely for vs with groynge which cannot
be expressid with tonge. And he that sear-
cheth the hertes/ knoweth what is y meanin-
ge of the spryte: for he maketh intercession for
the sayntes accordinge to y pleasure of god.
* For we knowe that all thinges worke for
the best vnto them y love God/ which also are
called

Vnto the Romayns. ffo. cc. xxix.

called *of purpose. For those which he knewe
before/ he also ordeyned before/ y they shuld
belyke fashioned vnto the shape of his sonne/
that he myght be y fyrst begotten sonne amō
ge many brethren. Moreover which he apoynt-
ed before/ them he also called. And which he
called/ them also he iustified/ which he iusti-
fied/ them he also glorified.

What shal we then saye vnto these thin-
ges: yf god be on oure syde: who can be aga-
ynst vs: which spared not his awne sonne/
but gave him for vs all: how shal he not w
him geve vs all thinge also: Who shal laye
eny thinge to y charge of goddes chosen: it is
god that iustifieth: who then shal condemp-
ne: it is Christ which is deed/ y rather which
is rysen agayne/ which is also on the ryght
honde of God/ a maketh intercession for vs.

Who shal separte vs frō the love *of god:
shal tribulacion: or anguyssh: or persecu-
cion: other hunger: other nakednesse: other
pauertie: other swearde: As it is written: For
thy sake are we kylled all daye longe/ and are
counted as shepe apoynted to be slayne. Never
thelesse in all these thinges we overcome
strongly thozow his helpe that loved vs. Ye
and I am sure that nether deeth/ nether lyfe/
nether angels/ nor rule/ nether power/ nether
thinges present / nether thinges to come/ ne-
ther heyth / nether loweth / nether eny other
creature shalbe able to departe vs frō y love
of God/ shewed in Christ Jesu oure lorde. &

The. ix. Chapter.

f.v. I saye

* God ch-
seth of his
awne go-
odnes and
mercy: ca-
leth tho-
row y gos-
pell: iusti-
fieth tho-
row faith
and glori-
fieth tho-
row good
worke.

* He that
seeth wh-
at Christ
hath done
for him
can not
but bele-
ue that
God lou-
eth him &
will loue
God a ja-
yne.

The epistle of S. Paul.

I Saye the trueth in Christ and lye not/
in that wherof my conscience beareth
me witnes in the holy gost/ that I ha-
ue gret hevynes and continuall sorowe in
What lo my hert. For I have wysshed my selfe to be
ue dothe. cursed from Christ/ for my brethren and my
kynsmen as pertayninge to the fleshe/ which
Adopcion are the Israelites. To whom pertayneth the
is an in- adopcion/ & the glorie/ and the covenantes/
heritaun- and the law that was geven/ and the service
ce by gra- of God/ and the promyses: whose also are the
ce. fathers/ and they of whome (as concernynge
the fleshe) Christ came/ which is God over
all thinges blessed for ever Amen.

I speake not these thinges as though the
wordes of god had take none effecte. For they
are not all Israelites which came of Israel:
nether are they all chyldezen strayght waye/
Gen. xxj. because they are the seed of Abraham. But in
Isaac shall thy seede be called: that is to saye/
they which are the chyldezen of the fleshe/ are
Gal. iij. d. not the chyldezen of god. But the chyldezen of
ge. xvij. promes are counted the seede. For this is a
worde of promes/ aboute this tyme will I co-
me/ and Sara shall have a sonne.

Nether was it so wth her only: but also when
Rebecca was with chylde by one/ I meane by
oure father Isaac/ yee the chyldezen were boz-
ne/ when they had nether done good nether
bad: that the purpose of God which is by ele-
ction/ myght stonde/ it was sayde vnto her/
Gen. xxv. not by the reason of workes/ but by grace of y
mala. j. a. caller: the elder shall serve the yonger. As it is
written:

Unto the Romayns. Jo. cc. xxx.

written: Jacob he loved/ but Esau he hated.

What shall we saye then? is there eny vn-
rightewesses with God? God forbyd. For he
sayth to Moses: I will shewe mercye to wh^o ex. xvij.
I shewe mercye: and will have compassion on
whom I have compassion. So lieth it not then
in a mans will or cunnynge/ but in y^e mercye ex. iij. d.
of god. For the scripture sayth vnto Pharao:
Even for this same purpose have I stered y^e
vp/ to shewe my power on y^e/ & that my name
myght be declared thozow out all the worlde.
So hath he mercye on whom he will/ and
whom he will/ he maketh hearde herted.

Thou wilt saye then vnto me: why then
blameth he vs yet? For who can resist his isa. xlvi.
will? But o man/ what arte thou which dis- hie. xvij.
putest with *God? Shall the worke saye to cap. xv.
the workeman: why hast thou made me on * The fle
this fassion? Hath not the potter power over shly & pro
the claye/ even of the same lompe to make one ude myn-
vessel vnto honoure/ and a nother vnto disho- dey will
noure? Even so/ God willynge to shewe his beas wise
wrath/ and to make his power knowne/ suffe- as God
red with longe paciencet the vessels of wrath/ must be
ordeyned to damnacion/ that he myght decla- mortified
re y^e ryches of his glory on the vessels of mer- to learne
cy/ which he had prepayred vnto glorie: that god & to
is to saye/ vs which he called/ not of the Je- he obey
wes only/ but also of y^e gentyls. As he sayth him & to
in Dsee: I will call them my people which leuedispu
were not my people: and her beloved which tigewith
was not beloved. And it shall come to passe him.
in the place where it was sayd vnto them/ of see. ii. d.
i. pe. ij. d.
ye are

The epistle of S. Paul.

of see. ij. d. ye are not my people: that there shalbe called the chyl dren of the lvyng God.

But Esaias cryeth concernynge Israel/ though the number of the chyl dren of Israel be as the sonde of the see/ yet shall a remnant be saved. He finyssheth the worde verely and maketh it short in tyghtwesnes. For a short worde will god make on erth. And as Esaias sayd before: Except the Lorde of sabaoth had left vs seede/ we had bene made as Sodoma/ and had bene lykened to Gomorra.

What shall we saye then? We saye that the gentyls which folowed not rightewesnes have overtaken rightewesnes: I meane the rightewesnes which cometh of fayth. But Israel which folowed the lawe of rightewesnes/ could not attayne vnto y lawe of rightewesnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they have stombled at the stomblynge stone. As it is written: Beholde I put in Syon a stomblynge stone/ & a rocke which shall make men faule. And none y beleve on him/ shall be a shamed. ¶ The. v. Chap. *

¶ Kethren/ my hertes desyre & prayer to God for Israel is that they might be saved. For I beare them recorde that they have a fervēt mynde to God warde/ but not accordinge to knowledge. For they are ignorant of the rightewesnes which is allowed before God/ and goo about to stablisse their owne rightewesnes & therfore are not obedient vnto the rightewesnes which is of valew before

The lawe dyueth to chyst to be iustified.

Unto the Romayns. fo. cc. xxxi.

Before God. For Christ is the ende of the lawe/ to iustifie all that beleve.

¶ Moses describeth the rightewesnes which cometh of y lawe/ howe that the man which doth the thinge of the lawe/ shall lve therein. But y rightewesnes which cometh of fayth/ speaketh on this wyse. Saye not in thyn hert who shall ascende into heven? (that is nothin ge els then to fetch Christ doune) Orther who shall descende into the depe? (that is nothin ge els but to fetch vp Christ from deeth) But what sayth the scripture? The worde is nye the/ even in thy mouth and in thyn herte.

¶ This worde is the worde of fayth which we preache. For yf thou shalt knowledge in thy mouth that Jesus is the lorde/ and shalt beleve with thyn hert that God raysed him vp from deeth/ thou shalt be safe. For the belefe of the hert iustifieth: and to knowled ge with the mouth maketh a man safe. For the scripture sayth: whosoever beleveth on him/ shall not be ashamed.

¶ Ther is no difference bitwene the Jewe & the gentyll. For one is Lorde of all/ which is ryche vnto all that call on him. For whosoever shall call on the name of the lorde/ shall be safe. But how shall they call on him/ on whō they beleved not? how shall they beleve on him of whom they have not herd? how shall they heare without a preacher? And how shall they preach except they be sent? As it is written: how beautifull are the fete of them which bringe glad tydynge of peace/ & bringe glad

leu. x. viij
eze. xxx. b.
but. xxx
* Thou
gh fayth
iustifie fr
om synne
& though
christ de
serued the
rewarde
promysed
yet is the
promyse
made on
p condicia
on p we
embrace
Christes
doctrine
and cofes
se hi with
worde ad
dede. So
that we a
re iustifi
ed to do
good wor
kes/ ad in
them to
walke to
the salua
cion pros
my sed.
esai. xliij.

The epistle of S. Paul.

ge glad tydynges of good thinges. But they
 esa. liij. a. have not all obeyed to y^e gospell. For Esaias
 io. viij. f. sayth: Forde who shall beleve oure sayynges?
 So then sayth cometh by hearynge/and hea-
 ryinge cometh by the worde of God. But I
 psa. p viij. aye: have they not herde? No dout/their soun-
 de went out into all londes: & their wordes in-
 to the endes of the worlde. R

But I demaunde whether Israel dyd kno-
 we or not? fyrst Moses sayth: I will provoke
 du. p xij. c you for to envy/by th^e that are no people/& by
 a folyshe nacion I will anger you. Esaias af-
 ter that/is bolde & sayth. I am founde of th^e
 esa. lxxv. a that sought me not/& have appered to them
 that ayed not after me. And agaynst Israel
 he sayth: All daye longe have I stretched
 forth my honde vnto a people y^e beleveyth not/
 but speaketh agaynst me. ¶ The. vi. Cha.

Have then: ha' h god cast awaye his peo-
 ple? God forbyd. For even I verely am
 an Israelite/of the seed of Abrahā / and
 of y^e tribe of Benjamin/god hath not cast awa-
 ye his people which he knew before. Ether
 wote ye not what the scripture sayth by the
 mouth of Helias/how he maketh intercession
 to god agaynst Israel/sayinge: Forde they ha-
 ve kylled thy prophetes & dygged doune thyn
 alters:& I am lefte only/& they seke my lyfe.
 But what sayth the answer of god to him
 agayner? I have reserved vnto me seven thou-
 sande men which have not bowed the knee to
 Baal. Even so at this tyme ys ther a remna-
 nant lefte thorow the election of grace. If it
 be of

Unto the Romayns. fo. cc. xxxij.

Be of* grace/th^e is it not of workes. For then * Grace &
 were grace no moare grace. If it be of wor-
 kes/then is it no moare grace. For then were
 deservyng no lenger deservyng. * Grace &
workes
are contrarie
thinges.

What then? Israel hath not obtayned
 that/that he sought. No but yet the election
 hath obtayned it. The remnaunt are blynded/
 accordyng as it is written: God hath given
 th^e the sprete of unquyetnes: eyes that they
 shuld not se/& eares that they shuld not hea-
 re even vnto this daye. And David sayth:
 Let their table be made a snare to take them
 with all/and an occasion to faule/and a rewar-
 de vnto them. Let their eyes be blynded that
 they se not:& ever bowe doune their backes.

I saye then: Have they therfore stombled
 that they shulde but faule only? God forbyd:
 but thorowe their faule is salvaciō happened
 vnto the gentyls/for to provoke th^e with all.
 Wherfore yf the faule of them/be the ryches
 of the worlde:and the mynysshynge of them
 the ryches of the gentyls: How moche more
 shuld it be so/ yf they all beleved. I speake
 to you gentyls/in as moche as I am the Apo-
 stle of y^e gentyls I will magnify myn office/
 that I myght provoke them which are my
 flesshe/and myght save some of them. For yf
 the castynge awaye of them/be the reconcy-
 lynge of the worlde: what shall the receayn-
 ge of them be / but lyfe agayne from deeth?
 For yf one pece be holy / the whole heepe is
 holy. And yf the rote be holy/the braunches
 are holy also.

Do it wth
all dy-
ligence.

Though

The epistle of S. Paul.

Though some of the braunches be broken of/and thou beynge a wylde olyue tree/arte graft in amonge them/a made parttaker of y rote and fatnes of the olyue tree/bost not thy selfe agaynst the braunches. For yf thou bost thy selfe/remember that thou bearest not the rote/but the rote the. Thou wilt saye then: the braunches are broken of/that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of/and thou stondest stedfast in sayth. Be not hye mynded/but feare seynge that God spared not the naturall braunches/lest haply he also spare not the.

Beholde y kyndnes & rigorousnes of God: on the which fell/rigorousnes: but towardes the/kyndnes/yf thou cotinue in his kyndnes. Or els thou shalt be hewen of/a they yf they byde not still in vnbeleue/shal be grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree/and wast grafted contrary to nature in a true olyue tree: how muche more shall the naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shuld be hyd fro you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blyndnes is happened in Israel/vntyll y fulnes of the gentyls be come in: & so all Israel shal be saved. As it is writte: There shall come oute of Sion he y doth deliuer/a shall turne awaye the vngodlynes of Jacob. And this is my covenannt vnto them/when I shall take awaye their

Unto the Romayns. Ho. cc. xxxviii.

their synnes. As cōcernynge the gospel/they are enemies for youre sakes: but as touchinge the election/they are loved for y fathers sake.

For verely the gyftes and callynge of god are soche/that it cannot repent him of them: for loke/as ye in tyme passed have not beleved God/yet have now obtayned mercy thorow their vnbelefe: even so now have they not beleved the mercy which is happened vnto you/that they also maye obtayne mercy. God hath wrapped all nacions in vnbeleue/that he myght have mercie on all.

Of the depnes of the aboundaunt wysdome and knowledge of God: how vnserchable are his iudgementes / and his wayes past findyng out. For who hath knowen the mynde of the lord? or who was his counsellor? other sap. ix. s. who hath geuen vnto him fyrst / that he esa. xl. d. myght be recompensed agayne? For of him / i. cor. ii. d. and thorow him/and for him/are all thynges To him be glozpe for ever Amen.

The. vii. Chapter. *

I Beseeche you therfore brethren/by y mercifulnes of God/that ye make youre bodyes aquicke sacrifice holy & accept- ph. iii. c/ table vnto God which is youre resonable seruynge of god. And passion not youre selves lyke vnto this worlde: But be ye chaunged in youre shape/by the renuyng of youre wittes that ye maye fele what thyng that good / acceptable/and perfaycte will of god is. For I saye (thorow the grace that vnto me geve God) to every man amonge you that roman este me of

The epistle of S. Paul

me of him selfe moare then it becometh him to esteeme: but that he discretely iudge of him selfe/accorpyng as God hath dealte to every man the measure of fayth.

f. Corin.
vii. 8. S.
ph. iiii. 8.
* Prophe
sie is take
here for
expoun-
dyng of
scriptu-
res: whi-
ch in dar-
ke places
must be
expoun-
ded that it
agre to
open pla-
ces & ge-
nerall ar-
ticles of
fayth.
amos. 8.
ephe iiii. a
i. pet. v. 8

As we have many members in one body/ & all members have not one office: so we beynge many are one body in Christ and every man Camoge oure selves yone anothers mēbers & Scynge that we have dyvers gyftes accorpyng to the grace that is geven vnto vs: yf eny man have y gyft of *prophecy/ let him have it that it be agreynge vnto the fayth. Let him that hath an office/ wayte on his office. Let him that teacheth/ take hede to his doctryne. Let him that exhorteth/ geve attendaunce to his exhortacion. Yf eny man geve/ let him do it with singlenes. Let him that ruleth/ do it with diligence. Yf eny man shewe mercy/ let him do it with chersfulness.

Let love be w out dissimulation. Hate that which is evyll/ and cleave vnto that which is good. Be kynde one to another with brotherly love. In gevyng honoure/ goo one before another. Let not y busynes which ye have in honde/ be tedious to you. Be fervēt in y sprete. Applye youre selves to y tyme. Reioyce in hope. Be paciēt in tribulacion. Continue in prayer. Distribute vnto the necessite of the saynctes & diligently to harbour. Blesse the which persecute you: blesse but curse nat. Be mery with the that are mery. Wepe w them that wepe. Be of lyke affeccion one towards another. Be not hye mided; but make youresel-

ves

Unto the Romayns. Ho. cc. xxxiii.

ves equall to the of y lower sorte. * Be not wyse in youre awne optinids. Recōpence to no mā evyll fore evyll. Provyde afoze honde thyn ges honest in y syght of all men. Yf it be possible/horve it of youre parte/ have peace with all men. Derly beloued avenge not youre selves/ but geve roume vnto the wrath of God. for it is written: vengeance is myne/ and I will rewarde saith the lord.

Terfore yf thyn enemy hunger/ fede him: yf he thirst/ geve him drinke. for in so doynge thou shalt heape *coles of fyre on his heed: We not overcome of evyll: But overcome evyll w goodnes. * The. viii. Cha. *

Let every soule submit him selfe vnto the auctorite of y hyer powers. for there is no power but of God. The powers that be/ are ordeyned of God. Whosoever therfore resysteth power/ resisteth the ordynance of God. And they that resist/ shall receave to the selfe damnaciō. for rulers are not to be feared for good workes/ but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be praysted of the same. for he is the minister of God/ for thy welth. But yf thou do evyll/ then feare: for he beareth not a swearde for nought: but is the minister of God/ to take vengeance on them that do evyll. Wherfore ye must nedes obeye/ not for feare of vengeance only: but also because of *conscience. And even for this cause paye ye tribute. for they are godde ministers/ serpyng for the same purpose. *

G. ii. Geve

The epistle of S. Paul

Give to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to whō honour pertayneth: We nothinge to eny man: but to love one another. For he that loveth another/ fulfilleth the lawe. For these commaundementes: Thou shalt not commit advoutry: Thou shalt not kylle: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not despye and so forth (yf there be eny other commaundement) they are all comprehended in this sayinge: Love thyne neighbour as thy selfe. Love hurteth not his neighbour. Therfore is love the fulfillynge of the lawe. *

epo. xv. c.
dut. v. b.

Love is the
fullfilling
of the
lawe.

Christ
which is
oure sal-
vacion is
now nere
then when
we looked
for him in
the olde te-
stament.
(Armou-
re) of light
fayth / ho-
pe / love / &
feare of
God / tru-
the and all
that the li-
ght of Go-
des worde
teacheth.

* This also we knowe / I mean the season / howe that it is tyme that we shuld now awa-
ke oute of slepe. For now is oure * salvacion
nearer then when we beleved. The nyght is
passed & the daye is come nye. Let vs therfo-
re cast awaye the dedes of darcknes / & let vs
put on the (Armoure) of lyght. Let vs walke
honestly as it were in the daye lyght: not in
eatynge and drinckynge: nether in chamburyn-
ge and wantannes: nether in stryfe & envynin-
ge: but put ye on the Lorde Jesus Christ. &
And make not provision for the flesshe / to ful-
fyll y lustes of it. ¶ The. viii. Chapter.

Im that is weake in the fayth / recea-
ve unto you / not in disputynge & trou-
blynge his conscience. One beleveth
that he maye eat all thinge. Another which
is weake / eateth earbes. Let not him that ea-
teth /

Unto the Romayns. Jo. cc. xxv. b.

teth / despise him that eateth not. And let
not him whiche eateth not / iudge him that ea-
teth. For God hath receaved him. What ar-
te thou that iudgest another mānes servaunt? iaco. liij. b.
Whether he stonde or faule: that pertayneth
unto his master: ye / he shall stonde. For God
is able to make him stonde.

This man putteth difference bitwene daye
and daye. Another man counteth all dayes
alyke. He that no man waver in his awne mea-
nyng. He that observeth one daye moze then
another / doth it for y lordes pleasure. And he
that observeth not one daye moze then ano-
ther / doeth it to please y lorde also. He that ea-
teth / doth it to please the lorde / for he geveth
god thankes. And he y eateth not / eateth not
to please y lorde w all / & geveth god thanke.
For none of vs lyveth his awne servaunt: ne-
ther doeth anye of vs dye his awne servaunt.
¶ If we lyve / we lyve to be at y lordes will. And
yf we dye / we dye at y lordes will. Whether
we lyve therfore or dye / we are the lordes. For
Christ therfore dyed & rose agayne / & revived /
that he myght be lorde both of deed & quicke.
But why doest thou then iudge thy bro. Christes
ther? Other why doest thou despyse thy bro. And ther-
fore? We shall all be brought before the iud-
gement seate of Christ. For it is written: as
truely as I lyve sayth y lorde / all knees shall
bowe to me / and all tonges shall geve a know-
ledge to God. So shall every one of vs geve
accountes of him selfe to God. Let vs not
therfore iudge one another eny moze.

How we
ake so
ever we
be we be
Christes
And ther-
fore to be
favoured
for his sa-
ke.

j. co. v. b.
esa. xl. v. b.
philip. ij.

g. iii. But

Theepistle of S. Paul

But iudge this rather/that no man put a
stomblunge blocke or an occasion to faule in
his brothers waye. For I knowe and am full
certified in the worde of Iesus / that ther is no
thinge comen of it selfe: but vnto him that
iudgeth it to be comen: to him is it comen.
If thy brother be greued with thy meate/now
walkest thou not charitably. Destroye not
him with thy meate/for whom Christ dyed.
Cause not youre treasure to be euyl spoken
of. For the kyngdome of God is not meate
and drinke: but rightewesnes/peace and ioye
in the holy goost. For whosoever in these
thinges seruethe Christ / pleaseth well God/
and is commended of men.

Let vs folowe tho thinges which make for
peace/ & thinges wherewith one maye edyfie
another. Destroye not y worke of god for a ly
tell meates sake. All thinges are pure: but it
is euyl for that man/which eateth with hur
te of his conscience. It is good nether to eate
fleshe / nether to drinke wyne / nether any
thinge/wherby thy brother stombleth / ether
falleth/or is made weak. Hast thou fartyr ha
ue it with thy selfe before god. Happy is he y
condempneth not him selfe in that thinge
which he alloweth. For he y maketh conscien
ce/is dampned yf he eate: because he doth it
not of fayth. For whatsoever is not of fayth/
that same is synne. ¶ The. viii. Chap.

No do as
gaynst co
science is
dampna
ble. And
all that is
not of
fayth is
synne.

¶ We which are stronge/ought to beare
the staynes of them which are weak. A
ke/and not to stonde in oure awne co
saytes.

Vnto the Romayns. Ho. cc. xxxvi

saytes. Let every man please his neighbour vn
to his welth and edyfyng. For Christ plea
sed not him selfe: but as it is written. There
bukes of the which rebuked the/fell one me.
¶ Whatsoeuer thinges are written afore ty
me/are written for oure learyng / that we
thorow pacience and comforte of the scriptu
re/ myght have hope.

The God of pacience and consolacion/ge
ue vnto every one of you/that ye be lyke myn
ded one towardes another after the insample
of Christ: that ye all agreynge together/ ma
ye with one mouth prayse God the father of
oure Lorde Iesus. Wherefore receave ye one
another as Christ receaved vs/ to the prayse
of God.

And I saye that Iesus Christ was a mini
ster of the circumcision for the trueth of god/
to conferme the promyses made vnto the fa
thers. And let the gentyls prayse god for his
mercy/as it is written: for this cause I will
prayse the amonge the gentyls/and synge in
thy name. And agayne he sayth: reioyse ye gen
tyles with his people. And agayne/prayse the
Lorde all ye gentyls / and laude him all na
cions. And in another place Esaias sayth:
ther shalbe the rote of Jesse/and he that shal
ryse to raygne over the gentyls: in him shal
the gentyls trust. The God of hope fylle you
with all ioye and peace in beleuyng: that ye
maye be ryche in hope thorowe the power of
the holy goost. ¶

I my selfe am full certified of you my bre
g. iiii. thzen/

The epistle of S. Paul

then/that ye your selves are full of goodnes
and filled with all knowledge/and are able to
exhorte one another. Nevertheless brethren
I have some what boldly written vnto you/
as one that putteth you in remembrance/tho-
row the grace that is given me of God/that
I shuld be the minister of Iesu Christ amon-
ge the gentyls/and shuld minister the glad-
de tydynge of God/that the gentyls myght
be an acceptable offerynge/sanctified by the
holy goost. I have therfore wherof I maye
reioyse in Christ Iesu/ in tho thinges which
pertayne to God. For I dare not speake of
eny of tho thinges which Christ hath not
wrought by me / to make the gentyls obedi-
ent/with worde and dede / in myghty signes
and wonders / by the power of the spryte of
God:so that from Jerusalem and the costes
rounde aboute vnto Iheruzicum / I have fyl-
led all countres with the gladde tydynge
of Christ.

So have I enforced my selfe to preache the
gospell/not where Christ was named / lest I
shuld have bylt on another mannes founda-
cion:but as it is written:To whom he was
not spoken of/they shall se: & they that hearde
not/shall vnderstonde. For this cause I have
bene ofte let to come vnto you:but now feyn-
ge I have no moare to do in these countres/
and also have bene desyrus many yeares to
come vnto you / when I shall take my iorney
into spayne/I will come to you. I trust to se
you in my iorney / and to be brought on my
waye

To the Romayns. To. cc. x. vii

waye thither warde by you after that I hav^e
somewhat enjoyed you.

Now go I vnto Jerusalem/ & minister vn-
to the saynctes. For it hath pleased them of
Macedonia & Achaia to make a certayne di-
stribuciō vpo the poore sayncte which are at
Jerusalem. It hath pleased them verely/ and
their detters are they. For yf the gētils be ma-
de partetakers of their spirituall thinge/their
dutie is to minister vnto thē in carnall thin-
ges. When I have performed this/and have
brought them this frute sealed. I will come
backe agayne by you into Spayne. And I am
sure when I come/that I shall come with
aboundaunce of the blessinge of the gospell
of Christ.

I beseeche you brethren for our Lord Iesus
Christes sake/ & for the love of the spryte/that
ye helpe me in my busynes/with youre pray-
ers to God for me/that I maye be delivred
from them which beleve not in Jewry/ & that
this my service/which I have to Jerusalem/
maye be accepted of y^e saynctes/that I maye
come vnto you with ioye/by the will of God/
and maye with you be refreshed. The God
of peace be with you. Amen. R

The. vii. Chapter.

I Commēde vnto you Phoebe our sister
(which is a minister of the congrega-
cion of Aenchrea) that ye receave her
in the Lord as it becommeth sayncte/ & that
ye assist her in whatsoever busynes she nea-
deth of youre ayde. For she hath suckered ma-
ny/ &

The epistle of S. Paul

First fruite
that is
the first
that was
conuerced
to God.

myne awne selfe also. Brete Prisca and
Aquila my helpers in Christ Jesu/which ha
ue for my lyfe layde doune their awne necke.
Vnto which not I only geve thanks but al
so the congregacion of the gētyls. Lyke wyse
grete all the cōpany that is in thy housse. Sa
lute my welbeloued Epenetos/which is the
first fruite amōge them of Achaia. Brete Ma
ry which bestowed moche labour on vs. Salu
te Andronicus & Junia my cosyns/which we
re presoners with me also/ which are wele ta
ken amōge the Apostles/ & were in Christ be
fore me. Brete Amplias my beloved in y^e Lo
rde. Salute Urban our helper in Christ/ and
Stachys my beloved. Salute Appelles ap
proved in Christ. Salute them which are of
Aristobolus houssholde. Salute Herodion my
kynsmā. Brete them of the houssholde of Nar
cissus which are in the Lorde. Salute Triphe
na & Triphosa/which women dyd labour in y^e
Lorde. Salute y^e beloved Persis/ which labou
red in the Lorde. Salute Rufus chosen in the
Lorde/ & his mother & myne. Brete Asincri
tus/ Phlegon/ German/ Patrobas/ Germen/ &
the brethren which are wth them. Salute Phi
lologus & Julia/ Nereus & his syster/ & Olim
pha/ & all the sayntes which are with them.
Salute one another with an holy kysse. The
congregacions of Christ salute you.

I beseeche you brethren/ marke them which
cause division & geve occasions of evyll/ con
trary to the doctrine which ye have learned: &
avoyde them. For they y^e are suche serve nat
the

To the Romayns. Jo. ccxxviii

y^e Lorde Jesus Christ: but their awne bellies/ * paul
& with swete preachinge & flatteringe wor
des deceave the hertes of the innocētes. For
your obedience & extendeth to all men. I am
glad no dout of you. But yet I wolde have
you wyse vnto y^e which is good/ & to be innocē
tes concerninge evyll. The God of peace trea
de Satan vnder youre fete shortly. The gra
ce of our Lorde Jesu Christ be with you.

Timotheus my worke fellow/ & Lucius &
Jason & Sopater my kynsmen/ salute you. I
Tertius salute you/ which wrote this epistle
in the Lorde. Caius myne hoste & the hoste of
all the congregacions/ saluteth you. Erastus
the chamberlayne of y^e cite saluteth you. And
Quartus a brother saluteth you. The grace
of our Lorde Jesu Christ be wth you all. Amen

To him that is of power to stablisse you
accordinge to my gospell & preachinge of Je
sus Christ/ in utteringe of the mystery which
was kept secret sence the worlde begāne/ but
now is opened by y^e scriptures of prophesie/
at the commaundement of the everlastinge
god/ to steepe v^y obedience to the faith publis
hed amonge all nacions: To the same God/
which alone is wyse/ be prayse thowowe. Je
sus Christ for ever. Amen.

To the Romayns.

Sent from Corinthum by Phoebe/
He that was the minister vnto
the congregacion at
Cenchrea.

* paul
wolde ha
ue the la
ye people
learned to
iudge the
prophetes
and to o
beye the
accordin
ge to kno
wledge
onlye for
all, obedi
ence that
is not
after true
knowled
ge is disa
lowed of
God.

The Prologe vnto the fyrst epistle of S. Paul to the Corinthyans.



This pistle declareth it selfe frō
Chapter to Chapter/that it ne-
deth no prologe or introducciō
to declare it. When paule had
diuerted a great nombꝛe at Co-
rinthum/as yereade Act. xviij.
and was departed/there came in
mediatlye false Apostles & sec-
temakers & dꝛue euery man disciples after him/
so that the people werewhole vnyquyted/deuy-
ded & at varyaunce amonge them selues/ eue-
ry man for the zeale of his doctoure / those new
Apostles not regardynge what deuyssion/what
vncleennes offpyuinge/ or what false opinions
were amonge the people/as longe as they myght
bein auctozite and well at ease in their bellies.
But paule in the .iiij. fyrst Chapter with
great wysdome & sobryetes/rebuketh/fyrst the
deuyssion and the auctozes therof/& calleth the
people to Christ agayne & teacheth how & for
what the preacher is to betaken.

In the .v. he rebuketh the vncleennes that
was amongest them.

In the .vi. he rebuketh the debate & goynge
to lawe to gether/pleatynge their causes be-
foze the hethen.

In the .viij. he informeth them concernynge
chastite and maryage.

In the .xij. .xiii. .xiiii. & .xv. he teacheth the stron-
ge to forbear the weake that yet vnderstode
not the lybertye of the Gospell/& that with the
ensample of him selfe. Which though he were
an Apostle & had auctozyte/ yet of loue he ab-
stayned/to wyne other. And he feareth them
with the ensamples of the olde testamēt & re-
buketh dyuerse dysorders that were amonge
them concernynge the Sacramēt and the goyn-
ge bare hedded of maryed women.

In the

To the Corinthyans. fo. ccxxv

In the .xij. .xiii. & .xiiii. he teacheth of the ma-
nyfold gyftes of the spirite/& proueth by a sy-
mylitude of the bodye/that all gyftes are geue
that eche shuld helpe other/& thozow loue do
seruyce to other/& proueth that where loue is
not/there is nothynge that pleaseth God. For
that one shuld loue another / is all that God
requyrez of vs. And therfore yf we desyre
spirituall gyftes he teacheth those gyftes to be
desyred that helpe oure neybores

In the .xv. he teacheth of the resurreccyon
of the bodye.

And in the last he exhorteth to helpe the po-
re saynctes.

The fyrst epistle of S. Paul the Apostle to the Corinthyans.

The fyrst Chapter.



Paul by voca-
cion an Apostle of
Jesus Christ tho-
row the will of God/ and
brother Sostenes.

Vnto the congregacion
of God which is at Corin-
thum. To them that are
sanctified in Christ Iesu/
sainctes by callynge/with

all that call on the name of oure lord Iesus
Christ in every place/both of theirs & of oures

Grace be with you and peace frō God oure
father/and from the lord Iesus Christ.

I thanke my God all wayes on youre be-
halfe for y grace of God which is geuen you
by Je-

The .i. epistle of S. Paul

By Iesus Christ/that in all thinges we are made riche by him in all learninge and in all knowledge even as the testimony of Iesus Christ was conformed in you) so that ye are behynde in no gyfte/ and wayte for the apperynge of our lord Iesus Christ which shall strenghten you vnto y^e ende / that ye maye be blamelesse in y^e daye of our lord Iesus Christ. For god is faythfull/ by whom ye are called vnto y^e fellowshippe of his sonne Iesus Christe our lord. I beseeche you brethren in y^e name of our lord Iesus Christ/that ye all speake one thyng at that there be no dissencion amonge you: but be ye knyt together in one mynde in one medynge. It is shewed vnto me (my brethren) of you by them that are of the house of Cloe / that ther is stryfe amonge you. And this is it that I meane: how that comeli amonge you/ one sayeth: I holde of Paul: another I holde of Apollos: y^e thyrde I holde of Cephas: y^e four y^e I holde of Christ. As Christ devided? was Paul crucified for you? ether were ye baptised in y^e name of Paul? I thanke God that I christened none of you/ but Crispus & Gayus/ lest any shulde saye that I had baptised in myne owne name. I baptised also the house of Stephana. Forthermore knowe I not whether I baptised any man or no.

preaching
ge of the
crosse is y^e
power of
God.

For Christ sent me not to baptise/ but to preache y^e gospel/ not with wysdome of wordes/ lest the crosse of Christ shuld have bene made of none effecte. For y^e preachinge of the crosse is to them y^e perisshing folishnes: but vnto vs

To the Corinthyans.

Jo. cccxl

to vs which are saved/ it is y^e power of God. For it is written: I will destroye the wysdome of the wyse/ & will cast awaye the vnderstandinge of the proude. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde folishnes?

esa. xlvij.
abdic. j. c.
esaie.
pp viij. c.

For when the worlde thowow wysdome knew not God/ in y^e wysdome of God: it pleased God thowow folishnes of preachinge to save them y^e beleve. For y^e Jewes requyre a signe/ & the Grekes seke after wysdome. But we preache Christ crucified/ vnto the Jewes an occasion of fallinge/ & vnto the Grekes folishnes: but vnto the which are called both of Jewes & Grekes/ we preache Christ y^e power of God/ and the wysdome of God. For the folishnes of God is wyser then men: & the weakenes of God is stronger then men.

Signe.

Christ is
the power
& wisdom
of god

Brethren loke on youre callinge/ how that not many wyse men after the fleshe/ not many myghty/ not many of hye degree are called: but God hath chosen the folyshe thinges of the worlde/ to confounde the wyse. And God hath chosyn the weake thinge of the worlde/ to confounde thinge which are myghty. And vile thinges of the worlde/ & thinges which are despyssed/ hath God chosen/ yee & thinges of no reputacion/ for to brynge to nought thinges of reputacion/ that no fleshe shulde reioyce in his presence. And vnto him partayne ye/ in Christ Iesu/ which of God is made vnto vs * wysdome/ & also rightewesnes/ and

* Christ
is wysdo-
me. &c.
And of hi
onlye ou-
ght we to
holde and
in him on-
lye to reio-
yce.

sanctifyin-
g yee.

The .i. epistle, of S. Paul

saunctifyinge & redempcion. That accordynge as it is written: he which reioysseth / shulde reioyce in the Lorde.

The .ii. Chapter.

And I brethren when I came to you / came not in gloriousnes of wordes or of wysdome / shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ / evē the same that was crucified. And I was amōge you in weaknes / & in feare / & in moche trespasinge. And my wordes & my preachinge were not with entysynge wordes of mānes wysdome: but in shewing of y^e sprete & of power / that youre fayth shuld not stonde in y^e wysdome of mē / but in y^e power of God.

That we speake of / is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulers of this worlde (which go to nought) but we speake y^e wysdome of God / which is in secretes & lieth hydd / which God ordeyned before the worlde vnto oure glory: which wysdome none of y^e rulers of the worlde knewe. For had they knowē it / they wolde not have crucified the Lorde of glory. But as it is written: The eye hath not sene / & the eare hath not hearde / nether have entred into the herte of man / y^e thinges which God hath prepared for them that love him.

But God hath opened them vnto vs by his sprete. For y^e sprete searcheth all thinges / y^e the bottome of Goddes secretes. For what man knoweth the thinge of a mā: save y^e sprete of

Perfect
are they
understand
de the law
we / sayth
& workes
trulpe / &
professe
them.

1sa. lxiiiij.
The spiri
te understand
godly thinges.

To the Corinthyans. .ffo. ccvli.

te of a man which is with in him? Even so y^e thinges of God knoweth no man / but y^e sprete of god. And we have not receaved the sprete of y^e worlde: but the sprete which cometh of god / for to knowe the thinge that are geve to vs of god / which thinges also we speake / not in the conynge wordes of mānes wysdome / but with the conynge wordes of the holy goost / makynge spretuall coparcsons of spretuall thinge. For y^e naturall man perceaveth not the thinge of the sprete of god. For they are but folysshnes vnto him. Nether can he perceave them / because he is spretuallly examined. But he that is spretuall / discusseth all thinges: yet he him selfe is iudged of no mā. For who knoweth the mynde of the Lorde / other who shall informe him? But we understande the mynde of Christ.

The .iii. Chapter.

And I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall / even as it were vnto babes in Christ. I gave you mylke to drinke & not meate. For ye then were not stronge / no nether yet a man. For ye are yet carnall. As longe verely as there is amōge you envylge / stryfe / & dissencion: are ye not carnall / & walke after y^e manner of men? As longe as one sayth / I holde of Paul / & another / I am of Apollo / are ye not carnall? What is Paul? What thinge is Apollo? On ly ministers *are they by whō ye beleved / even as the Lorde gave every mā grace. I have planted: Apollo watred: but god gave increase.

The spiri
te understand
godly thinges.
The natu
rall mā th
at is not
renued in
Christ ca
nat perce
ave the
thinges
of God
of God
examined
all
of no mā.
ea. xl. d
cap. ix. c
rom. xj. d

*The
apostles
aprelates
are serva
ntes to
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Christ
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ch doctri
ue only ou
ght all o
bedyence
to be ge
uen

The fyrst epistle of S. Paul

creace. So then/nether is he that planteth eny thinge/ nether he y watreth: but god which gave the increace.

He that planteth and he that watreth / are nether better then the other. Every man yet shall receave his rewarde accordynge to his labour. We are goddis labourers/ye are goddis husbantz/ye are goddis byldynge. Accordynge to the grace of god given vnto me / as a wyse bylder have I layde the foundaciō And another bylt therō. But let every mā take hede how he bildeth apō. For other foundation can no man laye/then y which is layde / which is Iesus Christ. If eny man bilde on this foundation/golde/silver/precious stones tymber / have oz stobie: every mannes worke shall appere. For the daye shall declare it/and it shall be bewed in fyre. And y fyre shall trye every mannes worke/ what it is. If eny mannes worke y he hath bylt upon/byde/ he shall receave a rewarde. If eny mānes worke burne he shall suffre losse: but he shall be safe him self: nevertheless yet as it were thorow fyre.

Are ye not ware that ye are the temple of god /and how that the sprete of god dwelleth in you? If eny man defyle the temple of god him shall god destroye. For the temple of god is holy/which temple ye are. Let no man deceave him selfe. If eny man seme wyse amonge you/ let him be a fole in this worlde / that he maye be wyse. For y wysdome of this worlde is folyssynes with god. For it is writte: he compaseth the wyse in their craftynes. And agayne

psal lvi d
gala. v.

Christ is
the foun-
dacyon th
at beareth
all.

Daye.

Temple.

ij. cor. i. vj

ios. v. c.
psal xciiij
b.

To the Corinthyans. Fo. ccvli

agayne/ God knoweth the thoughtes of the wyse that they be vayne. Therefore let no mā reioyce in men. For all thinges are yours/ whether it be Paul/ other Apollo / other Cephas: whether it be y worlde/other lyfe/other deeth/whether they be present thinge oz thinges to come: all are yours/ & ye are Christes/ and Christ is goddis.

The. iiii. Chapter.

Let men this wyse esteeme vs/evē as the ministers of Christ/and disposers of y secretes of God. Furthermore it is requyred of the disposers that they be founde faithfull. * With me is it but a very smal thinge/that I shuld be iudged of you / ether of (mans daye) No I iudge not myn awne selfe. I know nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge no thinge before the tyme/untill the Lorde come/which will lighten thinges that are hyd in darcknes and open the counsels of the hertes. And then shall every man have prayse of God.

Whese thinge brethre I have described in myn awne person & Apollos/for youre sake/ that ye myght learne by vs/ that no man couthe of him selfe beyonde that which is above written: that one swell not agaynst another for eny mans cause. For who preferreth ther? What hast thou/ that thou hast not receaved? If thou have receaved it/why reioycest thou as though thou haddest not receaved it? Now ye are full; now ye are made ryche: ye ray

h. ii. gne as

In the kyngedome of Christ we are subiecte to none save to Christ & his doctrine.

The Apostles are ministers

*faithful is he that preaches this matter & not him self.

(Mans) daye is inannes wyldome.

The epistle of S. Paul

gne as kinge with out vs : & I wold to god ye dyd raygne / that we might raygne with you.

We thinketh that God hath set forth vs which are Apostles / for the lowest of all / as it were me appoynted to deeth. For we are a ga spunge stocke vnto the worlde / & to y angels / & to men. We are soles for Christes sake / & ye are wyse thowow Christ. We are wake / & ye are ströge. Ye are honozable & we are despised. Eue vnto this daye we hunger & thyrst / & are naked / & are boffetted w fistes / & have no certayne dwellinge place / and laboure workinge with oure awne hondes. We are revyled / & yet we blesse. We are persecuted / & suffer it. We are evyll spoken of / and we praye. We are made as it were the filthynes of the worlde / the of scowringe of all thinges / even vnto this tyme.

I write not these thinges to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have ye not many fathers. In Christ Jesu / I have begotten you thowowe y gospel. Wherefore I desyre you to folowe me. For this cause have I sent vnto you Timotheus / which is my deare sonne / & faithfull in the worde / which shall put you in remembraunce of my wayes which I have in Christ / evē as I teache every where in all congregaciōs. Some swell as though I wolde come no more at you. But I will come to you shortly / yf God will: & will knowe / not y wordes of the which swell / but y power: for y kyngdome of God

The passi
on of true
Apostles

act. xv. g
i. thes. ii. 8
ii. thes. iii.

To the Corinthyans. Jo. ccvliii

God is not in wordes / but in power. What will ye? Shall I come vnto you with a rodde / or els in love & in the sprete of mekenesse?

The. v. Chapter.

Here goeth a comen sayinge that ther fornicacion is fornicacion amöge you / & soche fornicacion as is not once named amonge the gentyles: that one shuld have his fathers wyfe. And ye swell and have not rather sorowed / y he which hath done this dede / myght be put frö amöge you. For I verely as absent in body / even so present in sprete / have determined all redy (as though I were present) of him that hath done this dede / in the name of oure Lorde Jesu Christ / when ye are gaddered togedder / & my sprete / with the power of the Lorde Jesu Christ / to deliver him vnto Satan / for y destrucciō of the flesshe / y the sprete maye be saved in y daye of y Lorde Jesus.

Your reioysinge is not good: knowe ye not that a lytle leuē sowreth the whole lompe of dowe. & Dourge therfore the olde leuen / that ye maye be newe dowe / as ye are swete breed. For Christ oure easterlambe is offered vp for vs. Therfore let vs kepe holy daye / not with olde leuē / nether with the leuen of maliciousnes and wickednes: but with the swete breed of purenes and truth.

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meant not at all of the fornicatours of this worlde / ether of the covetous / or of extorsioners / ether of the ydolaters: for then must ye nedes have

* expōm
nication
is to de
stroye fle
shlic wyse
dome that
the sprete
maye be
founde in
the doctry
ne of Ch
rist.
If anye
that pro
fesseth
christ be
soch: no
nether
Christen
man maye
beare
him com
panye.

h.iii. have

The fyrst epistle of S. Paul

If anye th have gone out of y worlde. But now I wri
at pzo fesse te vnto you/ that ye company not togedder/ yf
th Chzist eny that is called a brother/ be a fornicator/ or
Be soch: no coveteous/ or a worshippinger of ymages/ ether
nother cl/ a raylar/ ether a dzonkard/ or an extorcionar:
risten ma with him that is soche se that ye eate not.
maye s. a foz what have I to do/ to iudge them which
re him co are with out? Do ye not iudge them that
panye. are with in? Them that are with out/ God
shall iudge. Put awaye from amonge you/
that evyll parson.

The. vi. Chapter.

To goo
to lawe.

How dare one of you havinge busines
with another/ goo to lawe vnder the
wicked/ & not rather vnder the sainc-
tes? Do ye not know that the saintes shall
iudge the worlde? If the worlde shall be iud-
ged by you: are ye not good ynough to iudge
smale trifles: knowe ye not how that we shall
iudge the angels? How moche more maye we
iudge thinges that partayne to y lyfe? If ye
have iudgemente of worldely matters/ take
them which are despised in y congregaciō/ &
make them iudges. This I saye to youre Ma
me. Is ther vtterly no wyse man amōge you?
What not one at all/ y can iudge bitwene bro-
ther & brother/ but one brother goeth to lawe
with another: & that vnder the unbelievers?

Now therfore ther is vtterly a faute amon-
ge you/ because ye goo to lawe one with ano-
ther. Why rather suffer ye not wronge? why
rather suffre ye not youre selves to be rob-
bed? Maye ye youre selves do wronge/ and rob
be: and

To the Corinthyans. Ho. ccc. liii

Be: and that the brethren. Do ye not remem-
ber how that the vnrightheous shall not inher-
et the kyngdome of God? Be not deceived.
For nether fornicators / nether worshyppers
of ymages/ nether whoremongers/ nether wea-
klinges/ nether abusars of thcm selves with
the mankynde/ nether theves/ nether the cove-
teous/ nether dzonkardes/ nether cursed spea-
kers/ nether pilfers/ shall inheret the kyngdo-
me of God. And soche ware ye verely: but ye
are wesshed: ye are sanctified: ye are iustified
by the name of the Lorde Iesus/ and by the
spzete of oure God.

These ad
soche he
haue no
parte in
Chzist.

Sanctifie
ge and iu-
stifienge
come by
Chzist &
his spirita-
te.

All thinges are lawfull vnto me: but all
thinges are not proffitable. I maye do all thin-
ges: but I will be brought vnder nomans
power. Meates are ordeyned for the belly/ &
the belly for meates: but God shall destroy
bothe it and them. Let not the body be appli-
ed vnto fornicacion/ but vnto the Lorde / and
the Lorde vnto the body. God hath raysed vp
the Lorde/ & shall rayse vs vp by his power.
* Ether remember ye not/ that youre bodies
are the * members of Chzist: Shall I now
take the members of Chzist/ and make them
the members of an harlot? God forbyd. Do
ye not vnderstonde that he which coupleth
him selfe with an harlot/ is become one bo-
dy: for two (saith he) shall be one fleshe. But
he that is ioyned vnto the Lorde/ is one spzete.

* Dure
sodyes as
re them
bre of
Chzist.

He that
is of chza-
ist: hath
his spirita-
te. ro. viii

file fornicacion. All synnes that a man do-
the/ are with out y body. But he y is a forni-
cator/ synneth agaynst his awne body. Ether
knowe

The epistle of S. Paul

i. pe. j. d.

knowe ye not how that youre bodies are the temple of y^e holy goost/which is in you/wh^o ye have of God/ & how that ye are not youre awne? For ye are dearly bought. Therfore glozifie ye God in youre bodies and in youre sprytes/for they are goddes. R

The. vii. Chapter. *

Of wed-
lock and
Byrgynite

j. pe. iiij. b

AS concerninge the thinges wherof ye wrote vnto me: it is good for a mā/not to touche a woman. Nevertheless to a voyde fornicaciō/let every man have his wyfe: and let every woman have her husbāde. Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. The wyfe hath not power over her awne body: but the husbāde. And lykwyse the man hath not power over his awne body: but the wyfe. Withdrawe not youre selves one from another/excepte it be with consent for a tyme/ for to geve youre selves to fastynge and prayer. And afterwarde come agayne to the same thyng/lest Satan tempt you for youre incontynence. R

This I saye of favour/ not of cōmaundement. For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God/one after this māner/another after that. I saye vnto the vnmaried men & widdowes: it is good for them yf they abyde evē as I do. But & yf they cānot abstayne/let them mary. For it is better to mary then to burne.

mat. v. c
& i. p. b

Vnto the maryed cōmaunde not I/ but the Lord: that the wyfe separate not her selfe from

To the Corinthyans. Jo. cc. v. l. v.

from the man. If she separate her selfe/ let her remaine vnmaried/ or be reconciled vnto her husbāde agayne. And let not the husbāde put away his wyfe from him. mar. x. b
lu. x. d

TO the remnaunt speake I/ & not the lorde. If eny brother have a wyfe that beleveth not/ yf he be content to dwell with him/ let him not put her away. And y^e womā which hath to her husbāde an infidell/ yf he consent to dwell with her/ let her not put him away. For y^e vnbelevynge husbāde is sanctified by the wyfe: & the vnbelevynge wyfe is sanctified by the husbāde. Or els were youre chyl- dren vnclene: but now are they pure. But and yf the vnbelevynge departe/ let him departe. A brother or a sister is not in subiection to so- che. God hath called vs in peace. For how knowest thou o woman/ whether thou shalt save that man or no? Other how knowest thou o man/ whether thou shalt save that wo- man or no? But even as God hath distribu- ted to every man.

AS the lorde hath called every person/ so let him walke: & so orden I in all congregaciōs. If eny man be called beyng circumcised/ let him adde nothinge therto. If eny be cal- led vncircumcised: let him not be circūcised. Circumcision is nothinge/ vncircumcision is nothinge: but the keepynge of the cōmaund- mentes of god is altogethet. * Let every man abyde in the same state wherin he was cal- led. Arte thou called a servaunt? care not for it. Nevertheless yf thou mayst be fre/ vse it ra-

Circum-
cision.

h. v. ther.

The fyrst epistle of S. paul

¶ If a man that is called in the lordes berynge
haue the gyfte/charite is good/thermore
quyet/eye to seruet. For he that is called in the lordes berynge
a seruaunt/is the lordes freman. Bykwyse he
that is called berynge fre/is Chrystes seruaunt.
Ye are dearly bought/be not mennes seruaun
tes. Brethren let everye man wherin he is cal
led/therin abyde with God. R

ue God. As concernynge virgins/ I have no commaundment of the lorde: yet geve I counsell / as one that hath obtayned mercye of the lorde to be faythfull. I suppose that it is good for the present *necessite . For it is good for a mā so to be. Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But and yf thou take a wyfe thou synnest not . Lykwyse if a virgin mary / she synneth not. Nevetthelesse soche shall haue trouble in their fleshe: but I faver you.

This saye I breth: & the tyme is shorte. It
is: & if the remayneth that they which have wives/beas
married be though they had none/and they that wepe be
them: as though they wept not: and they that reioy-
ce/be as though they reioysed not: & they that
bye be as though they possessed not: & they y
hurteth it vse this worlde/be as though they vsed it not.
Nether of for the passion of this worlde goeth awaye.

it selfe is better then the other / or please god more then the other. Neither is outward

I wolde haue you without cure: the single man careth for the thinge of the lord / how he maye please the lord. But he that hath married / careth for the thinge of the worlde how he maye please his wyfe. There is difference bitwene a virgin & a wyfe. The single woman careth for the thinges of the lord / that we maye be pure both in body & also in spere. But

To the Corinthians. fo. cc. xlviii

But he that is married/careth for the thinge
of the worlde / how he maye please her hus
band. This speake I for youre proffit/not to
tangle you in a snare:but for that which is ho
nest and comly vnto you/ & that ye maye quye
etly cleave vnto the lord & without separacion.
¶ If any man thinke that it is vncomly for
his virgin if she passe the tyme of mariage/ &
if so nede requyre/let him do what he listeth /
he synneth not:let the be coupled in mariage.
Nevertheless / he y purposeth surely in his
herte/hauynge none nede: but hath power o
uer his awne will:and hath so decreed in his
herte that he will kepe his virgin/ doth well.
So then he that ioyneth his virgin in maria
ge doth well. But he that ioyneth not his vir
gin in mariage doth better. The wyfe is bound
de to the lawe as longe as her husband liueth
If her husbände slepe/she is at libertie to ma
ry with whom she wyll/only in the lord. But
she is happiar yf she so abyde/in my iudgmēt
And I thinke verely that I haue the sprete
of God.

I. The. viii. Chapter.

21 **T**he I speake of thinges dedicate vnto y^e doles/we are sure that we all haue knowledge. knowledge maketh a man swell: but love edifieth. If eny man thinke that he knoweth eny thinge/ he knoweth nothyng yet as he ought to knowe. But yf eny man love god/ the same is knowen of him.

To speake of meate dedicat vnto ydols/we
are sure that ther is none ydoff in the worlde
and

The epistle of S. Paul.

and that ther is none other god but one. And though ther be y are called goddes/whether in heven other in erth (as ther be goddes many and lordes many) yet vnto vs is there but one god/which is the father of whom are all thinges/a we in him/a one lorde Iesus Christ by whom are all thinges/and we by him.

One god
One lor-
de.

But every man hath not knowledge. For some suppose that ther is an ydole/vntyll this houre/and eate as of a thinge offered vnto y ydole/a so their consciences beyng yet weak/are defyled. Meate maketh vs not acceptable to god. Nether yf we eate/are we y better. Nether yf we eate not/are we the worste.

In all our
redcedes
we must
haue a res-
pecte to
oure ney-
bours
welthe.

But take hede that youre libertie cause not y weake to faule. For yf some man se y which hath knowledge/sit at meate in the ydoles temple/Hall not the conscience of hym which is weake/be boldened to eate those thinges which are offered vnto y ydole? And so thowow thy knowledge Hall y weake brother perishe for whom christ dyed. Wher ye synne so agaynst the brethren and wounde their weake consciences ye synne agaynst Christ. Wherfore yf meate hurt my brother/I will eate no fleshe whill the worlde stondeth/because I will not hurte my brother. **The. iij. Chapter.**

Charite
what it
doeth.
Paule
proueth
him selfe
an apostle
equall to
the best: in
that the

Ave I not an Apostler am I not freer ha-
ue I not sene Iesus Christ oure lord?
Are not ye my worke in the lorde. If I
be not an Apostle vnto other / yet am I vnto
you. For the seale of myne Apostleshippe are
ye in the lorde. Myne answer to them that
ape me

To the Corinthyans. fo. ccc. lxxii.

ape me/ is this. Have we not power to eate & spirite be to drynke? Either have we not power to leade reth recoz about a sister to wyse as wel as other Apost de to his les/ and as the brethren of the lorde/ and Le. preachyn phas? Either only I and Barnabas have not ge/ and as power this to do? who goeth a warfare eny re by him tyme at his awne cost? who planteth a vyne. conuerted arde & eateth not of the frute? Who fedeth as by the a flocke and eateth not of the mylke? apostles.

B Saye I the se thinges after the manner of men? No sayth not the lawe the same also? For it ys written in the lawe of Moses. Thou Hall not mofell the mouth of the oye that treadeth out the corne. Woth God take thought for open? Either sayth he it not all to gedder for oure sakes? For oure sakes no doute this is written: that he which eareth/Huld the pre- eare in hope: and that he which therseth in cher hath hope/Huld be parttaker of his hope. If we ryght to some vnto you spirituall thynges: is it agreea challenge te thynges yf we reepe youre carnall thynges a luyngge If other be parttakers of this power over for hys la your: wherfore are not we rather. boure.

Nevertheless we have not vsed this power: but suffre all thinges lest we Huld syn- der the gospel of Christ. Do ye not vnderstod der how that ther which minister in the tem- ple/ have their syndynge of the temple? And they which wayte at the aulter/are partakers with y aulter? Even so also dyd y lorde ordayne/that they which preache y gospel/Huld live of the gospel. But I have vsid none of these thinges.

Never

The fyrst epistle of S. Paul

Neither wrote I these things that it shuld
be so done vnto me. For it were better for me
to dye/thē ȳ any man shuld take this reioysing
ge from me. In that I preache the gospel/ I
have nothinge to reioyce of. For necessite is
put vnto me. What is it vnto me yf I preache
not the gospel. If I do it with a good will/ I
have a rewarde. But yf I do it agaynst my
will/ an office is committed vnto me. What
is my rewarde then? Verely that whē I prea
che the gospel/ I make thē gospel of Christ
fre/ ȳ I misse not myne auctorite in ȳ gospel
For though I be fre from all men/ yet have
I made my silfe seruaunt vnto all men / that
I myght wyne the mod. Vnto the Jewes /
I be came as a Jewe/ to winne ȳ Jewes. To
thē that were vnder the lawe/ was I made as
though I had bene vnder the lawe/ to wyne
thē that were vnder the lawe. To them that
were with out lawe/ be cā I as though I had
bene with out lawe (whē I was not with out
lawe as perteyninge to god/ but vnder a lawe
as concerninge Christ) to wyne thē that we
re with out lawe. To the weake became I as
weake/ to wyne the weake. In all thinge I
fashioned my silfe to all men/ to save at ȳ lest
waye some. And this I do for the gospels, sa
ke/ that I might have my parte therof.

* Perceave ye not how that they which runne in a course/runne all yet but one receaveth the rewarde. So runne that ye maye obtayne. Every man y^e proveth masterpes/abstaineth from all thinges. And they do it to obtayne a corrupti

He that
worketh
of loue to
his ney-
oure / ha-
th his re-
warde.

what love
maketh a
man do.

To the Corinthians. fo. ccviii

corruptible crowne: but we to obtayne an vn-
corruptible crowne: I therfore so runne / not
as at an vncertayne thinge. So fyght I / not
as one y^e beateth the ayer: but I tame my bo-
dy and bringe it into subiecciō / lest after that
I haue preached to other / I my selfe shuld be
a castawaye.

I The. v. Chapter.

21 **B**ethzen I wolde not that ye shuld be ignorant of this/ how y^e oure fathers were all vnder a cloude / and all passed thorow the see / and were all baptised vnder Moses / in the cloude / and in the see: & dyd all eate of one spirituall meate / & did all drinke of one maner of spirituall drinke. And they dranke of that sprituall rocke that folowed them / which rocke was Christ. But in many of them had god no delite. For they were overthorowen in the wildernes.

These are ensamples to vs * that we sh^d not lust after euyl thinge/as they lusted
 Neither be ye worshippers of Images as we
 were some of them accordynge as it is written:
 The people sate doune to eate and drynke / &
 rose vp agayne to playe. Neither let vs cōmit
 fornicacion as some of them committed forni
 cacion/and were destroyed in one daye.
 thousande. Neither let vs tempte Christ/as so
 me of them tempted/and were destroyed of ser
 pentes. Neither murmure ye as some of them
 murmured / and were destroyed of y^e destroyer Iudi.

All these things happened vnto them for
ensamples/and were written to put vs in re
membrance.

The epistle of S. Paul.

membraunce/ whom the endes of the worlde are come apon. Wherfore let hym that thynketh besto deth / take hede least he fall. There hath none other temptacion taken you / but soche as foloweth y nature of mā. But God is saythfull / which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make awaye to escape out. & Wherfore my deare beloued/ fle from worshippynge of ydols.

Cup
Breed

I speake as vnto them which have discrecion/ Judge ye what I saye. Is not the cuppe of blessinge which we blesse/ partakynge of y bloude of Christ? ys not the breed which we breake / partetakynge of the body of Christ? because that we (though we be many) yet are one breed/ and one bodye in as moch as we all are partetakers of one breed. Beholde Israell which walketh carnally. Are not they which eat of the sacrifice/ partetakers of the altre?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymagis is eny thinge? Nay/ but I saye / that those thinges which the gentyle offer/ they offer to devyls/ and not to god. & And I wolde not that ye shuld have fellowshipe with y devils. Ye cannot drinke of the cup of the lord/ & of y cup of y devyls. Ye cannot be partetakers of the lordes table/ & of the table of devylles. Either shall we provoke the lord? Or are we stronger then he? All thynges are lawfull vnto me/ but all thynges are not expedient. All thynges

eccle.
pp. vj.

Vnto the Corinthians. Ho. cc. li

thynges are lawfull to me / but all thynges edifye not. Let noman seke his awne proffet: but let every man seke anothers welthe.

What soever is solde in the market/ that eate/ and aye no questions for conscience sake. For the erth is the lordis/ and all that therein is. If eny of them which beleve uot/ bid you to a feest/ & yf ye be disposed to goo/ what soever is set before you: eate/ & ynge no question for conscience sake. But and yf eny man saye vnto you: this is dedicate vnto ydols/ eate not of it for his sake that shewed it/ and for hurtyng of conscience. The erth is the lordes & all that there in is. Conscience I saye/ not thynne: but the conscience of that other. * For why shuld my libertie be indged of another mānes conscience? For yf I take my parte with thākes: why am I evell spoken of for that thynge wherfore I geve thankes.

Whether therfore ye eate or dryncke/ or what soever ye do / do all to the prayse of God. & Be that ye geve occasion of evell/ nether to y Jewes/ nor yet to the gentyls/ nether to y congregation of god: euen as I please all men in all thinges/ not sekynge myne awne proffet/ but the proffet of many/ that they myght be saved. folowe me as I do Christ.

The. vi. Chapter.

I Commende you brethren that ye remember me in all thinges/ and kepe the ordinaunces euen as I delyvered them to you. I wolde ye knew that Christ is the heed of every man. And the man is the womans heed

e hauep
rofessed e
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to seke an
others we
althe.
* we shuld
be so full
of loue &
so circumspecte/ th
at we shu
ld geue no
ne occasy
vnto the
ygnorant
for to spe
ake euill
on o for
oure lybe
rtie/ & for
doynge t
hat which
we maye
lawfullye
do before
God
Loue seke
th hie n
bours pr
offyte.

The fyrst epistle of S. Paul

heed. And God is Chrystes heed. Every mā prayinge or prophesyng havynge eny thynge on his heed / Hameth his heed. Every woman that prayeth or prophesieth bare hedded / dishonesteth hyr heed. For it is even all one / and the very same thynge / even as though she were Haven. If the woman be not covered / lett her also be shosen. If it be shame for a woman to be shorne or shaven / let her cover her heed.

A man ought not to cover his heed / for as moche as he is the image and glory of God.

gene. ij. d The woman is the glory of the man. For the man is not of the woman / but the woman of the mā. Nether was the man created for y woman's sake: but the woman for the mannes sake. For this cause ought the woman to have power on her heed / for the angels sakes. Nevertheless / nether is the mā with out the woman / nether the woman with out the man in the lord. For as the woman is of the man / even so is the man by the woman: but all is of God.

*** power is as moche to saye as a sygne that the woman is in subiection / and hath an heed over hir.** Judge in youte selves whether it be coly y a woman praye vnto god bare hedded. Or els doth not nature teach you / that it is a shame for a man / if he have longe heere: and a prayse to a woman / yf she have longe heere: for her heere is geven her to cover her with all. If there be eny man amonge you y lusteth to stryve let him knowe that we have no soche custome / nether the congregacions of God.

This I warne you of / and commende not that ye come to gedder: not after a better manner but after a worse. Fyrst of all when ye come to

Unto the Corinthyans. Jo. cc. lii

me togedder in the cōgregacion / I heare that ther is diffencion amonge you: & I partly beleve it. For ther must be sectes amonge you / that they which are perfecte amonge you / myght be knownen. * When ye come togedder a man can not eat the lordes supper. For every man begynneth a fore to eat his awne supper. And one is hongrye / and another is drunken. Have ye not houses to eat and to drinke in? Or els despyse ye the congregacion of god and shame them that have not? What shall I saye vnto you? Shall I prayse you? In this prayse I you not. *

E That which I delyvered vnto you / I received of y lord. For y lord Jesus the same nyght in which he was betrayed / toke breed: & thanked and brake / and sayde. Take ye / & eat ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup / when supper was done / sayinge. This cup is the newe testament in my bloude. This do as oft as ye drynke it / in the remembraunce of me. For as often as ye shall eat this breed / and drynke this cup / ye shall shewe the lordes deeth tyll he come. Wherefore whosoever shall eat of this bred / or drynke of the cup unworthely / shall be gilty of the body & bloud of the lord. Let a mā therfore examen him selfe / & so let he eat of the breed & drynke of the cup. For he eateth or drinketh unworthely / eateth & drynketh his awne damnacion / because he maketh no difference of the lordis body. *

The epistle of S. Paul

For this cause many are weake and sicke
amonge you / & many slepe. If we had truly
iudged oure selues / we shuld not have bene
iudged. But when we are iudged of the lorde
we are chastened / because we shuld not be da-
ned with the worlde. Wherefore my brethren
when ye come to gedder to cate / tary one for a-
nother. If eny mā hōger / let hi cate at home /
if ye come not togedder vnto condēnaciō. O-
ther thinge will I set in order whē I come.

The. vii. Chapter.

Onlye p
spirite tea-
cheth that
Christ is
the lorde.

In spirituall thinges brethren I wolde
not have you ignorant. * Ye knowe
that ye were gentyls / and went youre
wayes vnto domme ydoles / even as ye were
ledde. Wherefore I declare vnto you that no
man speakynge in the sprete of god / defieth
Jesus. Also no man can saye that Jesus is
the lorde: but by the holy goost.

One spir-
ite.

One lor-
de /

One god
* the gys-
tes of the
spirite are
geuen vs
to do seru-
yce to oure
brethren.

There are diversities of gyftes verely / yet
but one sprete. And ther are differences of ad-
ministracions / & yet but one lorde. And ther
are divers maners of operacions / and yet but
one God / which worketh all thinge that are
wrought / in all creatures. The gyftes * of y
spretre are geuen to every man to proffit y con-
gregacion. To one is geuen thow the spiri-
te the utteraunce of wisdom: To another is
geuen the utteraunce of knowledge by y sa-
me sprete. To another is geuen fayth / by y sa-
me sprete. To another y gyftes of healyng
by the same sprete. To another power to do
myracles. To another prophesie: To another
iudge.

To the Corinthians. Ho. cc. lvi

iudgement of spretes. To another divers ton-
ges. To another the interpretacion of tonges.
And these all worketh evē y silfe same spre-
te / devydyng to every man severall gyftes / e-
ven as he will. *

ro. xij. a.
ephe. iii. b

B For as the body is one / and hath many me-
mbres / & all the membres of one body though
they be many / yet are but one body: even so is
Christ. For in one sprete are we all baptysed
to make one body / whether we be Jewes or ge-
tyls whether we be bonde or fre: and have all
dronke of one sprete. For the body is not one
member / but many. If the fote saye: I am not
the honde / therfore I am not of the body: is
he therfore not of y body? And if y eare saye: I
am not the eye: therfore I am not of the body:
is he therfore not of the body? If all the body
were an eye / where were then the eares? If all
were hearyng: where were the smellynge?

But now hath god disposed the membres
every one of them in the body / at his awne
pleasure. If they were all one member: where
were the body? Now are ther many membres /
yet but one body. And the eye can not saye vn-
to the honde / I have no nede of the: nor y he-
ed also to the fete. I have no nede of you. Ye
rather a greute deale those membres of the bo-
dy which seme to be most feble / are most neces-
sary. And apō those membres of y body which
we thinke lest honest / put we most honestie
on. And on revngodly parties have most beau-
ty on. For oure honest members nede it not.
But God hath so disposed the body / ad hath
i. iii. geuen

The fyrst epistle of S. Paul

geven most honoure to that parte which lacked / lest there shuld be eny stryfe in the body: but that the members shuld indifferently care one for another. And yf one member suffer / all suffer with him: yf one member be had in honoure / all members be glad also.

ephe. iiii. Ye are the body of Christ / and members one of another. And God hath also ordeyned in the congregacion / fyrst the Apostles / secondarily prophetes / thirdly teachers / then they that do miracles: after that / the gyftes of healinge / helpers / governors / diversite of tongues.

Are all Apostles: & Are all Prophetes: & Are all teachers: & Are all doars of miracles: & Have all the gyftes of healinge: & Do all speake wth tongues: & Do all interpret: & Lovet after y^e best gyftes. And yet shewe I vnto you a moare excellent waye.

The. viii. Chapter. *

Though I spake with the tonge of man^e & angels / & yet had no love / I were evē as foundinge brasce: or as a tynklynge Cymball. And though I coulde prophesy / and understode all secretes / & all knowledge: yet / yf I had *all fayth so that I coulde move mountayns oute of ther places / & yet had no love / I were nothyng. And though I bestowwed all my gooddes to fede y^e poore / & though I gave my body even that I burned / and yet had no love / it profeteth me nothyng.

Love suffreth longe / & is courteous. Love envieth not. Love doth not frowardly / swelleth not

* All say this as moche to saye as so stronge a faythe

Love.

To the Corinthyans. Jo. cc. liii

not dealeth not dishonestly / seeketh not her own / is not provoked to anger / thyngketh not evyll / reioysseth not in iniquite: but reioysseth in y^e trueth / suffreth all thyng / beleverh all thynges / hopeth all thynges / endureth in all thynges. Though that prophesyinge fayle / other tonges shall cease / or knowledge varye / she awaye / yet love falleth never awaye.

For oure knowledge is vnperfect / and oure prophesyinge is vnperfect. But when y^e which is perfect is come / then y^e which is vnperfect shall be done awaye. When I was a chylde / I spake as a chylde / I understode as a chylde / I ymagined as a chylde. But assone as I was a man / I put awaye chyldeishnes. Now we se in a glasse even in a darke speakinge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe even as I am known. Now abideth fayth / hope / and love / even these thre: but the chiefe of these is love. * The. viii. Chapter.

Labour for love and covet spretuall gyftes: & most chesly for to prophesye. For he that speaketh with tōges speaketh not vnto men / but vnto god / for no man heareth him / howbeit in the sprete he speaketh misterics. But he that prophesieth / speaketh vnto men / to edifyinge / to exhortacion and to comfort. He that speaketh with tongues / profiteth him selfe: he that prophesyet / edifieth the congregacion. I wolde that ye all spake with tongues: but rather that ye prophesied. For greater is he that prophisieth: then he y^e

prophesie here take for exhortacion

i. iiii. spea

The epistle of S. Paul

Words ^{are not vnderston-} speaketh with tonges / except he expounde it also / that the congregacion maye haue edifyinge. Now brethren if I come vnto you ^{de pzooffe} I shall I profit you / excepte I speake vnto you / other by revelaciō or knowledge / or prophesyinge / or doctrine.

Moreover whē thinge without lyfe / geve founde: whether it be a pype or an harpe: except they make a distinccion in the foundes: how shall it be knownen what is pyped or harped? And also if the tṛope geve an vncertayne voyce / who shall prepare him silfe to fyght? Eue so lykwyse whē ye speake with tṛoge / excepte ye speake wordes that haue significatiō / how shall yt be vnderstonde what is spokē: for ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde and none of them are without significatiō. If I knowe not what the voyce meaneth / I shall be vnto him that speaketh / an alient: and he that speaketh shall be an alient vnto me. Eue so ye (for as moche as ye covet spzetuall gistes) seke that ye maye haue plentye vnto y^e edifyinge of the congregacion.

Wherefore let him that speaketh with tonges / praye that he maye interpret also. If I praye with tonge / my spzete prayeth: but my mynde is without frute. What is it then? I will praye with the spzete / and will praye wth the mynde also. I will singe with the spzete / and will singe with the mynde also.

For els when thou blessest with y^e *spzete / how shall he that occupieth the roume of the vnle-

* to speake with tonges or wth the spi-rite / is to speake th-

To the Corinthians. Ho. cclv

vnlearned / saye amen at thy gevinge of than- kes / seynge he vnderstandeth not what thou sayest. Thou verely gevest thanke well / but the other is not edyfied. I thanke my god / I speake with tṛoges moare then ye all. Yet had I lever in y^e cōgregaciō / to speake five wordes with my mynde to y^e informaciō of other / rather then ten thousande wordes wth the tonge.

Brethren be not chylde in *witte. How be it as cōcerninge maliciousnes be chylde: but in witte be perfet. In the lawe it is written / with other tṛoges / and with other lyppes wyl I speake vnto this people / yet for all that will they not heare me / sayth the Lorde. Wherefore t^hre / tonge are for a signe / not to them that beleve: but to them that beleve not. Contrary wyse / prophesyinge serveth not for them that beleve not: but for them which beleve.

Yf therfore when all the cōgregacion is come to gedder / all speake with tonges / ther come in they y^e are vnlearned / or they which beleve not: will they not saye that ye are out of youre wittes? But if all prophesy / and ther come in one that beleveth not / or one vnlearned / he is rebuked of all men / and is iudged of every man: and so are y^e secretes of his hert opened and so fallēth he doune on his face / and worshippeth God / and sayth y^e God is wth you in dede.

How is it then brethren? When ye come to gedder / every mā hath his songe / hath his doctrine / hath his tṛoge / hath his revelaciō / hath his interpretaciō. Let all thinge be done vnto edifyinge. If eny man speake wth tonges / let

it be

at other vnderston- de not / as presles sa- ye their se- ruyce. To spea- ke with y^e mynde is to speake that other vnderston- de / as wh- en the p^re- achet p^re- achetg.

* all dedes must be sa- wsed with the doctry- ne of Go- d / and not with go- od meany- nge onl^y

The fyrst epistle of S. Paul

it be two atonce or at the most thre atonce & that by course: & let another interprete it. But yf ther be no interpreter/ let him kepe silence in the cōgregacion/ and let him speake to him selfe and to God.

Let the Prophete speake two atonce/or thre at once/ & let other iudge. Yf eny revelaciō be made to another that sitteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ & all maye have comforte. For y sprytes of the Prophete are in the power of the Prophetes. For God is not causer of stryfe: but of peace / as he is in all other congregacions of the saynctes.

Let youre wyves kepe silence in the cōgregacions. For it is not permitted vnto them to speake: but let them be vnder obedience / as sayth the lawe. If they will learne eny thinge/ let the aye their husbandes at home. For it is a shame for women to speake in the cōgregaciō. Sprēge y worde of god frō you? Either came it vnto you only? Yf eny mā thinke him sylfe a prophete ether spirituall: let him vnderstonde/ what thinges I write vnto you. For they are the cōmaundementes of the Lorde. But & yf eny man be ignorant/ let him be ignorant. Wherfore brethren covet to prophesy/ & forbyd not to speake with tonges. And let all thinges be done honestly & in order.

The .v. Chapter. *

Brethren as pertayninge to the gospel which I preached vnto you/ which ye have also accepted/ and in the which ye continue

To the Corinthians. .ccclvi

continue/ by which also ye are saved: I do you to wit/ after what maner I preached vnto you yf ye kepe it/ except ye have beleved in vayne.

For fyrst of all I delivered vnto you that which I receaved: how that Christ dyed for oure synnes/ agreinge to the scriptures: and that he was buried/ and that he arose agayne the thyrde daye accordinge to the scriptures: and that he was sene of Cephas / then of the twelve. After that he was sene of moore than five hundred brethren atonce: of which many remayne vnto this daye/ and many are fallen a slepe. After that appered he to James/ then to all the Apostles.

And last of all he was sene of me/ as of one that was borne out of due tyme. For I am the lest of all the Apostles/ which am not worthy to be called an Apostle/ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace which is in me/ was not in vayne: but I labored moore aboundantly then they all/ not for the grace of God which is with me. Whether it were I or they/ so we preach/ & so have ye beleved.

* If Christ be preached how that he rose frō deeth: how saye some that are amonge you/ that ther is no resurreccion from deeth? If ther be no rysynge agayne from deeth: then is Christ not risen. If Christ be not risen/ then is oure preachinge vayne / and youre faith is also in vayne. Ye and we are founde false witnesses of God. For we have testifed of God/

1. timo. ij. gene. iij. c.

The woman must be in subiection to hir husband.

f

g

a

The fyrst principle of oure fayth. efa. liij. b. 1. jonc. ij. a. ose. vij. a. 1. ion. xij. c. act. i. x. a. ephc. liij. b.

Resurreccion.

The epistle of S. Paul

God/how that he rayfyd vp Chyrist/whom he rayfyd not vp/ys it be so that the deed ryse not vp agayne. For yf the deed ryse not agayne/ then is Chyrist not ryfen agayne. If it be so y Chyrist rose not/then is youre fayth in vayne and yet are ye in youre synnes. And therto they which are fallen a slepe in Chyrist/are perished. If in this lyfe only we beleve on chyrist/then are we of all men the miserablest.

1st frutes.

apoca. i. 8

i. thessa. iii. 8.

psal. c. ix.

a.

hebre. j. d.

and. p. c.

psal. vii. c.

hebre. ij. d

But now is Chyrist ryfen from deeth/ & is be come the fyrst frutes of them that slept. For by a man came deeth/ & by a man came resurreccion fro deeth. For as by Adam all dye: evē so by Chyrist/ shall all be made alive/ and every man in his awne order. & The fyrst is Chyrist/ then they y are Chyristis at his comynge. Then cometh the ende/ when he hath delivered vp y kyngdome to God y father/ when he hath put doune all rule/ auctorite & power. For he must raygne tyll he have put all his enemyes vnder his fete.

The last enemye that shalbe destroyed is deeth. For he hath put all thinges vnder his fete. But when he sayth/ all thinges are put vnder him/ it is manifest that he is excepted/ which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put all thinges vnder him/ y God maye be all in all thinges.

Et her els what do they which are baptised over y deed/ yf the deed ryse not at all? Why are they then baptised over the deed? Ye and why

To the Corinthyans. Fo. cclvii

why stonde we in ieoperdy every houre? By oure reioysinge which I have in Chyrist Jesu oure Lorde/ I dye dayly. That I have fought with bestes at Ephesus after the maner of men/ what avauntageth it me/ yf the deed ryse not agayne? Let vs eate & drynke/ to morowe we shall dye. Be not deceived: malicious spea kinges corrupte good maners. Awake truely cut of slepe/ and synne not. For some have not the knowlege of God. I speake this vnto youre rebuke.

But some mā will saye: how aryse y deed? with what bodyes come they in? Thou fole/ that which thou sowest/ is not quickened except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet/ or of some other) and God geueth it a body at his pleasure/ to every seed a severall body.

All flesshe is not one manner of flesshe: but ther is one maner flesshe of men/ another maner flesshe of bestes/ another maner flesshe of fysshes/ & another of byrdes. Ther are celestiaall bodyes/ & ther are bodyes terrestriall. But y glozy of y celestiaall is one/ & y glozy of the terrestriall is another. Ther is one maner glozy of the sonne/ and another glozy of the moone/ & another glozy of the starres. For one starre differeth fro another in glozy. So is the resurreccio of y deed. It is sowē in corrupciō/ & ryseth in incorrupciō. It is sowen in dishonoure/ & ryseth in honoure. It is sowen in weaknes/ and ryseth in power. It is sowen a naturaall

The fyrst epistle of S. Paul

turall body/and ryserh a sprituall body.

There is a naturall bodye & ther is a sprituall body: as it is written: the fyrste man Adam was made a livinge soule: & y last Adā was made a quickeninge sprete. How be it y is not fyrst which is spirituall: but y which is naturall/ & then y which is sprituall. & The fyrst mā is of the erth/erthy: the seconde man is y Lorde frō heave. As is the erthy/so che are they that are erthye. And as is the he vely/ so che are they y are hevenly. And as we have borne the ymage of the erthy / so shall we beare the ymage of the hevenly.

This saye I brethren/ that fleshe & bloud cānot inheret the kyngdome of God. Nether corrupcion inhereth vncorruption. Beholde I shewe you a mystery. We shall not all slepe: but we shall all be chaunged/ & that in a moment/and in the twinklinge of an eye / at the sounge of the last trompe. For the trompe shall blowe/ & y deed shall ryse incorruptible/ & we shall be chaunged. For this corruptible must put on incorruptibilite: & this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite/ & this mortall hath put on immortalite: then shall be brought to passe y sayinge y is writte. Deeth is consumed in to victory. Deeth where is thy stynger? Hell where is thy victory? The stynger of deeth is synne: and the strength of synne is the lawe. But thanke be vnto God/ which hath geven vs victory/ thro row oure Lorde Iesus Christ. Therefore my deare

To the Corinthians. Ho. cclviii

deare brethren/ be ye stedfast and vnmovable/ alwayes ryche in the workes of the Lorde/ for as moch as ye knowe how y poure labour is not in vayne in the Lorde.

The. vii. Chapter.

If the gadderynge for the sayncte/ as I have ordeyned in the congregaciōs of Galacia/ even so do ye. Upon some sondaye let every one of you put a syde at home & laye vp what soever he thinketh mete/ that ther be no gaderinges when I come. When I am come/ whosoever ye shall allowe by youre letters/ them will I sende to bringe youre liberalite vnto Icrusalem. And yf it be mete y I goo/ they shall go with me. I will come vnto you after I have gone over Macedonia. For I will goo thorowout Macedonia. With you paravēture I wyll abyde a whyle: or els winter/ that ye maye brynge me on my waye whither soever I goo.

I will not se you now in my passage: but I trust to abyde a whyle with you/ yf God shall suffre me. I will tary at Ephesus vntyll whit sonnyde. For a greate doze and a frutefull is opened vnto me: & ther are many adversaries. If Timotheus come/ se y he be with out feare with you. For he worketh the worke of the Lorde as I doo. Let no man despise him: but conuaye him forth in peace/ y he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly despyred him to come vnto you with y brethren/ but his mynde was not at all to come at this tyme.

The .i. epistle of S. Paul

tyme. How be it he will come when he shall have convenient tyme. Watche ye / stande fast in the fayth / quyte you lyke men / & be stronge. Let all youre busynes be done in love.

first frutes.

Brethren (ye knowe the housse of Stephana / how y they are the first frutes of Achaia / & that they have appoynted them selves to minister vnto the sayntes) I beseeche you y ye be obedient vnto soche / and to all that helpe and laboure. I am gladde of the cōmyng of Stephana / fortunatus and Achaicus: for that which was lackinge on your parte / they have supplied. They have comforted my spire and yours. Take therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the Lorde / and so doeth the congregaciō that is in their housse. All the brethren grete you. Brete ye one another with an holy kysse. The salutation of me Paul with myne owne hande. If eny man love not the Lorde Jesus Christ / *the same be anathema maranatha. The grace of y Lorde Jesus Christ be with you all. My love be with you all in Christ Jesu. Amē

The epistle vnto the Corinthyans sent from Philippos / by Stephana / and fortunatus / and Achaicus / and Timotheus.

*the same be accursed at the Lordes cōmyng. Was: so me will y same be e. v. cōmunicat & accursed to deathe.

ffo. ccliv

The Prologe Spon the seconde Epistle of saynt Paul to the Corinthyans.



In the first epistle he rebuketh the Corinthyans sharply / so in this he comforteth them and prayseth them / and cōmaundeth him that was excommunicat to be receaved so uingely into the congregaciō agayne.

And in the first and seconde Chapters he sheweth his loue to them warde / how that all that he spake / dyd or soffre / was for their sakes and for their saluacion.

Then in the .iiij. and .v. he prayseth the offyce of preaching the gospel aboue the preaching of the lawe / and sheweth that the Gospel groweth thow persecution and thow the crosse / which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes / which studied to turne the fayth of the people from Christ vnto the works of the lawe.

In the .vi. and .vii. Chapters he exhorteth them to soffre with the Gospel / and to lyue as it becometh the Gospel / and prayseth him in the later ende.

In the .viii. and .ix. Chapters he exhorteth them to helpe the poore sayntes that were at Jerusalem.

In the .x. and .xi. he enuileth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selves.

The seconde epistle of S. Paul
the Apostle to the Corinthyans.

The fyrst Chapter.



Paul an Apostle of Iesu
Christ by the will of God / &
brother Timotheus.

Unto the congregacion of
God / which is at Corinth /
with all the sayntes which
are in all Achaia. Grace be with you and pea-
ce from God our father / and from the Lorde
Jesus Christ.

Blessed be God y^e father of our Lorde Je-
sus Christ / the father of mercy / & the God of
all comforte / which comforteth vs in all our
tribulaciō / in so moche y^e we are able to cōfor-
te them which are troubled / in whatsoeuer tri-
bulacion it be / with the same comforte wher-
with we our selves are cōforted of God. For
as y^e afflictions of * Christ are plenteous in vs
eue so is our consolaciō plenteous by Christ.

Whether we be troubled for youre consola-
cion & salvaciō / which salvacion sheweth her
power in y^e ye suffer y^e same afflictions which
we also suffer: or whether we be cōforted for
your consolacion & salvacion: yet our hope
is stedfast for you / in as moch as we know
how that as ye have youre parte in afflictions /
so shall ye be parttakers of consolacion.

Brethren I wolde not have you ignorant
of our trouble / which happened vnto vs in
Asia. For we were greved out of measure pas-
syng strength / so greatly that we despaired
even

To the Corinthyans Jo. cclv.

even of lyfe. Also we receaved an answer of
deeth in our selves / & that because we shuld
not put our trust in our selves: but in God /
which rayseth the deed to lyfe agayne / and
which delivered vs from so gret a deeth / and
doth delivre. On whom we trust / y^e yet here
after he will deliver / by the helpe of youre
prayer for vs: that by the meanes of many oc-
casions / thanks maye be geven of many on
oure behalfe / for the grace geven vnto vs.

Our reioysyng is this / the testimony of
oure cōscience / y^e in synclenes and godly pure-
nes and not in fleschly wysdome / but by
the grace of God / we have had our conversa-
cion in the worlde / and most of all to you war-
des. We write no nother thinges vnto you /
then that ye reade and also knowe. See and
I trust ye shall fynde vs vnto the ende even
as ye have founde vs partly: for we are youre
reioysyng / even as ye are ours / in the daye of
the Lorde Jesus.

And in this confidence was I mynded the
other tyme to have come vnto you / that ye
myght have had yet one pleasure moare: and
to have passed by you into Macedonia / and
to have come agayne out of Macedonia vnto
you / and to have bene ledde forth to Jewe
warde of you.

When I thus wyse was mynded: dyd I
use lightnes? Or thinke I carnally those thin-
ges which I thinke that with me shuld be ye
ye / and naye naye. God is saythfull: for our
repreachyng vnto you / was not ye & naye.

k.ii. for

The seconde epistle of S. Paul

* All the
promises
of god as
reguen
de on lye
for chri-
ste sake.

For Goddis sonne Iesus Christ which was
preached amonge you by vs (that isto saye by
me & Silvanus and Timotheus) was not
ye and naye: but in him it was ye. For all the
promyses* of God, in him are ye: & are in him
Amen / vnto the laude of God thozow vs.
For it is God which stabliffeth vs & you
in Christ / & hath annoynted vs / which hath
also sealed vs / and hath given the earnest of
the sprete into oure hertes.

The.ii. Chapter.

I Call God for a recorde vnto my sou-
le / that forto fauer you with all / I ca-
me not eny moare vnto Corinthum. **A**
Not that we be lordes over youre fayth: but
helpers of youre ioye. For by fayth ye stode.
But I determened this in my silfe / y^e I wol-
de not come agayne to you in hevines. For yf
I make you sozre / who is it that shuld make
me glad / but the same which is made sozr by
me: And I wrote this same pistle vnto you /
lest yf I came I shuld take hevynes of them
of whom I ought to reioyce. Certaynly this
confidence have I in you all / that my ioye is **B**
the ioye of you all. For in great affliction &
anguysshe of hert I wrote vnto you with ma-
ny teares: not to make you sozr / but that ye
myght perceave the love which I have most
specially vnto you.

If eny man hath caused sorow / the same
hath not made me sozr / but partely: lest I
shuld greve you all. It is sufficient vnto the
same man that he was rebuked of many. So
that

To the Corinthyans. ffo.cclxi

that now contrary wyse ye ought to forgyve
him and comforte him: lest that same persone
shuld be swalowed vp with over moche hev-
nes. Wherfore I exhorte you / that love maye
have strength over him. For this cause verely
dyd I write / that I myght knowe the profe
of you / whether ye shuld be obediēt in all thin-
ges. To whom ye forgyve eny thinge / I forgy-
ve also. And verely if I forgyve eny thinge / to
whom I forgave it / for youre sakes forgave I
it / in the roume of Christ / lest Satan shuld
prevēt vs. For his thoughtes are not unkno-
wen vnto vs. **R**

When I was come to Troada for Christe
gospels sake (& a great doze was openned vn-
to me of the worde) I had no rest in my sprete /
because I founde not Titus my brother: but
toke my leave of them & went awayc into Ma-
cedonia. Thankes be vnto God which alway
is geveth vs the victorie in Christ / & openeth
the savor of his knowledg by vs in every pla-
ce. For we are vnto God the swete savoure
of Christ / both amonge them that are saved / & **Savour**
also amonge them which perisshe. To the one
parte are we y^e savoure of deeth vnto deeth.
And vnto the other parte are we the savoure
of lyfe vnto lyfe. And who is mete vnto these
thinges: For we are not as many are which
choppe and chaunge with the worde of God:
but even oute of purenes / and by the power
of God / and in the sight of God / so speake
we in Christ.

The.iii. Chapter.

k.iii.

We be.

The seconde epistle of S. Paul

We begyn to prayse oure selues agayne. Nedde we as some other/ of pisles of recommendacion vnto you: or letters of recommendacion from you? We are oure pistle written in oure hertes/ which is vnderstonde and reed of all men/ in that ye are known/ how that ye are the pistle of Christ/ ministered by vs and written/ not with ynke: but with the sprete of the liuynge God/ not in tables of stone/ but in flesshly tables of y herte. *Heb. iiii.* Suche trust haue we thow Christ to godward/ not that we are sufficient of oure selues: to thinke eny thinge as it were of oure selues: but oure ablenes cometh of God/ which hath made vs able to minister the newe testamēt/ not of the letter/ but of the sprete. For the letter kylleth/ but the sprete geueth lyfe.

If the ministracion of deeth thow the letters figured in stones was glorious/ so y the chyl dren of Israel coulde not beholde the face of Moses for the glory of his countenail ce (which glory neuerthelesse is done awaye) why shall not the ministracion of the sprete be moche more glorious? For if y ministringe of condempnaciō be glorious: moche more do the the ministracion of rightewesnes excede in glory. For no dout that which was there glorified/ is not once glorified in respecte of this excedynge glory. Then if that which is destroyed/ was glorious/ moche more shall that which remaineth/ be glorious.

exod. p. xiii. Seynge then that we haue soche trust/ we vse gret boldnes/ and do not as Moses/ which put a

To the Corinthyans. Ho. cclxi

put a vayle over his face that the chyl dren of Israel shuld not se for what purpose that serued which is put awaye. But their myndes were blinded. For vntill this daye remaineth the same coveringe vntakē awaye in the olde testamēt when they reade it/ which in Christ is put awaye. But even vnto this daye/ when Moses is redde/ y vayle hangeth before their hertes. Neuerthelesse when they tourne to y Lorde/ the vayle shall be taken awaye. The Lorde no dout is a sprete. And where the sprete of the Lorde is/ there is libertie. But we all beholde the glorye of the Lorde with his face open/ and are chaunged vnto the same similitude/ from glory to glory/ even of the sprete of the Lorde. *there the herteles not in bō. dagetodo me cere monyes. but know et how to vse all thinges/ ad. vnderstandeth that loue is the end and the fullfyllyn of all lawes.*

The. iiii. Chapter.

Before seinge that we haue soche an office/ evē as mercy is come on vs/ we faynte not: but haue cast from vs the clokes of vn honestie/ and walke not in craftines/ nether corrupte we the worde of God: but walke in open truethe/ and reporte oure selues to every mannes conscience in the sight of God.

* If ourre Gospell be yet hyd/ it is hid amonge them that are lost/ in whom y god of this worlde hath blynded the myndes of them which beleve not/ lest the light of y glorious gospell of Christ which is the ymage of god/ shuld shyne vnto them. *God of this worlde.*

* For we preache not oure selues/ but Christ Iesus to be the Lorde/ and oure selues youre *K. iiii. servaū.*

The apo-
stles are
servantes

The seconde epistle of S. Paul

servantes/for Jesus sake. For it is God that commaunded the light to shyne out of darknes/ which hath shyned in oure hertes / for to geve the light of the knowledge of the glorie of God/in the face of Jesus Christ.

But we have this treasure in earthē vessels/ that y^e excellent power of it myght appere to be of God/ & not of vs. We are troubled on every side/ yet are we not without hope. We are in povertie: but not utterly without somewhat. We are persecuted: but are not forsake. We are cast downe: nevertheless we perishe not. And we all wayes beare in oure bodies the dyinge of the Lorde Jesus / that the lyfe of Jesu myght appere in oure bodies. L

For we which live/are alwayes deliuered vnto deeth for Jesus sake/ y^e the lyfe also of Jesu myght appere in oure mortall flesshe. So then deeth worketh in vs/ & lyfe in you. K

psa. cxv

* Seynge then y^e we have y^e same sprete of fayth/accordinge as it is writte: I beleved & therfore have I spoken. We also beleve/ and therfore speake. For we knowe that he which raysted vp the Lorde Jesus/ shall rayse vp vs also by the meanes of Jesus/ & shall sett vs with you. For all thinges do I for youre sakes/ that the plenteous grace by thanks geue of many/ maye redounde to the prayse of god.

Wherefore we are not wried / but though oure vttward man perishe / yet the inward man is renewed daye by daye. For oure exceedinge tribulacion which is momentany and light prepareth an exceedinge and an eternall wayght

To the Corinthyans. fo. cclviii.

wayght of glozpe vnto vs/ whill we loke not on the thynges whic hare sene/ but on y^e thynges which are not sene. For thinges which are sene/are temporall: but thynges which are not sene/are eternall/ K

The v. Chapter.

We knowe suerly yfoure earthy mansion wherin we now dwell were destroyed/ that we have a bildinge ordeyned of god/ an habitation not made with handes/ but eternall in heve. And herefore sigh we/ desyringe to be clothed wth oure mansion which is from heven: so yet if that we be founde clothed/ and not naked. For as longe as we are in this tabernacle/ we sigh and are greved for we wold not be vnclothed but wolde be clothed apon/ that mortalite myght be swallowed up of lyfe. He that hath ordeyned vs for this thyng/ ys god which very same hath geuen vnto vs the earnest of the sprete. apo. v. 51.

B Therefore we are alwaye of good chere/ and knowe well that as longe as we are at home in the body/ we are absent from God. For we walke in fayth and se not. Nevertheless we are of good comforte/ and had lever to be absent from the body and to be present with the Lorde. Wherefore / whether we be at home or from home we endeavour oure selues to please him. For we must all appere before the iudgement seate of Christ/ that every man maye receave the workes of his body accordynge to that he hath done / whether it be good or bad. * Seynge then that we knowe / how ro. xliij.

K.v. the loz.

The seconde epistle of S. Paul

*Beue
alldilige-
ce that no
man be of
fended or
hurt by
us or ou-
re censur-
ple.

*Christ-
es seruant
the sche
Christes
will/and
not lyue
at their
awne ple-
asure but
at his.

A new
creature.
*The ato-
nemēt bet-
wene god
and man
in Christ
is the apo-
stles offi-
ce to prea-
che.

the lord is to be feared/ *we fare fayre with
men. For we are knowen wel ynough vnto
God. I trust also that we are knowen in you-
re consciences.

We prayse not oure selves agayne vnto you/
but geve you an occasion to reioyce of vs/that
ye maye have some what agaynst the which
reioyce in the face/and not in the hert. For yf
we be to fervent/to God are we to fervent. If
we kepe measure/for youre cause kepe we mea-
sure. For the love of Christ constraineth vs/be-
cause we thus indge/ yf one be deed for all/ y
then are all deed/and that he dyed for all/ that
they which live / shuld not hence forth live
vnto them selves but vnto hym whith died
for them and rase agayne. *

Wherfore henceforth knowe we no man
after the fleshe. In somoch though we have
knowe Christ after the fleshe / now hence for-
the knowe we hym so no more. Therfore yf
eny man be in Christ / he is a newe creature.
Olde thynges are passed awaye / beholde all
thynges are be come newe. Neverthelesse all
thynges are of god/ which hath reconciled vs
vnto him sylfe by *Jesus Christ / & hath ge-
ven vnto vs the office to preach the atone-
ment. For god was in Christ/ and made agre-
ment bitwene the worlde and hym sylfe/ &
imputed not their synnes vnto them: & hath
comitted to vs the preachynge of vatonmēt.
Now then are we messengers in the roume of
Christ: even as though God did beseeche you
thorow vs: So praye we you in Christes ste-
de/that

To the Corinthyans. fo. cclviii.

de/that ye be atone with God: for he hath ma-
de him to besynne for vs/which knewe no syn-
ne/that we by his meanes shuld be that righ-
tewesnes which before God is alowed.

The. vi. Chapter. *

21

We as helperstherfore exhorte you/ye
ye receave not the grace of god in (vay-
ne) for he saith: I have hearde the in
a tyme accepted: and in y daye of saluacion/ha-
ve I suckered the. Beholde now is that tyme
accepted tyme: beholde now is y daye of sal-
uacion. Let vs geve noman occasion of evyll/
that in oure office be founde no faute: but in
all thynges let vs behave oure selves as the
ministers of God.

22

In moche pacience/in afflictions/in necessite/
in anguyssh/in strypes/in prisonmēt/in stry-
fe/in laboure/in watchinge/in fastyng/in pu-
renes/in knowledge/in longe sufferynge/in
kyndnes/in the holy goost/in love unfayned/
in y worde of trueth/in the power of God/by
y armoure *of rightewesnes on y right hon-
de and on the lyfte/in honoure and dishonou-
re/in evyll reporte and good reporte/as descea-
ners and yet true/as vnknown/and yet kno-
wen: as dynges/and beholde we yet live: as
chastened/and not killed: as sorowynge/and
yet alwaye mery/as pooze/and yet make many
ryche: as havynge no thyng/and yet posses-
synge all thynges. *

23

O ye Corinthyans / oure mouth is open
vnto you. Oure herte is made large: ye are
in no straye in vs/ but are in a straye in youre

Synne
is an offe-
ringe for
synne/ as
a foze. ro.
viiij.

(Wayne)
that the
wordes of
we in yo-
ur hertes:
shuld be
frutelesse
to youre
greater
dāpnaciō.

1. cor. liij.

*Armou-
re of rygh-
teousnes:
is the wor-
de of god
with ho-
pe/love/
feare. &c.
which
paulē cal-
leth the ar-
moure of
lyght. ro.
viiij.

awne

The seconde epistle of S. Paul

owne bowelles: I promyse you lyke rewarde with me as to my childe. Set youre selues therfore at large/and beare not a straungers yoke wyth the vnbelievers. For what fellowship hath rightewesnes with unrightewesnes? What company hath light w darcknes? What cōcorde hath Christ with beliall? Either what parte hath he y beleveth with an infideler how agreeth the temple of god w ymages? And ye are the temple of y luyng ge god / as sayde god. I will dwell amon ge the & walke amōge the / & wilbe their god: and they shalbe my people. Wherfore come out from amōge the / & separate youre selues (sayth the lord) and touche none vncleane thynge: so wyll I receave you/and wilbe a father vnto you /and ye shalbe vnto me sonnes and doughters/sayth the lord almyghty.

The .vii. Chapter.

Synge that we have soche promeses derely beloved/ let vs clense oure selues from all fylthynes of the flesshe and sprete/and growe vp to full holynes in y feare of God. Understonde vs. we have hurte no man: we have corrupte no man: we have defrauded no man. I speake not this to condempne you: for I have shewed you before y ye are in oure hertes to dye & live with you. I am very bolde over you/and reioyce greatly in you. I am filled with comforte and am excedinge ioyous in all oure tribulacions. For when we were come into Macedonia / oure flesshe had no rest / but we were troubled on every

To the Corinthyans. Ho. cc. lxxv.

every syde. Outwarde was fightynge/ inwarde was feare. Neverthelesse God that comforteth the abiecte/ comforted vs at the commynge of Titus.

B And not with his commynge only: but also with the consolacion wherewith he was comforted of you. For he tolde vs youre desyre/ youre moynynge/ youre fervent mynde to me warde: so that I now reioyce the more. Wherfore though I made you soze with a letter/ I repent not: though I did repent. For I perceave that y same pistle made you soze/ though it were but for a ceason. But I now reioyce/ not that ye were soze/ but that ye so sorowed/ that ye repented. For ye sorowed godly: so y in nothynge ye were hurte by vs. For godly sorowe causeth repentaunce vnto salvacion i. pe. ij. not to be repented of: when worldly sorow causeth deeth.

Behold what diligence this godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion/ it caused feare/ yee caused desyre/ it caused a fervent mynde/ it caused punysshment. For in all thynge ye have shewed youre selues that ye were cleare in that matter. Wherfore though I wrote vnto you/ I did it not for his cause that did hurte / nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god/ myght appere vnto you.

D Therefore we are comforted/ because ye are comforted: yee and excedyngly the moare ioyed we/

Temple.
Covenan-
unt.
leu. xxvj
esa. liij.

D

A

D

The seconde epistle of S. Paul

ved we/ for the ioye that Titus had: because his spryte was refreshed of you all. I ther-
for/ not now a shamed / though I boasted my
syl;eto hym of you. For as all thynges which
I preached vnto you are true/ even so is oure
boastyng/ that I boasted my sylfe to Titus w
all/ founde true. And now is his inwarde affe
ction more abundant towarde you / when
he remembreth the obedience of every one of
you: how with feare and trymblynge ye recea
ved hym. I reioyce that I maye be bolde over
you in all thynges.

The. viii. Chapter.

I Do you to wit bzethzen / of the grace
of god which is geuen in the congre-
gacions of Macedonia/ how that the a
boundaunce of their reioysing is/ that they are
tried w moche tribulaciō. And therto though
they were excedinge poore/ yet haue they geue
excedinge richly/ and that in singlnesse. For
to their powers (I beare recorde) yee and be-
ponde their power / they were willynge of
their owne accorde/ and prayed vs with grea
at instaunce that we wolde receave thir be-
nefite/ and suffre them to be parttakers with
other in ministryng to the saynctes. And
this they did / not as we loked for: but gave
their owne selves fyrst to the lorde / and af-
ter vnto vs by the will of God: so that we
coude not but desyre Titus to accomplysshe
the same benivolence amonge you also/ even
as he had begonne.

Now

To the Corinthyans. Fo. cc. lvi.

Now therfore/ as ye are ryche in all parties
in fayth/ in worde/ in knowledge/ in all fervet
nes/ and in love / which ye have to vs: even so
sc that ye be plenteous in this benivolence.
Thys saye I not as commaundyng: but be
cause other are so fervent / therfore prove I
youre love/ whether it be perfait or no. Ye kno
we the liberalitie of oure lorde Iesus Christ /
which though he were rich/ yet for youre sa-
kes he came poore: that ye thozow his pover-
tie/ myght be made ryche.

And I geve counsell hereto. For this is ex-
pedient for you/ which beganne/ not to do on-
ly: but also to will/ a yeaere agoo. Now therfo-
re performe the dede: that as ther was in you
a redines to will / even so ye maye performe
the dede/ of that which ye have. For if ther be
fyrst a willynge mynde/ it is accepted accor-
dyng to that a man hath/ and not accordinge
to that he hath not.

It is not my mynde that other be set at ea-
se/ and ye brought into combrance: but that
ther be egalnes now at this tyme/ that youre
aboundaunce sucke their lacke: that their abo-
undaunce maye supplie youre lacke: that ther
maye be equalite/ agreynge to that which is
writen. He that gaddered moche / had never
the more aboundaunce/ & he y gaddered lytell
had never the lesse. Thankes be vnto god /
which put in y hert of Titus the same good
mynde toward you. For he accepted y request
yee rather he was so well willynge that of his
owne

The seconde epistle of S. Paul

awone accorde came vnto you.

We haue sent with him that brother whose laude is in the gospell thowow out all the congregacions: and not so only/ but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this benivolence that is ministred by vs vnto the prayse of y^e lord/ and to stire vp youre prompt mynde.

For thys we eschue/ that eny man shuld re buke vs in this plenteous distribucion that is ministred by vs/ and therfore make provisi on for honest thynges/ not in the sight of god only/ but also in the sight of men.

We haue sent with them a brother of oures whom we haue ofte tymes proved diligent in many thynges/ but now moche more dili gent. The great confidence which I haue in you. hath caused me this to do: partly for Ti tus sake which is my felowe and helper as cōcernynge you/ partly because of other which are oure brethren/ and the messengers of the congregaciōs/ and y^e glozy of Christ. Wherfo re shewe vnto them the proffe of youre love/ & of the reioysynge that we haue of you/ that y^e congregacions maye se it.

The. iij. Chapter.

If the ministrynge to y^e sayntes/ it is but superfluous for me to write vnto you: for I knowe youre redynes of mi de/ wherof I boost my filse vnto them of Ma cedonia/ & saye that Achaia was prepared a ye are a goo/ and youre ferventnes hath provo ked many. Never thelesse yet have I sent these brethren

Wnto the Corinthyans. ffo. cc. lxxvii.

brethren/ lest oure reioysynge over you shuld be in vayne in this behalfe/ and that ye (as I have sayd) preparare youre selues/ lest parave ture yf they of Macedonia come with me & fynde you yn prepared/ the boost that I ma de in this matter/ shuld be a shame to vs: I sa ye not vnto you.

Wherfore I thought it necessary to exhorte the brethren/ to come before hōde vnto you for to prepare youre good blessinge promysed a fore/ that it myght be redy: so y^e it be a bles syng/ and not a defraudyng. * This yet re member/ howe that he which soweth lytell/ shall reepe lytell: & he y^e soweth plenteously shall reepe plenteously. And let every man do accordynge as he hath purposed in his her te/ not groundgyngly/ or of necessite. For god loveth a chearfull gevr.
eccle. xvj.

God is able to make you ryche in all grace that ye in all thynges havynge sufficiēt vnto the vttmoste/ maye be ryche vnto all man ner good woakes/ as it is wrytten: He y^e spar sed abroad and hath geven to the poore/ his rightewesnes remaineth for ever. He y^e syn deth the sower seed/ shall minister breed for fo de/ and shall multiplie youre seed and increa se the frutes of youre rightewesnes & that on all parties/ ye maye be made ryche in all syn glenes/ which causeth thowowe vs / thankes gevyng vnto god.
psal. cxl

For the office of this ministracion/ not on ly supplieth the nede of the sayntes: but also is abundaunt herein/ that for this laudable mini

The seconde epistle of S. Paul

ministringe/ thanks myght be geuen to god of many/whiche prayse god for the obedience of youre professinge y^e gospel of Christ/ and for youre synglenes in distributynge to them and to all mē: and in their prayers to God for you/longe after you/ for the aboundaunt grace of God geuen vnto you. Thanks be vnto God for his vnspakeable gyft.

The.v. Chapter.

I Paule my selfe beseeche you by the meeknes and softnes of Christ/ which when I am present amonge you/ am of no reputation/ but am bolde towarde you beinge absent. I beseech you that I nede not to be bolde when I am present (with that same confidence/ wherewith I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. Nevertheless though we walke compassed with y^e fleshe/ yet we warre not fleshlye. For the weapens of our warre are not carnall thinges/ but thynges myghty in god to cast downe stronge holdes/ wherewith we overthrowe ymaginacions/ & every hye thyng that exalteth it selfe agaynst the knowledge of god and bringe into captiuite all vnderstandynge to the obedience of Christ/ and are redy to take vengeance on all disobedience/ when youre obedience is fulfilled. Loke ye on thynges after y^e vtter apparence.

Yf eny man trust in him selfe y^e he is Christis/ let the same also considere of him selfe/ y^e as he is Christis/ even so are we Christis. And though I shuld gost my selfe somewhat more of

Vnto the Corinthians. ffo. cc. lxxviii

te of oure auctorite which the lord hath geuen vs to edifie & not to destroye you/ it shalde nor be to my shame. This saye I/ lest I shuld seme as though I went about to make you a frayde with letters. For y^e pistles (sayth he) are fore and stronge: but his bodyly presence is weake/ and his speache rude. Let him y^e is soche thynke on this wyse/ that as we are in wordes by letters when we are absent/ soche are we in dedes when we are present.

For we cannot fynde in oure hertes to make oure selues of y^e nombre of them/ or to compare oure selues to them/ which laude the selues neuerthelesse whill they measure the selues wth them selues/ & compare the selues wth the selues/ they vnderstode nought. But we wyll not reioyce above measure: but accordynge to the quantitie of y^e measure which god hath distributed vnto vs/ a measure that reacheth even vnto you. For we stretch not out oure selues beynde measure as though we had not reached vnto you. For even vnto you have we come with the gospel of Christ/ & we gost not oure selues out of measure in other mens labours. Ye & we hope/ when youre fayth is increased amonge you/ to be magnified accordynge to oure measure more largely/ and to preach the y^e gospel in those regions which are beynde you: & not to reioyce of that which is by another mans measure prepared all redy. Let him y^e reioysseth/ reioyce in the lord. For synes of he that prayseth him selfe/ is not allowed: but he whom the lord prayseth. The.vi. Cha.

The seconde epistle of S. Paul

We be
married to
Christ &
not to the
preacher.

Wolde to god/ye coulde suffre me a ly
tell in my folyssynes: yee/and I pra-
ye you forbear me. For I am gelous **A**
over you with godly gelousy. For I coupled
you to one man/to make you a chaste virgen to
Christ. But I feare lest as the serpent begy-
led Eve: thozow his sutteltie / even so youre
wittes shuld be corrupte from the singlenes
that is in Christ. For if he that commeth pre-
ache another Jesus then hym whom we pre-
ached: or if ye receave another spryte then that
which ye have receaved: other another gos-
pell then that ye have receaved / ye myght
right wel have bene content.

I suppose that I was not behynde y chese
apostles. Though I be rude in speakynge/ yet
I am not so in knowledge. How be it amonge
you we are knowen to the vtmost what we
are in all thynges. Did I therin synne/ be cau-
se I submitted my silfe/ that ye myght be ex-
alted/ & because I preached to you the gospell
of God free: I robbed other congregacions/
and toke wages of the/ to do you service with
all. And when I was present with you and
had nede/ I was greuous to no man for that
which was lackynge vnto me/ the brethren
which came from Macedonia/ supplied: & in
all thynges I kept my silfe that I shuld not
be greuous to you: & so will I kepe my silfe.

Yf the trueth of Christ be in me/ this ieiou-
synge shall not be taken from me in the regi-
ons of Achaia. Wherfore? Be cause I love
you not? God knoweth. Neverthe lesse what

I doo/

To the Corinthyans. ffo. cc. lxxv.

I doo/ that will I do/ to cut awaye occasion
from them which desyre occasion/ that they
myght be founde lyke vnto vs in that wherin
they reioyce. For these falce apostles are dis-
ceatefull workers/ and fassion them selves ly-
ke vnto y apostles of Christ. And no marvay-
le/ for satan him silfe is chaunged into the fas-
sion of an angell of light. Therfore it is no
great thyng / though his ministers fassion
them selves as though they were the mini-
sters of rightewesnes: whose ende shal be ac-
ordynge to their dedes.

I saye agayne/ lest eny man thynke y I am
folyshe: or els evē now take me as a fole/ that
I maye bost my silfe a lytell. That I speake/
I speake it not after the wayes of the lorde:
but as it were folysshly/ whill we are now co-
me to bostynge. Seynge that many reioyce
after y flesshe I will reioyce also. For ye suf-
fre foles gladly/ be cause that ye youre selves
are wyse. For ye suffre even if a man bypynge
you into *bondage: yf a mā devoure: yf a man
take: yf a man evallt hym silfe: yf a man smy-
te you on the face. I speake as concernynge re-
buke/as though we had bene weake.

How be it wherin soever eny man dare be
bolde (I speake folysshly) I dare be bolde also
They are Ebzues/ so am I: They are Israeli-
te/ evē so am I. They are y seede of Abrahā/
even so am I. They are y ministers of Christ
(I speake as a fole) I am moare: In labours
moare aboundat: In stryppes above measure:
In preson more plenteously: In deeth ofte.

l.iii.

Of the

*To mo-
che meke-
nes. & obe-
dience is
not also
wed in y
kyngedome
me of god
but all
must be ac-
cordinge
to know-
ledge.

The seconde epistle of S. Paul

act. xv. d. Of the Jewes five tymes receaved I every
ac. viii. c. tyme. xl. stryppes saue one. Thysse was I be
ac. xxv. d. ten with rodde. I was once stoned. I suffe-
red thysse whipworacke. Nyght and daye have
I bene in the depe of the see. In iorneyinge of
ten: In parels of waters: In parels of rob-
bers: In ieopardies of myne awne nacion: In
ieopardies amōge the hethen. I have bene in
parels in cities / in parels in wildernes / in
parels in the see / in parels amonge falce bre-
thren / in laboure and travayle / in watchynge
often / in hunger / in thirst / in fastynges often /
in colde and in nakednes.

And besyde the thynge which outwardly
happē vnto me / I am cōbzed dayly / & do care
for all congregacions. Who is sicke / & I am
not sicke? Who is hurte in the fayth and my
hert burneth not? If I must nedes reioyce /
I will reioyce of myne infirmities.

The .vii. Chapter.

act. ix. d. The God and father of oure lord Je-
sus Christ / which is blessed for ever. A
more / knoweth that I lye not. In y
citie of Damascon / the governor of y people
vnder kynge Aretas / layde watche in y citie of
the Damascē / & wolde have caught me / & at
a wyndowe was I let doune in a basket thro-
rowe the wall / and so scaped his hondes.

act. ix. a. It is not expedyt for me (no dout to reioy-
ce. Nevertheless I will come to visions and
revelaciōs of y lord. I knowe a mā in Christ
above. viii. yeaues agone (whether he weare
in y body I cannot tell / or whether he were ou-
te of

To the Corinthyans. Ho. cc. lxx.

te of y body I cannot tell / god knoweth) which
was takē vp into the thyrde heven. And I kno-
we the same man (whether in the body / or out
of the body / I cannot tell god knoweth) howe
he was takē vp into paradise / & hearde wordes
not to be spokē / which no man can vtter. Of
this man will I reioyce / of my selfe will I not
reioyce / except it be of myne infirmities. And
yet though I wolde reioyce / I shuld not be a
fole: for I wolde saye the trouthe. Neverthe-
lesse I spare / lest eny man shuld thynke of me
above that he seith me to be / or heareth of me.

And lest I shuld be exalted out of measure
thorow the aboundance of revelacions / ther
was geven vnto me vnquyetnes of the fles.
He / the messenger of Satan to buffet me: be-
cause I shuld not be exalted out of measure
for this thynge besought I the lord thysse /
that it myght departe from me. And he sayde
vnto me: my grace is sufficient for the. For
my strength is made perfect thorow weaknes.
Very gladly therfore will I reioyce of my we-
aknes / that the strength of Christ may dwell
in me. & Therfore have I delectacion in infir-
mities / in rebukes / in nede / in persecucions / in
anguysh / for Christis sake. For when I am
weake / then am I stronger.

I am made a foole in bostynge my selfe. Ye
have cōpelled me: I ought to have bene cōmē-
ded of you. For in nothinge was I inferior vn-
to y chiefe apostels / Though I be nothynge /
yet y tokēs of an apostle were wrought amōge

l.iii. you

Paul
proueth
by his sy-
gnes that
his aucto-
rite was
as great /
as the au-
thoritye of
the hie A-
postles.

The seconde epistle of S. Paul

* Paulc
proueth
By his sig-
nes that
his aucto-
rite was
as great
as the auc-
torite of
the hie A-
postles.

you with all pacience: with signes/ and won-
ders/and myghty dedes. For what is it whe-
rin ye were inferiours vnto other cōgregacions
except it be therein that I was not greuous
vnto you. Forgeve me this wronge done
vnto you. Beholde now y^e thyrde tyme I am
redy to come vnto you: and yett will I not be
greuous vnto you. For I seke not youres/ but
you. Also the children ought not to laye vp
for the fathers and mothers: but the fathers
and mothers for the children.

I will very gladly bestowe/ & wilbe besto-
wed for youre soules: though the moare I lo-
ve you/ y^e lesse I am loved agayne. But be it
y^e I greved you not: never the lesse I was cra-
fty & toke you with gile. Did I pill you by e-
ny of thē which I sent vnto you? I despyred
Titus/ & wth him I sent a brother. Did Titus
defraude you of eny thyng? & walked we not
in one spzeter/ walked we not in lyke steppes?
Agayne/ thynke ye y^e we excuse oure selues?
We speake in Christ in the sight of God.

But we do all thynges dearly beloved for
poure edifyng. For I feare lest it come to
passe/ that when I come/ I shall not fynde
you soche as I wolde: and I shall be foude vnto
you soche as ye woldenot: I feare lest ther
befoude amōge you debate/ envyinge/ wrath
stryfe/ backbytynge/ whisperynge/ swellyn-
ges/ & discorde. I feare lest when I come agay-
ne/ God brynge me lowe amōge you/ and I
be constrained to bewayle many of thē which
have synned all redy/ and have not repented
of the

To the Corinthians .fo.cclxxvi
of the vncleannes/ fornicacion and wantōnes
which they haue committed.

The .xiii. Chapter.

Now come I the thyrde tyme vnto you
In the mouth of two or thre witnes-
ses shall every thyng stonde. I tolde
you before/ & tell you before/ & as I sayde whē
I was present with you the seconde tyme/ so
wryte I now beyng absent/ to them which in
tyme past have synned/ & to all other: y^e if I co-
me agayne/ I will not spare/ seynge y^e ye seke
experience of Christ which speaketh in me/
which amōge you is not weake/ but is mygh-
ty in you. And verely though it came of wea-
knes that he was crucified/ yett liveth he tho-
row the power of God. And we no dout are
weake in him: but we shall live with him/ by
the myght of God amōge you.

Prove youre selves whether ye are in the
fayth or not. Examen youre owne selves:
knowe ye not youre awne selves/ how that Je-
sus Christ is in you excepte ye be castaway-
es? I trust that ye shall knowe y^e we are not
castawayes. I desyre before God that ye do
none evyll/ not that we shuld seme cōmenda-
ble: but that ye shuld do that which is honest:
& let vs be counted as leawde persones. We
can do no thyng agaynst the trueth/ but for
the trueth. We are glad when we are weake/
and ye stronge. This also we wisshē for/ even
that ye were perfect. Therefore wryte I these
thynges beyng absent/ lest when I am pre-
sent/ I shuld vse warpenes accordinge to the
power

The epistle of S. Paul

power which the Lorde hath geuen me/to edifie/and not to destroye.

finallye brethren fare ye well/ be perfect/ be of good comforte/ be of one mynde / lyue in peace/ & the God of love & peace/shalbe with you. Brete one another in an holy kysse. All y sayncte salute you. The grace of oure Lorde Jesus Christ/ & the love of God / & the fellowship of the holy goost/ be with you all. Amen

The seconde epistle to the Corinthians.

Sent from Philippos a citie in Macedonia/ by Titus and Lucas.

The Prologe Vpon the epistle of S. Paul to the Galathians.



Ye rede. Act. xv. how certen came from Jerusalem to Antioche and vexed the disciples there / affirmynge that they coulde not be saued except they were circumcised.

But so after Paule had conuerted the Galathians & coupled them to Christ/ to trust in him onely for the remission of synne/ & hope of grace & saluacion/ & was departed: there came false apostles vnto the (as vnto the Corinthians/ and vnto all places where Paule had preached) and that in the name of Peter / James and Iohn/ whome they called the hie Apostles/ and preached circumcision and the keepinge of the lawe/ to be saued by and mynished pauls auctorite.

To the confoundynge of those/ Paule magnifieth his office and Apostleshippe in the two fyrst chapters and maketh him selfe equall vnto the

To the Galathians .ffo. cclxxii

to the hie Apostles / and concludeth that euery man must be iustified with oute deservynge / with oute workes / and with out helpe of the lawe: But alone by Christ.

And in the thyrde and fourth/ he proueth þ same with scripture/ examples and synplures des/ and sheweth that the lawe is cause of more synne and bringeth the curse of god vpon vs/ and iustifieth vs not: But that iustifyinge cometh by grace promysed vs of God thorow the deservynge of Christ/ by whome (if we beleue) we are iustified with oute helpe of the workes of the lawe.

And in the .v. and .vi. he exhorteth vnto the workes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrr he preacheth the dampnacion of the lawe: then the iustifyinge of fayth/ and thyrde by the workes of loue. For on that condycion that weloue & worke/ is the mercie geuen vs.

The epistle of S. Paul vnto the Galathians.

The fyrst Chapter.



Paul an Apostle/ not of men/ nether by man/ but by Jesus Christ / and by God the father which raysed him from deeth: and all the brethren which are with me.

Vnto the congregacion of Galacia.

Grace be with you & peace from God the father

Paul / though he came longe after the apostles/ yet had he not his auctorite of Peter or of anye.

The epistle of S. Paul

that went father / and from our Lord Jesus Christ / before he which gave him selfe for our synnes / to deliver us from this present evil world / though he row the will of God our father / to whom be with him prayse for ever and ever. Amen.

I marvel that ye are so soon turned from him that called you in the grace of Christ / unto another gospel: which is nothing else: but that there be some which trouble you / and intend to pervert to gospel of Christ. Nevertheless lesse though we our selves / or an angel from heaven / preach any other gospel unto you than that which we have preached unto you / hold him as a cursed. As I sayde before / so saye I now againe / yf any man preach any other thinge unto you / then that ye have received / holde him accursed. Preache I mannes doctrine or Gods? Either go I about to please men? If I stodyed to please men / I were not the servant of Christ.

I certifie you brethren / that the gospel which was preached of me / was not after the manner of men / neither received I it of man / neither was I taught it: but received it by the revelacion of Jesus Christ. For ye have heard of my conversacion in tyme past / in the Jewes wayes / how that beyonde measure I persecuted the congregacion of God / and spoiled it: and prevailed in the Jewes laye / above many of my companions / which were of myne owne naciō / and was a moche more fervēt maintener of the traditions of the elders.

But when it pleased God / which seperated me from

To the Galathians Fo. cclxxviii

me from my mothers wombe / and called me by his grace / for to declare his sonne by me / that I shuld preach him amonge the heathen: immediately I comened not of the matter with flesh and bloud / neither returned to Jerusalem to them which were Apostles before me: but went my wayes into Arabia / and came againe unto Damascus. Then after thre yeres I returned to Jerusalem to see Peter / and abode with him .xx. dayes / no nother of the Apostles sawe I / save James the Lordes brother. The thinges which I write / behold / God knoweth I lye not.

After that I went into the costes of Siria and Cilicia: and was unknowne as touching my person / unto the congregacions of Jewes / which were in Christ. But they heard only / that he which persecuted us in tyme past / now preacheth the fayth which before he destroyed. And they glorified God on my behalfe.

The .ii. Chapter.

Then .viii. yeres after that / I went up againe to Jerusalem with Barnabas / and toke with me Titus also. And I went up by revelacion / and comened with them of the Gospel which I preach amonge the gentyles: but apart with them which were constrained chese / lest it shuld have bene thought yf I shuld runne or had runne in vayne. Also Titus which was with me / though he were a Greke / yet was not compelled to be circumcised / and that because of incōmers beyng falce brethren / which came in amonge other to spee out ou

The epistle of S. Paul

Paul is
of as his
auctorite
as Peter
James or
John.
dut. p. d.
ij. pa. xij
iob.
xxviii.
sap. vi. 8.
rom. ii. 8.
eph. vi. 8.
coll. ii. 8.
act. p. c.
i. pet. i. c.
* Circum
cision are
the Jewes
and vncir
cumcision
are the ge
tyles.

out our libertie which we have in Christ Je
sus/that they might bringe vs into bondage.
To whom we gave no roume / no not for the
space of an houre/as concerninge to be brought
into subiection: & that because that the trueth
of the gospel myght continue with you.

Of the which seme to be great (what they
were in tyme passed it maketh no matter to
me: God loketh on no mans person) neverthe
lesse they which seme great/ added nothyng
to me. But contrary wyse / when they sawe
that the gospel over the vncircumcision was
comitted vnto me/as the gospel over y^e cir
cucision was vnto Peter: for he y^e was mygh
ty in Peter in the Apostleshippe over the cir
cumcision/ the same was myghty in me am
ge the gentyls: and therfore when they per
ceaved the grace that was geve vnto me/ then
James/ Cephas & John/ which semed to be
pillers/ gave to me & Barnabas the ryght hon
des/ & agreed with vs/ that we shuld preache
amonge the Hethen / and they amonge the Je
wes: warnyng only that we shulde remem
ber the poore. Which thinge also I was di
ligent to do.

And when Peter was come to Antioche/
I withstode him in the face/ for he was wor
thy to be blamed. For yerr that certayne ca
me fro James / he ate with the gentyls. But
when they were come/ he withdrew & separa
ted him selfe/ fearyng them which were of y^e
circumcision. And y^e other Jewes dissembled
lyke wyse/ in so moche that Barnabas was
brought

Paul re
buketh pe
ter in the
face.

To the Galathians Fo. cclxxviii

Brought into their simulacrum also. But when
I sawe/ that they went not the ryght waye af
ter the trueth of the gospel/ I sayde vnto Pe
ter before all men/ yf thou beyng a Jewe/ li
vest after the maner of the gentyls / & not as
do the Jewes: why causeth thou the gentyls to
live as do the Jewes? We which are Jewes
by nature/ & not synners of the gentyls/ knowe
that a man is not iustified by y^e dedes of the
lawe: but by the fayth of Jesus Christ. And
therfore we have beleved on Jesus Christ/ y^e
we myght be iustified by y^e fayth of Christ/ &
not by the dedes of the lawe: because that by
y^e dedes of y^e lawe no fleshe shalbe iustified.

If then will we seke to be made righte
wes by Christ/ we oure selves are founde syn
ners/ is not then Christ y^e minister of synner
God forbid. For yf I bylde agayne y^e which
I destroyed. then make I my selfe a traspa
ser. But I thow y^e lawe ame deed to y^e lawe:
that I myght live vnto God. I am crucified
with Christ. I live verely: yet now not I/ but
Christ liveth in me. For y^e lyfe which I now
live in y^e fleshe/ I live by the fayth of y^e son
ne of God/ which loved me/ and gave him sel
ne for me. I despyse not the grace of God.
For if rightewesnes come of the lawe / then
Christ dyed in vayne.

The. iii. Chapter.
Folisse Galathians: who hath bewit
ched you/ that ye shuld not beleve the
trueth? To whom Jesus Christ was
described before the eyes/ & amonge you crucifi
ed. This only wolde I learne of you: receaved
ye the Christ.

* Dedes
of the lawe
we iustifi
e not: but
fayth ius
tifieth.
The lawe
we vnto
reth my
synne and
dampnaci
on/ & mak
eth me fle
to Christ
for merc
cie and ly
fe.
As the la
we rozed
vnto me
that I
was dāp
ned for
my synes:
so fayth
certifieth
me that I
am forge
uen and
shall lyue
thorow
ye the Christ.

The epistle of S. Paul

Gen. xv. 6.
Rom. iii. 21.
Iaco. ij. 26.

ye the sprete by the dedes of y^e lawe/ or els by
preachinge of y^e faith: Are ye so vnwyse/ that
after ye have begonne in the sprete/ ye wolde
nowe ende in the flesshe? So many thinges
there ye have suffred in vayne/ if y^e be vayne.
Which ministered to you the sprete/ and wor-
keth myracles amonge you/ doth he it thozow
the dedes of the lawe/ or by preachinge of the
fayth? Even as Abraham beleved God/ and
it was ascribed to him for rightewesnes. Un-
derstonde therfore/ y^e they which are of fayth/
the same are the chyldezen of Abraham.

Gen. xv. 6.
eccle. x. 1.
The lawe
we curse
seth: but
fayth bles-
seth.
(For fay-
th) on lyfe
maketh y^e
conscien-
ce alpyue
* Christ
was accur-
sed for ou-
re sakes.
that is he
was vny-
sshed &
slayne for
oure syn-
nes.

For the scripture sawe afore honde/ y^e God
wolde iustifie the hethen thozow fayth/ and
therfore shewed before honde glad tydinges
vnto Abraham: In the Hall all nacions be
blessed. So then they which be of fayth/ are
blessed with faythfull Abraham. For as ma-
ny as are vnder the dedes of the lawe/ are vn-
der maledicciō. For it is written: cursed is eve-
ry man y^e cōtinueth not in all thinge which
are writte in y^e boke of y^e lawe/ to fulfill the.
That no mā is iustified by y^e lawe in y^e sight
of God/ is evident. For the iuste shall live by
fayth. The lawe is not of fayth: but the man
that fulfilleth the thinges contayned in the
lawe (shall live in the.) But Christ hath deli-
vered vs fro the curse of the lawe/ & was ma-
de a * cursed for vs. For it is writte: cursed is
every one that hangeth on tree/ that the bles-
synge of Abraham might come on the gētyls
thozow Jesus Christ/ and that we might re-
ceave the promes of the sprete thozow fayth.

Brethren

To the Galatians fo. cclxxv.

Brethren I will speake after the māner of
men. Though it be but a mans testament/ yet
no mā despiseth it/ or addeth eny thinge ther-
to when it is once allowed. * To Abraham &
his seed were the promises made. He sayth
not/ in the seedes as in many: but in thy seed/
as in one/ which is Christ. This I saye/ that
the lawe which beganne afterwarde / beyon-
de. iiii. C. xxx. yeres/ doth not disannul the
testament/ that was confermed afore of God
vnto Christ ward/ to make the promes of no-
ne effect. For yf the inheritaunce come of the
lawe/ it cōmeth not of promes. But God ga-
ve it vnto Abraham by promes.

Wherefore then serveth y^e lawe? The lawe
was added because of transgression (tyll the
seed cam to which y^e promes was made) & it
was ordeyned by angels in y^e honde of a media-
tor. A mediator is not a mediator of one. But
God is one. As the lawe then agaynst y^e pro-
mes of God? God forbid. How be it yf ther
had bene a lawe geve which coulde have ge-
ven lyfe: then no doute rightewesnes shuld
have come by y^e lawe. But y^e scripture conclu-
ded all thinges vnder synne/ y^e the promes by
the fayth of Jesus Christ shuld be geve vnto
them y^e beleve. * Before y^e fayth cam/ we we-
re kept and shut vp vnder the lawe / vnto the
fayth which shuld afterwarde be declared.

Wherefore the lawe was oure scolemaster
vnto the tyme of Christ/ y^e we might be made
rightewes by fayth. But after y^e fayth is co-
me/ now are we no lenger vnder a scolemaster.

m for

The epistle of S. Paul

* Sayth
maketh
be sones
and of the
nature of
christ/ ad
bindeth
che to ha-
ue other
in the sa-
me reuer-
ce that he
hath ch-
rist.

For ye are all the *sonnes of God/by y^e fayth
which is in Christ Jesus. For all ye that are
baptised/have put on Christ. Now is ther no
Jewe nether gētyl:ther is nether bonde ner
fre:ther is nether man ner woman: but ye are
all one thinge in Christ Jesu. If ye be Chri-
stes/then are ye Abrahams seed/and heyre
by promes.

The.iiii. Chapter. *

Add I saye that the heyre as longe as
he is a chylde/ differth not from a ser-
vaunt/though he be Lorde of all/ but is
vnder tuters and governors/untill the tyme
appoynted of the father. Even so we/as longe
as we were chylde/en/were in bondage vnder
the ordinaunces of the worlde. But when the
tyme was full come/God sent his sonne bo-
rne of a woman & made bonde vnto y^e lawe/to
redeme thē which were vnder the lawe: y^e we
thorow eleccion myght receave the inheritail
ce y^e belongeth vnto the naturall sonnes. Be-
cause ye are sonnes/God hath sent the sprete
of his sonne in to oure herte/which cryeth Ab-
ba father. Wherefore now/ thou art not a ser-
vaunt/ but a sonne. If thou be y^e sonne / thou
arte also the heyre of God thorow Christ. *

Notwithstondinge/whē ye knewe not God/
ye dyd service vnto them/which by nature we
re no goddes. But now seinge ye knowe god
(ye rather are knowē of God) how is it that
ye tourne agayne vnto the weake and bedgar-
ly cerimonies/wher vnto agayne ye desyre as-
resshe to be in bondage? Ye observe dayes/a-
monethes/ and tymes / and yeares. I am in
feare

Bedgar-
ly cere-
monies.

To the Galathyans. Ho.cclxxvi
feare of you/ lest I have bestowed on you la-
boure in vayne.

Bretheren I beseech you/ be ye as I am: for
I am as ye are. Ye have not hurte me at all.
Ye knowe / how thorow infirmite of the fles. Infirmi-
te & temp-
tacion are
persecuci-
on/ rebu-
ke/ ad the
crosse.
Me/ I preached the gospell vnto you at the
fyrst. And my temptacion which I suffered
by reason of my fleshe / ye despyed not/ ne-
ther abhorred: but receared me as an angell
of god: ye as Christ Jesus. How happy were
ye then: for I beare you recorde that yf it had
bene possible/ye wolde have plucked out you-
re awne eyes/and have geven them to me. Am
I therfore become youre enemy/because I tell
you the truth?

I They are gelous over you amysse. Ye /they
intēde to exlude you/that ye shuld be seruēt
to them warde. It is good alwayes to be fir-
vent/so it be in a good thinge/and not only whē
I am present with you.

My littel chylde/en (of whom I travayle in
birth agayne untill Christ be passioned in you)
I wolde I were with you now/ & coulde cha-
nge my voyce: for I stonde in a doute of you
Tell me ye that desyre to be vnder the lawe
have ye not hearde of the lawe? * For it is
written that Abraham had two sonnes/ y^e one
by a bonde mayde/the other by a fre woman.
Lee and he which was of the bonde woman
was borne after the fleshe: but he which
was of the fre woman / was borne by pro-
mes. Which thinges betoken mystery. For
these women are two testamentes/the one frō
m.ii. the

The epistle of S. Paul

the mounte Sina/which gendzeth vnto bondage/which is Agar. For mounte Sina is called Agar in Arabia/ and boudzeth vpo the citie which is now Ierusalem/and is in bondage with her chyldezen.

But Ierusalem/ which is above/ is free: which is the mother of vs all. For it is written: reioyce thou bare/ that bearest no chylde: breake forth & crye/ thou that travelest not. For the desolate hath many moo chyldezen then she which hath an husband. Brethren we are after the maner of Isaac/ chyldezen of promes. But as then he y was borne carnally/ persecuted him that was borne spiritually. Even so is it now. Nevertheless what sayth the scripture: put awaye the bonde woman & her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of y fre woman. So then brethren we are not chylde of the bonde woman: but of the fre woman. &

The .v. Chapter.

Scond fast therfore in y libertie wherewith Christ hath made vs free/ & wrappe not youre selves agayne in y yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be circumcised/ Christ shall proffit you nothinge at all. I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte fro Christ as many as are iustified by the lawe/ & are fallen from grace. We loke for & hope in the sprite/ to be iustified thozow fayth. For in Iesu Christ/ nether is circumcision eny thinge worth

To the Galathians. Jo. cclxxviii.

ge worth/ nether yet vncircocision/ but *faith* & sayth which by love is mighty in operacion. Ye did which wo runne well: who was a let vnto you / that ye thet tho shuld not obey the trueth? Eue that counsell row loue that is not of him that called you. A lytell le is the true sayth and ven doth leuen the whole lome of dowe. all that

* I have trust towarde you in the worde/ y god requi ye wyl be none other wyse mynded. Be that reth of vs troubleth you shall beare his iudgemēt/ what soever he be. Brethren yf I yet preache circū (christes cytion: why do I then yet suffre persecucion? ly bertie). For then had the offence which the crosse ge is a lyber veth/ ceased. I wolde to God they were sepe: science ad rated from you which trouble you. Brethren ye not of the were called in to (libertie) only let not youre fleshe. libertie be an occasion vnto the fleshe/ but in love serve one another. For all y lawe is ful. leu. xv. d. filled in one worde/ which is this: thou shalt mat. xxij. love thyne neighbour as thy selfe. If ye byte mar. xij. c. & deuoure one another: take hede lest ye be con rom. viii. iaco. ij. b. sumed one of another. j. pet. ij. c.

* I saye walke in the sprite/ & fulfill not y fleshe lustes of y fleshe. For y fleshe lusteth con- and spiri trary to y sprite/ & y sprite cōtrary to y fles- te fight the. These are cōtrary one to the other/ so y ye together. cannot do that which ye wolde. But & yf ye be Dedes of ledde of the sprite/ then are ye not vnder the the fleshe lawe. The dedes of the fleshe are manyfest/ To com- which are these/ aduoutrie/ fornicaciō/ vnclē- mitte so- nes/ wantannes / ydolatrie/ witchecraft / ha- che dedes tred/ variannce/ zeale/ wrath/ stryfe/ sedicion/ sec- maketh D tes/ envyinge/ murther/ dronkenes / glottony/ the dapna and soche lyke: of the which I tell you before cōd of the m. iii. as I ha. lawe.

The epistle of S. Paul

* the frute of the spire is / loue / ioye / peace / longesufferinge / getlenes / te. The goodnes / faythfulnes / meknes / temperance. se dedes Agaynst suche ther is no lawe. They y are testifie th Christis / have crucified the fleshe with the at we are appetites and lustes. * X we lyve in the not vnder the dāna- spire / let vs walke in the spire. Let vs not cion of p be vayne glorious / provokinge one another / & lawe. envyinge one another.

The. vi. Chapter.

Brethren / yf eny mā be fallen by chauce into eny faute : ye which are spirituall helpe to amende him / in the spire of meknes : consyderynge thy silfe / lest thou also be tempted. Beare ye one anothers burthen and so fulfill the lawe of Christ. If eny mā seme to him silfe that he is somewhat whē in dede he is nothyng / the same deceaveth hym silfe in his ymaginacion. Let every man prove his awne worke / and then shall he have reioysinge in his awne silfe / and not in another. For every man shall beare his awne burthen.

Let him that is taught in y worde minister unto him y teacheth him in all good thinge. Be not *deceaved / God is not mocked. For what soever a man soweth / y shall he reepe. He that soweth in his fleshe / shall of y fleshe reepe corrupciō. But he y soweth in y spire / shall of the spire reepe lyfe everlastinge. Let vs not be wery of well doynge. For when the tyme is come / we shall reepe without werynes.

To the Galathians Jo. cclxxvii

nes. Whill we have therfore tyme / let vs do good vnto all men / and specially vnto them which are of the housholde of fayth. *

Behold how large a letter I have written vnto you with myne awne honde. As many as desyre with vtwarde apperailce to please carnally / they constraune you to be circumcised / only be cause they wolde not suffre persecution with the crosse of Christ. For they them selves which are circumcised / kepe not the lawe : but desyre to have you circumcised / that they myght reioyce in youre fleshe.

God forbyd that I shuld reioyce but in the crosse of oure Lorde Jesu Christ / wherby the worlde is crucified as touchinge me / and I as concerninge the worlde. For in Christ Jesu nether circūcision awayleth eny thinge at all nor vncircūcision : but a * new creature. And as many as walke accordinge to this rule / peace be on them / and mercy / and hence forth / let no man put me to busynes. For I beare in my bodye y markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre spire. Amen.

Unto the Galathians
written from
Rome.

m. iiii.

The Prologe Upon the epistle of S. Paul to the Ephesians.

In this pistle/and namely in the.iiij. fyrst
Chapters/Paul sheweth that the Gos-
pell and grace therof was foresene and
predestinat of God from before the begin-
ninge/ & deserued thozow Christ/ & now at the
last sent forth: that all mē shuld beleue theron/
therby to be iustified/made rightroues/lyuinge
and happie/and to be deliuered from vnder the
dāpnaciō of the lawe & captiuite of ceremonies.

And in the fourth he teacheth to auoyde tra-
dicions and mennes doctrines/and to beware of
puttyng trust in anye thinge saue Christ/affir-
minge that he onely is sufficiēt/ & that in hi we
haue all thinges/ & besyde him nede nothinge.

In the. v. and. vi. he exhorteth to exercise
the fayth & to declare it abroad thozow good
worke/and to auoyde synne/and to arme them
with spirituall armour agaynst the deuell that
they myght stonde fast in tyme of tribulacion &
vnder the crosse.

The pistle of S. Paul to the Ephesians.

The fyrst Chapter.



Jesus Christ.

Paul an Apostle
of Jesu Christ/ by
the will of God.

To the sayntes which
are at Ephesus/ & to them
which beleue on Jesus
Christ.

Grace be with you and
peace from God oure fa-
ther/and from the Lorde

Blessed

To the Ephesians. fo. cclxxv.

Blessed be God the father of oure lorde Je-
sus Christ/ which hath blessed vs with all ma-
ners of spirituall blessings in heuēly thynges
by Christ/ accordyng as he had chosen vs in
him/ before y^e foundaciō of y^e worlde was layde/
that we shuld be saintes/ & without blame be-
fore him/ thozow loue. And ordeyned vs before
thozow Jesus Christ to be heyres vnto him fil-
lye/ accordyng to the pleasure of his will/ to y^e
praise of the glorie of his grace where with
he hath made vs accepted in the beloved.

A By whom we haue redemption thozow his
blonde euen the forgevenes of synnes/ accor-
dyng to the riches of his grace/ which grace
he shed on vs abundantly in all wisdome/
and perceauance. And hath openned vnto
vs the mysterie of his will accordyng to his
pleasure/ and purposed the same in hym silf
to haue it declared when the tyme were full
come/ y^e all thynges/ bothe y^e thynges which
are in heven/ and also the thynges which are
in erthe/ shuld be gaddered togedder/ euen in
Christ: that is to saye/ in him in whom we are
made heyres/ and were therto predestinate ac-
cordyng to the purpose of him which wor-
kerth all thynges after the purpose of his awne
will: that we which before beleued in Christ
shuld be vnto the praise of his glory.

In whom also ye (after that ye hearde the
worde of trueth/ I meane the gospel of youre
saluaciō/ wherein ye beleued) were sealed with
the holy sprete of promes/ which is the er-
nest of oure inheritauce/ to redeme the pur-
chased

Predesti-
nacion.

Redemp-
cion is the
forgeue-
nes of sin-
nes.

* any se-
cret is secre-
te counsell.

predesti-
nacion.

m.v.

The epistle of S. Paul

chased possession and that vnto the laude of his glozy.

Where
fayth to
christ is/
there is lo
ue to all
that are
sanctified
in his glo
ude.

Wherefore even I (after that I hearde of the fayth which ye have in the lord Jesus/ & love vnto all the saynctes) cease not to geve thanks for you/ makynge mencion of you in my prayers / that y^e God of oure lord Jesus Christ and the father of glozy / myght geve vnto you the sprete of wisdome / and open to you the knowlege of him silse / and lighten the eyes of youre myndes / y^e ye myght knowe what that hope is / where vnto he hath called you / and what the riches of his glorious inheritaunce is apou the sainctes / and what is the excedynge greatnes of his power to vs warde which * beleve accor dyng to the wor- kyng of that his mighty power / which he wrought in Christ / when he ray sed him from deeth / and set him on his right honde in hea- venly thynges / above all rule / power / and myght and dominacion / and above all names that are named / not in this worlde only / but also in the worlde to come : and hath put all thynges vnder his fete / and hath made him aboue all thynges / y^e heed of y^e congregacion which is his body and the fulnes of him that filleth all in all thynges.

The.ii. Chapter.

coll. ij. 6. And hath quickened you also that were deed in treaspasse & synne / in y^e which in tyme passed ye walked / acor dyng to the course of this worlde / and after the gover ner that ruleth in the ayer / the sprete y^e now
worketh

To the Ephesians. Jo. cc. lxxxv

worketh in the children of vnbelefe / amonge which we also had oure conversacion in tyme past / in the lustes of oure fleshe / and fullfil led the will of the fleshe and of the mynde : and were * naturall y^e children of wrath / e- ven as wel as other.

But God which is rich in mercy thoro- w his greate love wherwith he loved vs / even when we were deed by synne / hath quickened vs together in Christ (for by grace are ye sa- ved) & hath ray sed vs vp together & made vs sitte together in heavenly thynges thoro- w Christ Jesus / for to shewe in tymes to come the excedynge ryches of his grace / in kynd- nes to vs warde in Christ Jesus. For by grace are ye made safe thoro- we fayth / and that not of youre selues. For it is the gyfte of God / & cometh not of workes / lest eny man shuld boast him silse. For we are his workmanship pe / created in Christ Jesus vnto good wor- kes / vnto the which god ordeyned vs before / that we shuld walke in them.

Wherefore remeber y^e ye beyng in tyme pa- ssed getyls in y^e fleshe / & were called vncircu- cision to the which are called circucisid in the fleshe / which circucision is made by bondes : Remeber I saye / y^e ye were at that tyme w ou- te Christ / & were reputed aliantes from the comen welth of Israel / & were straungers fro the * testamente of promes / & had no hope / & were with out god in this worlde. But now in Christ Jesus / ye which a whyle ago were farre of / are made nye by y^e bloude of Christ. For he

* We be all by na- ture the children of wrath & heyes of damna- tion.

The pro- mys of mer cy in Christes bloude / a- re made vs on th at condit on that we kepe h lawe & lo ue. one a- nother as christ lo- ued vs.

* The ge- tyls tyll christ ca- me were not vnder the coue- nant of mercie : but the Jewes on- ly.

The epistle of S. Paul

* Moses
lawe/ th-
at was p
wall and
cause of
hate bet-
wene the
Jewes ad
gētyles:
is taken a
waye. In
whole ste
de is loue
come/ to
loue
one ano-
ther as
Christ, lo-
ned vs.

founda-
cion is the
worde of
God.

Paul
was an
apostle to
the hethe
and lea-
ned his
gospell bi
reuelaciō

For he is oure peace/whych hath made of
both one/and hath broken doune the *wall p
was a stoppe bitwene vs/ and hath also put
awaye thozow his flesshe/ the cause of hatred
(that is to saye/ the lawe of commaundemen-
tes contayned in the lawe written) for to ma-
ke of twayne one newe mā in him silfe/ so ma-
kyng peace: and to recōcile both vnto god in
one body thozow his crosse / and slewe hat-
red therby: and came and preached peace to
you which were a farre of/ and to them that
were nye. For thozow him we both haue an o-
pen waye in/ in one sprete vnto che father.

* Now therfore ye are no moare straingers &
fozeners: but citsyns with the saynctes/ and
of the housholde of god: and are bilt apōn the
foundacion of the apostles and prophetes/ Je-
sus Christ beynge the heed corner stone / in
whom every bilydng coupled togedder/ grō-
weth vnto an holy temple in y lord/ in whō
ye also are bilt togedder/ & made an habitaciō
for god in the sprete. * **The.iii. Chapter.**

For this cause I Paul a in y bōdes of
Jesus christ for youre sake which are
hethen: If ye haue hearde of the mini-
stracion of the grace of god which is geuen
me to you warde. For by reuelacion I knew
he this mistery vnto me/ as I wrote above in
fewe wordes/ wher by when ye rede ye maye
knowe myne vnderstandynge in the mistery
of Christ/ which mistery in tymes passed was
not opened vnto the sonnes of men/ as it is no
we declared vnto his holy apostles and pro-
phetes

To the Ephesians. Jo. cc. lxxxv

phetes by the sprete: that the gentyls shuld
be inheritours also/ and of the same body/ and
partakers of his promys y is in Christ/ by y
meanes of the gospell/ wherof I am made a
minister/ by the gyfte of the grace of god ge-
uē vnto me thozow y workynge of his power.

Vnto me the lest of all sayntes is this grace
geuen/ that I shuld preache amonge the gen-
tyls the vnsearchable ryches of Christ/ and to
make all mense what the felypshippe of the mi-
stery is/ which from the begynnynge of the
worlde hath bene hid in God which made all
thynges thozow Jesus Christ/ to the intent/
that now vnto the rulars & powers in heven
myght be knowē by the cōgregacion y many
folde wisdom of god/ accordinge to y eternall
purpose/ which he purposed in Christ Jesu ou-
re lorde/ by whō we are bolde to drawe nye in y
trust/ which we haue by faith on hi. * Wherfo-
re I desire y ye faynt not because of my trybu-
laciōs for youre sakes: which is youre prayse.

For this cause I bowe my knees vnto the
father of oure lorde Jesus Christ/ which is fa-
ther over all that ys called father In heven &
in erth/ that he wolde graunt you acordynge
to the ryches of his glory/ that ye maye be
strenghted with myght by his sprete in the in-
ner man/ y Christ maye dwell in youre hertes
by * faith / y ye beynge roted & grounded in
loue / myght be able to comprehende with
all sayntes/ what ys that bredth and length/
depth and heyth: and to knowe what is the
love of Christ/ which love passeth knowledge:
that

* Where
true faith
in Christ
is/ the is
loue to p
neighbour
And faith
and loue
maketh
vs vnder-
stande all
thinges.
Faith vn-
derstand-
eth y se-
cretes of
god & the
mercie th
at is ge-
uen hir in
Christ
And loue
knoweth
hir dutie
to hir ney-
bour/ ad
can inter-
prete all
lawes
that

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ordinance & knoweth how farre forth they are to be kept & whether to be dispensed with.

that ye might be fulfilled with all manner of fulnes which cometh of God.

Unto him that is able to do exceeding abundantly above all that we aske or thinke / according to the power that worketh in vs / be prayse in the congregacion by Iesus Christ / thoroughout all generacions from tyme to tyme Amen. * The.iiii. Chapter. *

The yunges of a true beleuer.

rom. vii. j. cor. vii. One god One lord. One fayth. One baptyme

rom. vii. j. cor. vii. psal. vii.

j. cor. vii.

Iherfore which am in bondes for the lordes sake / exhorte you / that ye walke worthy of the vocacion wherewith ye are called / in all humblenes of mynde / and meknes / and longe sufferynge / forbearinge one another thorough love / and that ye be diligent to kepe y^e vnitie of y^e sprete in the bonde of peace / beyng one body / and one sprete / ev^e as ye are called in one hope of youre callynge. Let ther be but one lord / one fayth / one baptim: one god and father of all / which is above all / thorough all and in you all.

* Unto every one of vs is given grace according to the measure of y^e gyfte of christ. Wherfore he sayth: He is gone vp an hye / and hath ledde captivitie captive / & hath given gyses vnto men. That he ascended: what meaneth it / but that he also descended fyrst into the lowest parties of the erth? He that descended / is even the same also that ascended vp / even above all heavens / to fulfill all thinges.

And the very same made some Apostles / some prophete / some Evangelistes / some Sheperdes / some Teachers: y^e the saintes might have all thinge necessarie to worke & minister with

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with all / to the edifyinge of the body of christ / tyll we every one (in the vnitie of fayth / and knowledge of the sonne of god) growe vp vnto a parfayte man / after y^e measure of age of the fulnes of Christ. * That we hence forth be no moare chyl dren / wauerynge and caryed with every wynde of doctryne / by the wyllynnes of men and craftynes / wherby they laye a wayte for vs to deceave vs.

But let vs folowe the trueth in loue / and in all thynges growe in him which is the heed / that ys to saye Christ / in whom all the body ys coupled and knet togedder in every ioynt wherewith one ministrerth to another (according to the operacion as every parte hath his measure) and increaseth the body / vnto the edifyinge of it selfe in love.

* This I saye therfore & testifie in y^e lord / that ye hence forth walke not as other gentyls walke / in vanitie of their mynde / blynded in their vnderstondynge / beyng strangers from the lyfe which is in god thorough the ignorancy that is in them / because of the blyndnes of their hertes: which beyng past repentance / have given them selves vnto wantannes / to worke all manner of vncleannes / even with gredynes. But ye have not so learned Christ / if so be ye have hearde of him / and are taught in him / even as the trueth is in Iesu. So then as concernynge the cōversacion in tyme past / laye from you that olde man / which is corrupte thorough the deceavable lustes * and be ye renewed in the sprete of youre myndes

* Wherfore the true ministers of the congregaciō serve. Saue to make us perfect in the full knowledge of Christ.

Ignorance is cause of euell lyvinge.

rom. vii. a coll. ii. j.

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Heb. xij. . myndes/and put on that newe man/which af-
 j. pe. ij. a. ter the ymage of God is shapen in ryghtewes-
 and. iij. a. nes and true holynes. & Wherfore put awa-
 ye lpyng/ and speake every man truth vnto
 his neghbour/ for as moche as we are mem-
 bers one of another. Be angrie but synne not
 let not the sonne go doune apon youre wrathe
 nether geue place vnto y backbiter. Let him y
 stole/steale no moare/ but let him rather labou-
 re with his hondes some good thinge that he
 maye have to geve vnto him that nedeth. &
 Advence not.
 psal. iij. . 6

Steale
not.

Fylt he cō-
munica-
cion.

They th-
at haue p
spirite of
god shal-
be greued
to heare
soche thin-
ges.

Ungodlie
cōmunica-
cion stren-
ghthneth
the bodye
agaynst p
spirite.

Let no filthy cōmunicacion procede out of
 youre mouthes: but y whych is good to ede-
 fy e with all/ when nede ys: that it maye have
 faveour with the hearers. And greue not the
 holy sprete of God / by whome ye are sealed
 vnto the daye of redempcion. Let all bitternes
 fearsnes and wrath/ to ruge and cursyd spea-
 kyng/ be put awaye from you/ with all malici-
 ousnes. Be ye courteouse one to another/ and
 mercifull/ forgerynge one another/ evē as god
 for Chrystes sake forgave you.

The. v. Chapter. *

Be ye folowers of god as dere children/
 and walke in love even as Chryst loved
 vs & gave him silfe for vs/ an offerynge
 and a sacrificy of a swete savet to god. So
 that fornicacion and all unclennes/ or covete-
 ousnes be not once named amonge you / as it
 be cometh saynctes: nether filthynes / ne-
 ther folishe talkyng / nether gestinge which
 are not comly: but rather gevyng of thanks
 for this ye knowe / y no whormonger/ other
 uncle

Unto the Ephesians. ffo. cc. lxxviii

uncle person/ or coveteous person which is
 the worshippinger of ymages/ hath eny inheri-
 taunce in the kyngdome of Chryst & of God.

Let no mā deceave you with vayne wordes.
 For thow soche thinges cometh the wrath
 of God vpon the chylde of unbeliefe. Be not
 therfore companions with them. Ye were on-
 ce dercknes/ but are now light in the Lorde.

Malke as chyldezen of light. For the frute
 of the sprete is in all goodnes / rightewesnes
 & truethe. & Accept that which is pleasinge
 to the Lorde: and have no fellowshipe with the
 vnfrutfull workez of dercknes: but rather re-
 buke them. For it is shame even to name tho-
 se thinges which are done of them in secrect:
 but all thinges/ when they are rebuked of the
 light/ are manifest. For whatsoever is mani-
 fest/ that same is light. Wherfore he sayth:
 awake thou that slepest/ and stond vp from
 deeth/ and Chryst shall geve the light.

Take hede therfore that ye walke circū-
 spectly: not as foles: but as wyse
 ge the tyme: for y dayes are evyll. Wherfore/
 be ye not unwyse/ but vnderstonde what the
 will of the Lorde is/ & be not dronke with wy-
 ne/ wherein is ecesse: but be fulfilled with the
 sprete/ speakyng vnto poure selves in psal-
 mes/ & ymnes/ & spretuall songes/ synginge &
 makinge melodie to y Lorde in poure hertes/
 gevinge thanks all wayes for all thinges vn-
 to God the father/ in the name of oure Lorde
 Jesu Chryst: submittinge poure selves one to
 another in the feare of God. &

n Wemen

The epistle of S. Paul

i. cor. vi. a Wemen submit youre selves vnto youre
collo. i. j. c awne husbannes/as vnto the Lorde. For the
j. pet. ii. j. husbanne is the wyves heed/ even as Christ
 is the heed of the congregacion/ & the same is
 the saveoure of the body. Therefore as the co-
 gregacion is in subieccion to Christ/ lykwyse
 let the wyves be in subieccion to their husban-
 nes in all thinges. Husbannes love youre wy-
 ves/ even as Christ loved the congregacion/ &
 gave him selfe for it / to sanctifie it/ and clen-
 sed it in the *fountayne of water thorow the
 worde/ to make it vnto him selfe / a glorious
 congregacion with oute spot or wrynckle / or
 eny soche thinge: but that it shuld be holy
 and with out blame.

So ought men to love their wyves/ as the
 church loveth her awne bodyes. He that loveth his wyfe/ lo-
 veth him selfe. For no man ever yet/ hated his
 awne fleshe: but nourisheth and cherisseth it
 even as the lorde doth the congregacion. For
 we are members of his body/ of his fleshe/ &
 of his bones.

For this cause shall a man lea-
 ve father and mother/ and shall continue with
 his wyfe / and two shall be made one fleshe.
gene. ii. d This is a great secreete/ but I speake bitwe-
mat. xix. ne Christ and the congregacion. Nevertheles-
mar. v. a. se do ye so that every one of you love his wy-
j. co. vi. d fe truly even as him selfe. And let y wyfe se
 that she feare her husbade. **The. vi. Cha.**

Thyldoz. Thyldren obey youre fathers & mothers
collo. iii. d. in the Lorde: for so is it right. Honour
exo. xv. thy father & mother/ that is the fyrst
deu. vi. c. commaundement that hath eny promes/ that
eccl. iii. b thou

To the Ephesians Ho. cc. lxxviii

thou mayst be in good estate/ & lyve longe on
 the erthe. And ye fathers/ move not youre chil-
 dren to wrath: but bringe the vp w the Lorde
 & informaciō of y Lorde. Servauntes be obedi-
 ent vnto youre carnall masters / with feare &
 tremblinge/ in singleness of youre herte/ as vn-
 to Christ: not w service in y eye sight/ as men
 please: but as the servauntes of Christ/ doyn-
 ge y will of God frō the herte with good will
 servinge y Lorde/ & not men. And remember
 that whatsoever good thinge eny man doth/
 that shall he receave agayne of the Lorde/ whe-
 ther he be bonde or fre. And ye masters/ do evē
 the same thinges vnto them/ puttinge awaye
 threatenings: and remember that even youre
 master also is in heven/ neither is ther eny re-
 specte of person with him.

* Finally my bryeth: be stronge in the Lor-
 de/ & in the power of his myght. Put on y ar-
 mour of God/ that ye maye stonde stedfast a-
 gaynst y crafty assantes of the devyll. For we
 wrestle not agaynst fleshe and bloud: but a-
 gaynst rule/ agaynst power/ & agaynst worldy
 rulers of y darckenes of this worlde/ agaynst
 spretuall wickednes for hevenly thinges.

For this cause take vnto you the *armoure
 of God/ y ye maye be able to resist in the evyll
 daye/ and to stonde perfect in all thinges.
 Stonde therefore y youre loynes gyrd abou-
 te with veritie/ havinge on the brest plate of
 rightewesnes/ and shooes with shooes prepa-
 red by the gospel of peace. Above all take to
 you the helme of sayth / wherewith ye maye
 quench

mat. xv. d.
 mar. vi. d.
 fathers.
 coll. iii. d.
 titus. ii. c.
 j. pet. ii. s.
 Christ
 hath pur-
 chased a
 reward
 for all thi-
 ges.
 Masters.
 * The ar-
 mour of
 god folow-
 eth: be-
 ryte / the
 shoes of a
 stedfast
 purpose
 to folow
 the gos-
 pell: say-
 th/ the hel-
 meth of
 saluaciō:
 the wor-
 de of god
 which is
 the swer-
 de. &c.

The epistle of S. Paul

quenche all y^e fyrie dartes of the wicked. And take the helmet of salvaciō/a the swearde of the sprete/which is the worde of God. And praye all wayes with all māner prayer & supplicaciō: & y^e in the sprete: & watch ther vnto wth all instance & supplicaciō for all saynctes/and for me/that vtraunce maye be geve vnto me/ that I maye open my mouth boldly / to vtter the secretes of the gospel/wherof I am a messenger in bondes/that therein I maye speake frely/as it becommeth me to speake.

But that ye maye also knowe what condition I am in & what I do/Tichicus my deare brother and saythfull minister in the Lorde/ Hall Bewe you of all thinges/whom I sent vnto you for the same purpose/that ye myght knowe what case I stonde in/ & that he myght comfort youre hertes.

Peace be with the brethren/ and love with fayth/ from God the father & from the Lorde Jesu Christ. Grace be with all them which love oure lorde Jesus Christ in puerne. Amē

Sent from Rome vnto the Ephesians by Tichicus.

The Prologe vpon the epistle of S. Paul to the Philippians.



Paul prayseth the philippians/ and exhorteth t^{hem} to stande fast in the true fayth/and to encrease in loue. And because that false prophetes studye all wayes to impunge and destroye the true fayth/ he warneth them of so

To the Philippians. Jo. cc. lxxxv.

of soche worke lerners oz teachers of workes/ & prayseth Spaphroditus. And all this dothe he in the fyrst and second Chapters.

In the thyrde he reproveth saythlesse & mannes ryghteousnes/ which false prophetes teach and mayntene. And he setteth him for an example/ how that he him selfe had liued in soche false rightewesnes and holynes vnbekurable/ that was so that no man could complayne on him/ & yet now setteth nought thereby/ for Chri- stes righteousnes sake. And finallye affyrmeth that soche false prophetes are the enemyes of the crosse/ and make their bellies their God. Forther then they maye safelie and withoute all perell and suffering/ wyll they not preache Christ.

The epistle of S. Paul vnto the Philippians.

The fyrst Chapter.



21

Paul and Timotheus the seruauntes of Jesu Christ To all y^e saincte in Christ Jesu which are at Philippios/ with y^e Bishops and Deacons.

Bishops.
Deacons.

Grace be with you and peace from God oure father/ and from the Lorde

Jesu Christ.

n.iii.

I than

The epistle of S. Paul

I thanke my God with all remembraunce of you/ all wayes in all my prayers for you & praye with gladnes / because of the fellowshipp which ye have in the gospell from the fyrst daye vnto now: & and am suerly certified of this/ that he which beganne a good worke in you/ Shall go forth with it vntyll the daye of Iesus Christ/as it becometh me so to iudge of you all/because I have you in my herte/and have you also every one companions of grace with me/even in my bondes/ as I defende and stablysh the gospell.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this I praye/ y^e your love maye increace more & more in knowledge/and in all fealinge/that ye myght accepte thinges most excellent/that ye myght be pure and soche as shuld hurte no mānes conscience/vntyll the daye of Christ/ filled with the frutes of rightewesnes/ which frutes come by Iesus Christ vnto the glory and laude of God. &

I wolde ye vnderstode brethern that my busynes is happened vnto the greater furtheringe of the gospell. So that my bondes in Christ are manifest thorow out all the iudgement hall and in all other places: In so moche that many of the brethren in y^e lord are boldned thorow my bondes/and dare more largely speak the worde with out feare. Some ther are which preach Christ of envie & stryfe/and some of good wyll. The one parte preacheth

To the philippians fo. cc. lxxxvi.
acheth Christ of stryfe & not purely/ supposinge to adde more adversitie to my bondes. The other parte of love/ because they se that I am set to defend the gospell.

What then? So that Christ be preached all maner wayes/whether it be by occasion/or of true meaninge/ I therin ioye: ye and will ioye. For I knowe that this shall chaunce to my salvacion/thorow youre prayer and ministringe of the sprete of Iesu Christ/as I heretely loke for & hope/that in nothyng I shall be ashamed: but that with all confidence / as all wayes in tymes past/even so now Christ shall be magnified in my body/ whether it be thorow lyfe/or els deeth. For Christ is to me lyfe/and deeth is to me avauntage.

If it chaunce me to live in the fleshe/ that is to me frutesfull for to worke/ & what to choose I wote not. I am constrayned of two thinges: I desyre to be lowsed & to be with Christ/ which thinge is best of all. Neverthelesse to abyde in the fleshe is moare nedfull for you. And this am I sure of/that I shall abyde / & with you all continue / for the furtheraunce and ioye of youre fayth / that ye maye moare abundantly reioyce in Iesus Christ thorow me/by my comminge to you agayne.

Only let your conversacion be/ as it be cometh the gospell of Christ: that whether I come & se you/or els be absent/ I maye yet heare of you/that ye contynue in one sprete/and in one soule / labouringe as we do / to maintayne the fayth of the gospell/ & in nothyng fearyn.

The epistle of S. Paul

fearinge youre adversaries: which is to the m
a token of perdition / & to you of saluacion / &
that of God. For vnto you it is geuen / that
not only ye shulde beleve on Christ: but also
suffre * for his sake / & have eue the same fight
which ye sawe me have and now heare of me.

The.ii. Chapter.

If ther be amōge you eny consolacion in
Christ / yf ther be eny cōfortable love /
yf ther be eny fellowship of the sprete /
yf ther be eny cōpassion or metcy: fulfill my
ioye / that ye drawe one waye / havinge one lo-
ve / beyng of one accorde / and of one mynde /
that nothinge be done thowow stryfe or wayne
glory / but that in mekenes of mynde every
man esteeme other better then him selfe / & that
no man consyder his awne / but what is mete
for other.

* Let thesame mynde be in you that was in
Christ Jesu: Which beyng in the shape of
god / and thought it not robbery to be equall
with god. Nevertheless he made him selfe of
no reputacion / and toke on him the shape of a
servaunte / & became lyke vnto men / and was
founde in his aparell as a man. He humbled
him selfe & became obediēt vnto y death / even
the deeth of the crosse. Wherefore god hath ex-
alted him / and geve him a name above all na-
mes: that in the name of Jesus shuld every
knee bowe / bothe of thinge in heve & thinges
in erth & thinge vnder erth / and that all ton-
ges shuld confesse that Jesus Christ is the
lorde vnto the prayse of God the father. &

Where

To the Philippyans. Jo.cclxxxviii

Wherefore my dearly beloved / as ye have al-
ways obeyed / not when I was present only /
but now moche more in myne absence / even so
worke out youre awne * saluaciō with feare &
tremblyng. For it is god which worketh in
you / both y will & also y dede / eue of good will synne tho

Do all thyng with out murmurynge & dis-
putynge / that ye maye be faultlesse and pure /
and the sonnes of God with out rebuke / in y
midde of a croked & a perverse nacion / amon
ge which se that ye shyne as lightes in the
worlde / holdinge fast the worde of lyfe / vnto
my reioysynge in y daye of Christ / that I ha-
ve not runne in vayne / nether have labored
in vayne. Yee & though I be offered vp vpon
the offerynge and sacrifice of youre fayth: I re-
ioyce / and reioyce with you all. For the same
cause also / reioyce ye / and reioyce ye with me.

I trust in the lorde Jesus for to sende Ti-
motheus shortly vnto you / that I also maye
be of good comforte / when I knowe what ca-
se ye stonde in. For I have nomā that is so ly-
ke mynde to me / which with so pure affeccō
careth for youre matters. For all other seke y
it awne / and not that which is Jesus Christe
Ye knowe the proffe of him / howe that as a
sone with the father / so with me bestowed he
his labour apon the gospel. Him I hope to
sende assone as I knowe how it will go with
me. I trust in the lorde I also my selfe shall
come shortly.

I supposed it necessary to sende brother E-
paphroditus vnto you / my companion in la-
n.v. bour

* Tribula-
ciō is a to-
ken of sal-
uacion to
the true
belevers.

To folow
we christ
is oure
professiō
and so to
winke ou-
re selues /
that we
maye be
so exalted

Heb. ii. 6

rom. viii

esa. xlv

The epistle of S. Paul

Goure & fellowe scudier/your Apostel and my minister at my nedes. For he longed after you and was full of hevines/ because that ye had heard e saye that he shuld be sicke. And no doute he was sicke/and that nye vnto deeth. But god had mercy on him: not on him only / but on me also / lest I shuld have had sorowe apou sorowe.

I sent him therfore the diligentliar / that when ye shuld se him/ye myght reioyce agayne/and I myght be the lesse sorrowfull. Receaue him therfore in the lorde with all gladnes/ and make moche of soche: because that for y worke of Christ he went so farre/that he was nye vnto deeth/and regarded not his lyfe/ to fulfill that service which was lackynge on your parte towarde me. **The.iii. Chap.**

M Drower my brethren / reioyce in the lorde. It greveth me not to write one thinge often to you. For to you it is a sure thyng. Beware of dogges / beware of evyll workers. Beware of dissencion. For we are circuncision which worshippe god in the spryte/and reioyce in Christ Jesu/and have no confidence in the flesshe: though I have where of I myght reioyce in the flesshe. If eny o- ther man thynketh that he hath wherof he myght trust in the flesshe: moche moare I: circumcised the eyght daye/ of y kynred of Isra- helle/ of y trybe of Beniamyn/ an Hebrew borne of y Hebrewes: as concernynge the lawe/ a pharisee/and as concernynge fervētnes/ I perse- cuted the congregacion/ and as touchynge the righte.

* We wor-
shippe god
in spirite
thorow
fayth and
love. We
reioyce th
at christ
hath rede-
med us &
trust not
in oure
workes.

To the philippians. ffo.cclxxxviii

rightewesnes which is in the lawe I was vnrebukable.

But the thynges that were vauntage vnto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellēt knowledges sake of Christ Jesu my lorde. For whom I have counted all thynges losse/ & do iudge them but donge/ that I myght wyne Christ/and myght be founde in him/ not ha- vyng myne owne rightewesnes which is of the lawe: But that which spryngeth of the fayth which is in Christ. I meane the righte wesnes which cometh of God thorow fayth in knowynge him and the vertue of his resur- reccion/and the fellowshippe of his passions/ that I myght be cōformable vnto his (deeth) yf by eny meanes I myght attayne vnto the resurreccion from deeth.

Not as though I had all redy attayned to it/ Either were all redy perfect: but I folowe/ yf y I maye comprehend that/ wherin I am comprehended of Christ Jesu. Brethren I counte not my silfe that I have gotten it: but o- ne thyng I saye: I * forget y which is behyn- de and stretche my silfe vnto that which is be- fore and preace vnto y marke apoynted/ to ob- tayne the rewarde of the hie callynge of god in Christ Jesu. Let vs therfore as many as be perfect be thus wyse minded: and yf ye be o- ther wyse mynded/ I praye God open even this vnto you. Neverthelesse in that wher vnto we are come / let vs procede by one rule/ y we maye be of one acorde.

Christ
onlye is
oure righ
teousnes
for his
sake oure
synnes a-
re forga-
uen vs.
And for
his sake
oure good
workes a-
re accept-
ed. Which
else were
danable
for the st
ne that is
in them.
(deeth)
we must
dye with
christ yf
we will
lyue with
him.
* I loke
not on the
workes
that I ha-
ue done/
but what
I lacke of
the perfec
tnes of ch
rist.

* Brethren

The epistle of S. Paul

Rom. viij. Brethren be followers of & me loke on them which walke even so/ as ye have vs for an example. For many walke (of whom I have tolde you often/ and now tell you wepyng) that they are y^e enemyes of y^e crosse of Christ/ whose ende is dampnaciō/ whose God is their belly/ and whose glory is to their shame/ which are worldely mynded. But our conversacion is in heven/ from whence we loke for a saviour our enen the lord Jesus Christ/ which shall chaunge our vile bodies/ that they may be fashioned lyke vnto his glorious body/ according to the workynge wherby he is able to subdue all thinges vnto hym selfe. *

If we be lyke christ in conuersacion/ we shall be lyke him in glorye.

The. iiii. Chapter.

Herfore my brethren dearly beloved and longed for/ my ioye and croune/ so continue in the lord ye beloved. I praye Evodias/ and beseeche Sintiches that they be of one accorde in the lord. Yee and I beseeche the faythfull yockfelowe / helpe the women which labored with me in the gospel/ and with Clement also / and with other my labour felowes / whose names are in the booke of lyfe. * Reioyce in the lord alwaye/ and agayne I saye reioyce. Let youre softenes be known vnto all men. The lord is even at hande. Be not carefull/ but in all thynges shewe youre petition vnto god in prayer and supplicacion wth gevyng of thanks. And the peace of god which passeth all vnderstandinge/ kepe youre hertes & myndes in christ Jesu. * Furthermore brethren/ whatsoever thinge are true

To the philippians To. cclxxxviii

are true/ whatsoever thynges are honest/ whatsoever thynges are iust/ whatsoever thynges are pure/ whatsoever thynges pertaine to love/ whatsoever thynges are of honest reporte: yf ther be eny vertuous thyng / yf there be eny laudable thyng/ those same have ye in your mynde / which ye have both learned & receaved/ herde and also sene in me: those thynges do/ and the god of peace shall be with you. I reioyse in the lord greatly/ that now at the last ye are revived agayne to care for me/ in y^e wherein ye were also carefull/ but ye lacked oportunitie. I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content. I can both cast doune my selfe/ I can also excede. Every where and in all thynges I am instructed/ both to be full/ and to be hongry: to have plenty/ & to suffer nede. I can do all thynges thow the helpe of Christ which strengtheth me. Notwithstandinge ye have well done/ that ye bare parte with me in my tribulacion.

Ye of philippos knowe that in the begynnyng of the gospel/ when I departed from Macedonia/ no congregacion bare parte with me as concernynge gevyng and receayvynge/ but ye only. For when I was in Thessalonica/ ye sent once and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on youre parte. I receaved all/ and have plentie. I was even filled after that I had receaved of Epaphroditus / that which came from you/ an odour that smelleth swete/ rom. viij. a sacri

The epistle of S. Paul

a sacrifice accepted and plesant to God. My god fulfill all youre nedes thorow his glorious riches in Jesu Christ. Vnto God and our father be prayse for ever more. Amen. Salute all the saintes in Christ Jesu. The brethren which are with me grete you. All the sayntes salute you: a most of all they which are of the Emperours householde. The grace of our lord Jesu Christ be w you all. Amen

Sent from Rome by Epaphroditus.

The Prologe vpon the epistle of S. Paul to the Colossyans.



In the pistle to the Galathyans holdeth the maner & fashion of the epistle to the Romanys/briefly comprehending all that is therein at length disputed: Sur so this pistle followeth the ensample of the pistle to the Ephesiens/contayninge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/ he prayseth them and wyssheth that they continew in the fayth/ and growe perfecter therein/ and then describeth he the Gospell/ how that it is a wysdome that confesseth Christ to be the Lorde and God/ crucified for vs/ and a wysdome that hath bene hyd in Christ sence a fore the begynninge of the worlde/ and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde/ he warneth the of mēnes doctrine/ and describeth the false prophetes to the uttermost and rebuketh them accordinge.

In the

To the Colossyans fo.ccxv

In the thyrde/ he exhorteth to be frutefull in the pure fayth with all maner of good workes one to another/ and describeth all degrees & what their duties are.

In the fourth he exhorteth to praye/ and also to praye for him/ and saluteth them

The pistle of S Paul to the Colossyans.

The fyrst Chapter.



Paul an Apostle of Jesu Christ by the wyll of God/ and brother Timotheus.

To the sayntes which are at Colossa/ & brethren that beleve in Christ.

Grace be with you and peace from God our father/ and from the Lorde

Jesu Christ.

We geve thanks to God the father of our Lorde Jesu Christ/ alwayes prayenge for you/ sence we hearde of your faith which ye have in Christ Jesu & of the love which ye beare to all sayntes for the hopes sake which is layde vp in store for you in heven/ of which hope ye have herde before by y true worde of the gospell/ which is come vnto you/ evē as it is in to all y worlde/ & is frutefull/ as it is amonge you/ fro the fyrst daye in y which ye herde of it/ & had experieñce in y grace of God in the

* Where the fayth of Christ is: there is love to the brethren.

truth

The epistle of S. Paul

trueth/ as ye learned of Epaphra oure deare felowe seruaunt/ which is for you a faythfull minister of Christ/ which also declared vnto vs your love which ye have in the spirite.

* For this cause we also/ sence the daye we herde of it have not ceasyd prayinge for you and desyringe that ye myght be fulfilled with the knowlege of his will/ in all wisdom & spretuall vnderstoddyng/ that ye myght walke worthy of the lorde in all thynges that please/ beyng frutfull in all good workes and encreasyng in y knowlege of God/ strengthened with all myght/ thowowe hys glorious power/ vnto all pacience and longe sufferyng with ioyfulness & gevyng thanks vnto the father which hath made vs mete to be partakers of the enheritaunce of saintes in light.

Which hath delivered vs from the power of dercknes/ and hath translated vs in to the kyngdome of his dere sone/ in whom we haue redempcion thurow his bloud / that is to saye the forgyuenes of synnes/ which is the ymage of the invisible god/ fyrst begotten of all creatures. For by him were all thynges created/ thynges that are in heven / and thynges that are in erth: thynges visible and thynges invisible: whether they be maieste or lordshippe/ ether rule or power. All thinge are created by hym/ and in him/ & he is before all thinge/ and in him all thynges have their beyng.

And he is the heed of the body/ that is to wit of the congregacion: he is the begynnynge and fyrst * begotten of the deed/ that in all thynges

Dure redempcion is the forgyuenes of our synnes.

* he is the fyrst that hath the glorie and newe lyfe of the resurrection.

To the Colossyans. Fo. ccxc

thynges he might have the preeminence. For it pleased the father that in him shuld all fulnes dwell/ and by him to reconcile all thynges vnto him selfe/ and to set at peace by him thow the bloud of his crosse/ both thynges in heven and thynges in erth.

And you (which were in tymes past straungers and enymes/ because your myndes were set in evyll workes) hath he now reconciled in y body of his fleshe thowowe deeth/ to make you holy vnb lameable and without fault in his awne syght / yf ye continue grounded and stablyshed in the fayth / and be not moved awaye from the hope of the gospel/ wher of ye have herde/ howe that it is preached amonge all creatures which are vnder heven/ wher of I Paul am made a minister.

Now ioye I in my sufferinges which I suffer for you/ and fulfill that which is behynde of the passions of Christ in my fleshe for his bodies sake/ which is the congregacion/ wher of I am made a minister accordyng to the ordinaunce of god/ which ordinaunce was geven me vnto you warde/ to fulfill y worde of god/ that mistery hid sence the worlde beganne/ & sence y begynnynge of generacions: but now is opened to his sayntes/ to whom god wolde make knowne the glorious riches of this mistery amonge the gentyle/ which riches is Christ in you/ the hope of glory/ whom we preach/ warnyng all men/ and teachinge all men in all wisdom/ to make all men perfect in Christ Jesu. Wherin I also laboure and stryve even

* passioes or sufferings of christ: is the passions which we must suffer for his sake. For we haue professed and are appoynted to suffer with christ. For as my father set me/ so sende I you. A true apostle wolde haue all men perfect in the knowlege of Christ and of his doctryne.

o we even

The epistle of S. Paul

ye/ even as farforth as hys workynge wrought in me myghtely.

The .ii. Chapter.

I Woloe ye knewe what frygthinge I have for youre sake & for them of Laodicia/ & for as many as have not sent my parson in the fleshe/ that their hertes myght be comforted & knet togedder in love/ & in all riches of full vnderstandynge/ for to knowe y mystery of God y father & of Christ/ in whom are hid all the treasures of wisdom & knowledge. This I saye lest eny man shuld begyle you with entysinge wordes. For though I be absent in the fleshe/ yet am I present with you in the sprete/ ioyinge and beholdinge the order that ye kepe/ and youre stedfast fayth in Christ. As ye have therfore receaved Christ Jesu the Lorde/ even so nake/ robed and bylt in him and stedfaste in the fayth/ as ye have learned: and therein be plentiful in geyng thankes.

Beware lest eny man come & spoyle you thorough philosophy & disceatfull vanitie/ thorough the traditions of men & ordinaunces after the worlde/ and not after Christ. For in him dwelleth all the fulnes of the godhead bodyly/ & ye are complete in him which is the heed of all rule & power/ in whom also ye are circumsised with circumcision made with out honde/ by puttinge of the sintull body of the fleshe/ thorough the circumcision y is in Christ/ in that ye are buryed with him thorough baptim/ in whom ye ge of god are also rysen agayne thorough fayth/ that is wrought

Philosophy and traditions of men

Christ is sufficient

fayth is the work

To the Colossyans To .ccxcii

wrought by the operacion of god which raised him from deeth.

And ye which weare deed in synne thorough y vncircumsion of youre fleshe/ hath he quyckened w him & hath forgiven vs all oure trespasses & hath put out y handwritinge y was agaynst vs/ & hath fastened it to his crosse/ & hath spoiled rule and power and hath made a shewe of the openly/ & hath triumphed over them in his awne persone.

Let no man therfore trouble youre consciences aboute meate & drynke or for a prce of an holydaye/ as the holydaye of the newe moone or of the sabboth dayes/ which are nothings but shadowes of thynges to come: but the body is in Christ. Let no man make you shote at a worde (marke)/ which after his awne ymaginacion walketh in the humblenes and humylenes of angels/ thynges which he never sawe: causlesse puffed up with his flesshly mynde/ & holdeth not the heed/ wherof all the body by ioyntes and couples receaveth nourishment/ and is knet togedder/ & encreaseth with the in creasyng that cometh of god.

Wherefore if ye be deed with Christ throo ordinaunces of the worlde/ why as though ye yet lived in the worlde/ are ye ledde with traditions of them that saye? Touche not/ taste not/ handle not: which all perysshe w the vsinge of the & are after the commaundmentes & doctrines of men which thynges have the similitude of wisdom in chosen holynes and humylenes

ephe. ii. a. The lawe is our handwritinge in that p conscience setteth to his seale subscribed and consenteth that p lawe is iust and we stande in the lawe concerninge danacton is taken awaye thorough faith in christ.

(marke) There is none other marke than the christ/ nor other name to be saved by

o. ii. blenes

The epistle of S. Paul

All the mercie that is set forth in y. two by per chapters / is promised to the one that will follow we christ and lyue as he receafer foloweth.

blenes / and in that they spare not the body / & do the fleshe no worshype vnto his nede.

The.iii. Chapter: *

If ye be then ryssen agayne with christ / I seke those thynges which are above / where Christ sitteth on the right hande of god. Set youre affection on thynges y are above / and not on thynges which are on y erth. For ye are deed / and youre lyfe is hid with Christ in god. When Christ which is oure lyfe / shall shewe him selfe / then shall ye also appere with him in glory. *

Mortifie therfore youre membres which are on the erth / fornicaciō / vnclennes / vnnatural lust / euyl concupiscence / and covetousnes which is worshippinge of ydols : for which thynges sakes the wrath of God cometh on the chyliden of vnbelieve. In which thynges ye walked once. when ye lived in them.

But now put ye also awaye from you all thynges wrath / fearsnes / maliciousnes / cursed speakynge / filthy speakynge out of youre mouthes. Spe not one to another that the olde man with his workes be put of / and the new put on / which is renued in knowledge after the ymage of him that made him / where is neither gentile ner Jewe / circumcision nor vncircumcision / Barbarous or Scythian / bonde or fre: but Christe is all in all thynges.

* Now therfore as electe of god / holy and beloved / put on tender mercie / kyndnes / humblenes of myndes / meeknes / longe sufferynge / for bearynge one another / & forgyvynge one another /

To the Colossyans. Jo. ccxcii.

ether / if eny man have a quarrell to a nother / Christes even as Christ forgave you / even so doye. Also ensample / ve all these thynges put on love / which is the of flow.

Bonde of perfectnes. And y peace of god rule in youre hertes / to y which peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously in all wisdom. Teache & exhorte you. reawne selues / in psalmes / and hymnes / and spritnall songes which have favour w them synge in youre hertes to the lord. And all thynges (whatsoever ye do in worde or dede) j. cor. v. g do in the name of the lord Jesu / gevinge thanks to god the father by him. *

Wyves / submit youre selues vnto youre awne husbannes / as it is comly in the lord. eph. v. c. Husbannes love youre wyves and be not bit. j. pet. ii. j. a ter vnto them. Chyliden / obey youre fathers & Busbannes / in all thynges / for that is wel pleased. synge vnto the lord. fathers / rate not youre chyliden / lest they be of a desperate mynde. Chyliden / be obedient vnto youre bodyly fathers masters in all thynges : not with eye service eph. v. j. a as men pleasers / but in synghenes of herte / feare / titu. ii. c. arynge god. And whatsoever ye do / do it hertely as though ye did it to the lord / and not vnto men for as moche as ye knowe that of the lord ye shall receave the rewarde of inheritance / for ye serve the lord Christ. But he that doth wronge / shall receave for the wronge that he hath done: for there is no respect of persons. Ye masters / do vnto youre servantes that which is iust and egall seinge ye

o. iii. Kno.

The fyrst epistle of S. Paul

knowe that ye also have a master in heven:

The.iiii. Chapter.

Continue in prayer and watch in the same with thanks gevyng/prayenge al so for vs/that God open vnto vs the dore of utteraunce / that we maye speake the mystery of Christ/wherfore I am in bondes: I maye utter it/as it becometh me to speake. Walke wysely to them that are with one / & redeme y tyme. Let youre speache be all wayes well favoured & be powdred with *salt / that ye maye know how to answer every man.

The deare brother Tichicos shall tell you of all my busynes/which is a faythfull minister & felloweservant in the Lorde/whom I have sent vnto you for the same purpose/that he myght knowe how ye do/and myght comfort youre hertes/wh one Onesimus a faythfull & a beloved brother/which is one of you. They shall shewe you of all thinges which are adovynge here.

Marke y evangelist Aristarchus my preson fellowe saluteth you/ and Marcus Barnabassis systers sonne: touching whom/ ye receaved commaundementes. If he come vnto you receave him: & Jesus which is called Justus/which are of the circumcision. These only are my workefellowes vnto the kyngdome of God / which were vnto my consolacion. Epaphras the servaunt of Christ/which is one of you/ saluteth you/ and all wayes labozeth fervently for you in prayers/that ye maye stonde perfect & full in all that is the will of God. I beare him recorde that

To the Colossyans Jo.ccciii.

de that he hath a fervet mynde towards you Luke the and toward them of Laodicia & them of Hierapolis. Deare Lucas the phisicion greteth list. you/and Demas. Salute the brethren which are of Laodicia/and salute Nymphas and the congregaciō which is in his house. And whē the pistle is reed of you / make that it be reed in the congregacion of the Laodicians also: & that ye lyke wyse reade y epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaved in the Lorde/that thou fulfill it. The salutacion by the honde of me Paul. Remember my bondes. Grace be with you. Amen.

Sent from Rome by Tichicus/ and Onesimus.

A Prologe to the fyrst epistle of S. Paul to the Thessalonians.



This py stledyd Paul wyte of excedyng loue and care: and prayseth them in the. ii. fyrst Chapters/ because they dyd receave the gospel crnelly/ and had in tribulacion and persecucion continued therein stedfast: ye/and were become an ensample vnto all congregacions/ and had therto comforted of their awne kynsmen as Christ and his Apostles dyd of the Jewes/ puttinge them thereto in mynde/ how pure ye and godlye he had lyved amonge them to their ensample/ & thanketh God that his gospel had brought forth soche frute amonge them.

o.iiii. In the

The fyrst epistle of S. Paul

In the thyrde Chapter/ he sheweth his diligence and care/ least his so great labour and their so blessed a begynnynge shuld haue been in vayne/ Datan and his Apostles vexing them with persecucion/ and destroyenge their fayth with inenes doctryne. And therfore he sent Timothy to them to comforte them and strength them in the fayth/ and thanketh God that they had so constantly endured/ and desyred God to encrease them.

In the fourth he exhorteth them to kepe them selues from synne/ and to do good one to another. And therto he informeth them concerninge the resurrection.

In the fyfth he wryteth of the last daye/ that it shuld come sodenlye/ exhortinge to prepare them selues thereafter and to kepe a good order concerninge obedience and rule.

The fyrst epistle of S. Paul vnto the Thessalonians.

The fyrst Chapter.



Paul/ Syluanus and Timotheus.

Vnto the congregation of the Thessalonians/ in God the father / & in y^e Lorde Jesus Christ.

Grace be with you/ and peace from God oure father / and from the Lorde Jesus Christ.

We geue God thākes all waye for you all/ makinge mention of you in oure prayers without

To the Thessalonians. ffo.cclxxv

Bout ceasynge/ and call to remembraunce your worke in the faythe/ and labour in love & perseverance in the hope of oure lorde Jesus Christ/ in the sight of God oure father: because we knowe brethren beloved of god/ how y^e are electe. ffor oure gospel came not vnto you in worde only/ but also in power/ and also in the holy gost and in moche certayntie/ as ye knowe after what maner we behaued oure selues amonge you/ for youre sakes.

And ye became folowers of vs and of the lord/ and receaved the worde in moche affliction/ with ioye of the holy gost: so that ye were an ensample to all that beleve in Macedonia and Achaia. ffor from you sounded out the worde of the lorde/ not in Macedonia and Achaia only: but your fayth also which ye haue vnto god/ spred her selfe abroad in all quartars/ so greatly that it nedeth not vs to speake eny thyng at all. ffor they the selues shewe of you what maner of entrynge in we had vnto you & how ye tourned to God from ymages/ for to serue the liuyng & true god/ & for to loke for his sonne from heven/ whom he raysted from deeth: I mean Jesus which delivereth vs from wrath to come.

The.ii. Chapter.

Now ye yourselves knowe brethren of oure entraunce in vnto you/ howe that it was not in vayne: but even after that we had suffered before and were shamefully entreated at philippes (as ye well knowe) then were we bolde in oure God to speake
vnto

The fyrst epistle of S. Paul

unto you the gospell of God/with moche stry-
vynge. Dure exhortacion was not to brynge
you to erroure / nor yet to unclennes / neither
was it with gyle: but as we were allowed of
God/that the gospell shuld be comitted vn-
to vs: even so we speake/ not as though we en-
tended to please men/ but God/ which trieth
oure hertes.

Nether was oure conversacion at eny ty-
me w flatteryng wordes / as ye well knowe
nether in cloyed coveteousnes / God is recor-
de: nether sought we prayse of men / nether of
you / nor yet of eny other / when we myght ha-
ve bene chargeable / as the apostles of Christ
but we were tender amonge you / even as a
nourse cherefeth her childzen / so was oure
affeccion towarde you / oure good will was to
have dealte unto you / not the gospell of God
only: but also oure awne soules / because ye
were deare unto vs.

A sure to-
ken of a
true apo-
stle.

actu. xx.
i. cor. iiii.
ij. thes. iij

* Ye remember brethre oure laboure & travay-
le. for we laboured daye & nyght / because we
wolde not be greivous vn: o eny of you / & pria-
ched unto you y gospell of God. Ye are wit-
nesses / & so is god / how holply & iustly & vn-
blameable we behaved oure selves amonge
you that beleve: as ye knowe how that we ex-
horted and comforted and besought every o-
ne of you / as a father his childze / that ye wol-
de walke worthy of God / which hath called
you unto his kyngdome and glory.

for this cause thanke we god with out ce-
asynge / because that when ye receaved of vs
the worde

To the Thessalonians fo. ccxcvi.

the worde wherewith God was preached / ye
receaved it not as the worde of man: but even
as it was in dede / the worde of God / which
worketh in you that beleve. & for ye brethre
became followers of the congregacions of god
which in Jewry are in Christ Iesu: for ye ha-
ve suffered lyke thynges of youre kynsmen as
we oure selves have suffered of the Jewes.
Which as they kylled the lord Jesus & their
awne prophetes / even so have they persecuted
vs / and God they please not / & are contrary to
all men and forbid vs to preache unto the gen-
tyls / that they myght besaved / to fulfill their
synnes all waye. for the wrath of God is co-
me on them / even to the vtmost.

for as moch brethzen as we are kept from
you for a season / as concernynge the bodyly
presence / but not in the herte / we enforced the
more to se you personally with great desire.
And therefore we wolde have come unto you /
I paul once and agayne: but Satan with sto-
de vs. for what is oure hope or ioye / or crow-
ne of reioysynge? are not ye it in the presence
of oure lord Jesus Christ at his comynge?
yes ye are oure glory and ioye.

A

The. iij. Chapter.

Wherefore sence we coulde no lenger
forbeare / it pleased vs to remayne at
Athens alone / and sent Timotheus
oure brother and minister of god / and oure la-
boure felowe in the gospell of Christ / to sta-
blyfhe you & to comforte you over youre fayth /
y no mā shulde be moved in these afflictions.
for

actu. p. vij

The fyrst epistle of S. Paul

For ye youre selves knowe that we are even **B** apoynted therevnto. For verely when I was with you / I tolde you before that we shulde suffre tribulacion / even as it came to passe / & as ye knowe. For this cause / when I coulde no longer forbear / I sent / that I myght have knowlege of youre fayth / lest haply the tempter had tempted you / and that oure labour had bene bestowed in vayne.

But now lately whē Timotheus came frō you vnto vs / and declared to vs youre fayth & youre love and how that ye have good remembrance of vs all wayes / desyringe to se vs as we desyre to se you. Therfore brethre we had **L** consolacion in you / in all oure adversite & necessite / through youre fayth. For now are we alyve / yf ye stonde stedfast in the lorde. For what thanks can we recompence to god agayne for you / over all the ioye that we ioye for youre sakes before oure god / whyle we / nyght and daye praye excedingly that we myght se you presently / and myght fulfill that which is lackynge in youre fayth.

God him selfe oure father and oure lorde Jesus Christ gyde oure iorney vnto you: and the lorde increace you & make you flowe over **D** in love one towarde another / and towarde all men / even as we do towarde you / to make youre hertes stable and vnblymeable / in holynesse before God oure father / at the commynge of oure Lorde Jesus Christ / with all his saintes.

The.iiii. Chapter. *

fur.

To the Thessalonians fo. ccxcviii.

Therfore more we beseeche you brethren / & exhorte you in the lorde Jesus / that ye increace more and more / even as ye have receaved of us / how ye ought to walke & to please god. Ye remember what commaund **rom. vii. eph. v. a.** meates we gave you in oure lorde Jesu Christ. For this is the will of god / even that ye shuld be holy / and that ye shuld abstayne from fornicacion / that every one of you shuld knowe how to kepe his vessel in holynes and honoure / and not in the lust of concupiscence / as do the heethen which knowe not god / that noman goo to farre and defraude his brother in bargaining: because the lorde is a venger of all suchethinges as we tolde you before tyme & testified. For god hath not called vs vnto uncleannes: but vnto holynes. He therfore that despiseth / despiseth not man / but God / which **B** hath sent his holy spire amonge you. *

But as touchynge brotherly love / ye nede **io. xiiij. d** not that I wyte vnto you. For ye are taught **and p. d. 6** of God to love one another. Ye and that thing **i. io. ii. 6. i. io. iii. 5** ge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseeche you brethren that ye increace more & more / & that ye studie to be quyet / and to medle with you: **A "good** re awayne busynes / and to worke with youre **lesson for** awne handes / as we commaunded you: that **monkes** ye maye be have youre selves honestly toward **cyde fre** de them that are with out / and that nothinge **ers.** **L** be lackynge vnto you.

* I wolde not brethren have you ignorant **Resurre-** concerninge them which are fallen a slepe / **cion.** that

The fyrst epistle of S. Paul

that ye sorowe not as other do which have no hope. For yf we beleve that Iesus dyed & rose agayne: even so them also which slepe by Iesus / will God bringe agayne with him. And this saye we vnto you in the worde of the Lorde / that we which live and are remayninge in the comminge of the Lorde / shall not come yerre they which slepe. For the Lorde him selfe shall descende fro heve with a howte and the voyce of the archangel and trompe of God. And the deed in Christe shall arise fyrst: then shall we which live and remayne / be caught vp with them also in the cloudes / to mete the Lorde in y aver. And so shall we ever be with the Lorde. Wherefore comforte youre selves one another with these worde

The .v. Chapter.

If the tymes and seasons brethren ye have no nede that I write vnto you: for ye youre selves knowe perfectly / that the daye of the Lorde shall come even as a thefe in the nyght. When they shall saye peace and no daunger / than cometh on the soden destruccions / as the travaynge of a woman with childe / & they shall not scape. But ye brethren are not in darcknes / that y daye shuld come on you as it were a thefe. * Ye are all the childre of light / & the children of y daye. We are not of y nyght nether of darcknes.

Therefore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be drunken / are drunken in the nyght. But let vs which are

To the Thessalonians fo. ccxcviii.

are of the daye / be sober / armed with the best plate of fayth and love / and with hope of salvation as an helmet. For god hath not appointed vs vnto wrath: but to obtayne salvation by y meanes of oure Lorde Iesu Christ which died for vs: that whether we wake or slepe / we shuld lyve togedder with him.

Wherefore comforte youre selves togedder / and edifie one another / evyn as ye do.

We beseeche you brethren / that ye knowe them which laboure amonge you & have the oversight of you in the Lorde & geve you exhortacion / that ye have them the more in love / for their workes sake / and be at peace with them. * We desyre you brethren / warne them that are unruly / comforte the feble mynded / for beare the weake / have continuall patience towardes all men. Se that none recōpence evill for evill vnto any man: but ever folowe that which is good / both amonge youre selves / and to all men. Reioyce ever. Praye continually. In all thinge geve thanks. For this is the wyll of God in Christ Iesu towardes you.

Quenche not the sprete. Despise not prophesyinge. Examine all thinges / & kepe that which is good. Abstayne from all suspicious thinge. The very God of peace sanctifie you thorow out. And I praye God that youre whole sprete / soule & body / be kept faultlesse vnto y comynge of oure Lorde Iesu Christ. * Saythfull is he which called you: which will also do it. Brethren / praye for vs. Brete all the brethren with an holy kysse. I charge you in

sayth the best plate and hope is helmet.

* The spirit is quenched agayne withen all conversation & clew de comu nycacion. Examine all maner of learninge.

i. co. j. b.

the

i. co. p. d.

ii. pet. iii. apo. ii. a. and. p. d.

es. ii. c. eph. v. c.

The prologe.

the Lorde / that this pistle be reed vnto all the holy brethren. The grace of the Lorde Jesus Christ be with you. Amen.

The fyrst pistle vnto the Tesselonyans sent from Athens.

The prologe to the seconde epistle of S. Paul to the Tesselonyans.

Because in the forepistle he had sayde that the last daye shuld come sodenly / the Tesselonyans thought that it shuld haue come shortlye. Wherefore in this epistle he declareth himselfe.

And in the fyrst Chapter he comforteth them with the euerlastinge reward of their fayth & pacyence in sufferinge for the gospell / & with the punyschement of their persecutours in euerlastinge payne.

In the seconde he sheweth that the last daye shuld not come / tyll there were fyrst a departinge (as some men thynke) from vnder the obedyence of the Emperour of Rome / and that Antichrist shuld set vp him selfe in the same place / as God: and decaue the vnthankfull worlde with false doctrine / and with false & lyenge myracles wrought by the workinge of Satan / vntill Christ shuld come & sleepe him with his glorious commynge and spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortacion & warneth the to rebuke the ydle that wolde not laboure with their handes / and auoyde their companye / yf they wolde not mende.

ffo. ccxciv

The seconde Epistle of S. Paul to the Tesselonyans.

The fyrst Chapter.



Paul / Syluanus and Timotheus.

vnto the congregacion of the Tesselonyans which are in God oure father / and in the Lorde Jesus Christ.

Grace be with you and peace from God oure father / & from the Lorde Jesus Christ.

We are bounde to thanke God all wayes for you brethren / as it is mete / because that your fayth groweth excedyngly / and every one of you symmeth in love toward another betwene youre selves / so y we oureselves reioyce of you in the congregacions of God over youre pacience and fayth in all youre persecucions & tribulacions that ye suffre / which is a token * of y ryghtewes iudgmet of god that ye are counted worthy of the kyngdom of god / for which ye also suffre. It is verely a rightewes thinge with God to recōpence tribulacion to them that trouble you: and to you which are troubled / rest with vs / when the Lorde Jesus shall shewe him silfe from heven with his myghty angels / in flammynge fyre / rendyngge vengeance vnto them that knowe not God / and to them that obeye not vnto the gospell of oure Lorde Jesus Christ / which

* Tribulacion is a token of

The second epistle of S. Paul

Shalbe punysshed with everlastynge damnacion/ from the ptesence of the lorde/ and from the glozy of his power/ when he shall come to be glorified in his saincte/ & to be made marvelous in all them that beleve: because oure testimonye that we had vnto you/ was beleved **D** evē the same daye that we preached it. Wherefore we praye all wayes for you that oure god make you worthy of the callinge/ and fulfill all delectacion of goodnes and the worke of sayth/ with power: that the name of oure lorde Iesus Christ maye be glorified in you/ and ye in him/ thowowe the grace of oure God/ and of the lorde Iesus Christ.

The .ii. Chapter.

We beseeche you brethren by the commynge of oure lorde Iesu Christ/ & **A** in that we shall assemble vnto him/ that ye be not sodely moved from youre mynde/ and be not troubled/ nether by sprete/ nether by wordes/ nor yet by letter which shuld seme to come from vs/ as though the daye of Christ were at honde. Let no mā deceave you by eny meanes/ for the lorde cometh not/ excepte ther come a departynge fyrst/ and that that synfull man be opened/ & sonne of perdition which is an adversarie/ & is exalted above all that is called god/ or that is worshipped: so that he shall sitt as God in temple of god/ and shew him silfe as god. **B**

Remember ye not/ that when I was yet with you/ I tolde you these thynges: And now we ye

To the Thessalonians. Jo. ccc.

we ye knowe what with holdeth: even that he myght be vttered at his tyme. For the mystery of that iniquitie doeth he all readie worke which onlie loketh/ vntill it be taken out of y waye. And then shall that wicked be vttered/ whom the lorde shall consume with the sprete of hys mouth/ and shall destroye with the aparaunce of his commynge/ & even him **L** whose commynge is by the workynge of Satan/ wpyth all *lyinge power/ signes and wonders: and in all deceavablenes of vnrighthe wesnes/ amonge them that peryshe: because they receaved not the (love) of the truth/ that they myght have bene saved. And therfore god shall sende them stronge delusion/ that they shuld beleve lyes: that all they myght be damned which beleved not the trueth but had pleasure in vnrighthe wesnes. **D** But we are bounde to geve thankes alwa peto god for you brethren beloved of the lor de/ for because that God hath from the begynnyng chosen you to saluacion/ thowow sanctifyinge of the sprete/ and thowowe bele vnyng the trueth: wher vnto he called you by oure gospell/ to obtayne y gloze that cometh of oure lorde Iesu Christ.

Therfore brethren stonde fast and kepe y ordinaunces which ye have learned: whether it were by oure preachynge/ or by pistle. Dure lorde Iesu Christ hym silfe/ and God oure father which hath loved vs and hath ge ven vs everlastynge consolacion and good hope

isa. vi. a.

* I pinge myracles because they testifye a false sayth.

(where no loue) is to the truth on them dothe god let slype false prophetes to deceave them.

ephe. 3. 8

Antichrist.

p. ii. hope

The second epistle of S. Paul

hope thowwe grace/ comforte youre hertes/ & stablysshe you in all doctrine & good doynges.

The.iii. Chapter.

Furthermore brethren praye for vs / & the worde of god maye haue fre passage and be gloryfied/as it is with you: **A** and that we maye be delivered from vnreasonable and evyll men. For all men have not fayth: but the lord is faythfull/ which shall stablysshe you/and kepe you from evyll. We have confidence thowwe the lord to youwarde/that ye both do/ and will do / that which we comaunde you. And y^e lord gyde youre herte vnto y^e love of God & paciēce of Christ. **R.**

We requyre you brethren in the name of oure lord Jesu Christ/ y^e ye with drawe youre selves from every brother that walketh in ordinatly/ and not after the institucio which ye receaved of vs. Ye youre selves knowe how ye ought to folowe vs. For we behaved not oure selves inordinatly amonge you. Neither toke we breed of eny mā for nought: but wrought with labour and travayle nyght & daye/ because we wolde not be grevous to eny of you: not but that we had auctoritie: but to make oure selves an insample vnto you/ to folowe vs. For when we were with you/ this we warned you of/ y^e yf ther were eny which wolde not worke/ that y^e same shuld not eate.

We have hearde saye no doute that ther are some which walke amonge you inordinatly & worke not at all/ but are besy bodies. Them that are soche/ we commaunde and exhorte by oure

To the Thessalonians. Jo.ccc.

By oure lord Jesu Christ / that they worke with quyetnes/and eate their owne breed. Brethren be not wery in well doynges. Xf eny man obey not oure saynges / sende vs worde of him by a letter: & have no cōpanie with him **E**xcommunicacion. that he maye be ashamed. And count him not as an enemy: but warne him as a brother.

The very lord of peace geve you peace all wayes/by all meanes. The lord be with you all. The salutacion of me Paul with myne owne honde. This is the token in all pistles. So I write. The grace of oure lord Jesus Christ be with you all Amen.

Sent from Athens.

The Prologe vnto the fyrst epistle of S. Paule to Timothe.



A

This pistle wyrteth S. Paule to be an ensample vnto all Bishops/ what they shuld teache/ & how they shuld gouerne the congregacion of Christ in all degrees/ that it shuld be no neede to gouerne Christes flocke with the doctrine of their awne good meaninges.

In the fyrst Chapter/ he commaundeth that the bysshope shall mayntene the ryght fayth & loue/ and resist false preachers which make the lawe & workes equall with Christ and his Gospel. And he maketh a shorte conclusion of all Christen learninge/ wherto the lawe serueth & what

p.iii.

& what

The prologe.

What the ende therof is / also what the gospel is / & setteth him selfe for a comfortable ensample vnto all synners & troubled consciences.

In the seconde he commaundeth to praye for all degrees / and chargeth that the women shall not preache ner were costely apparell / but to be obedyent vnto the men.

In the thyrde he describeth what maner persons the bysshope or preste and their wyues shuld be / and also the deacones and their wyues: and commendeth it / if anye man desyre to be a bysshope after that maner.

In the fourth he prophisieth and sheweth befoze of the false bysshopes and spirituall of fycers that shuld aryse amonge the chryste people / and be/do and preache cleane contrary to the fore described ensample / and shuld departe from the fayth in Christ and forbyd to mary & to cate certain meates / teachynge to put trust therein / bothe of iustifieng and forgeuenes of synnes and also of deseruinge of eternall lyfe.

In the fyfth he teacheth how a bysshope shuld vse him selfe towarde younge and olde & concernynge widowes what is to be done / and which shuld be founde of the common cost: and teacheth also how men shuld honoure the vertuous bysshopes and prestes / and how to rebuke the cruel.

In the sixte he exhorteth the bysshope to cleave to the gospel of Christ and true doctrine / and to auoyde vayne questions and superfluous disputynge which gender stryfe and quencheth the truthe / and by which also the

false prophetes get them auctorite
and seke to satisfie their
insatiable couetousnes.

ffo. cccii.

The fyrst epistle of S. Paul vnto Timotheus.

The fyrst Chapter.



Paul an Apostle
of Iesus Christ /
by the commaunde-
ment of God oure saviour
re / & Lorde Iesus Christ / Hope,
which is oure hope.

vnto Timothe his naturall sonne in the fayth.

Grace / mercy and peace
from God oure father &
Lorde Iesus Christ oure Lorde.

As I besought the to abyde styll in Ephe-
sus when I departed into Macedonia / even
so do / that thou commaunde some that they tea-
che no nother wise: nether geve hede to fables
& genealogies which are endlesse / & brede dou-
tes more then godly edyfyng which is by
fayth: for y ende of the commaundement is * love
that cometh of a pure herte & of a good consci-
ence / & of fayth vnfayned: fro the which thin-
ges some have erred / & have turned vnto vayne
jangelinge / because they wolde be doctours
the scripture / and yet vnderstonde not what
they spake / nether wherof they affirme.

We knowe y the lawe is good / yf a man
vse it lawfully / vnderstondinge this / how y
the lawe is not geuen vnto a righteous man /
bu vnto the vnrightheous & disobediēt / to the
ungodly & to synners / to unholy and vncle-
an / to murtherers of fathers & murtherers of
p. iiii. mothers

Hope.

actu. v. vj

* Loue is
the ende
of the co-
maunde-
ment and
must in-
terpret it

rom. vij.

The fyrst epistle of S. Paul

mothers/to mansleas and whormongers:to them that defile them selves with mankynde:to menstealers:to lyars and to periured / & so forth yf ther be eny other thinge that is contrary to holsome doctrine / accordinge to the gospell of the glozy of the blessed God/which gospell is committed vnto me.

And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true / & put me in office / when before I was a blasphemar / & a persecuter / & a tyrant. But I obtayned mercy / because I dyd it ignorantly thowow vnbelefe. Nevert helater the grace of oure Lorde was more aboundant with fayth and love which is in Christ Iesu. *

The grownde of y^e fayth.
mat. ix. 6
mar. ij. c.
Paul is an ensample that none dyspeare that can repēt

* This is a true sayinge & by all meanes worthy to be receaved / that Christ Iesus came into the world to save synners / of whom I am chiefe. Notwith stondinge for this cause was mercy geve vnto me that Iesus Christ shuld fyrst shewe on me all longe patience / vnto the ensample of them which shall in tyme to come beleve on him vnto eternall lyfe. So then vnto god / kynge everlastinge / immortal / invisible / and wyse only / be honoure and prayse for ever and ever Amen.

This commaundement commit I vnto the sonne Timotheus / accordynge to the prophesies which in tyme past were prophesied of the / y^e thou in them shuldest fyght a good fyght / havinge fayth & good consciēce which some have put awaye fro them / & as cōcerninge fayth have made shipwacke. Of whose

nombre

To Timothe.

ffo. ccciii.

nombre is Himeneus and Alexander which I have delivered vnto Satan / y^e they myght be taught not to blaspheme

The. ii. Chapter. *

I Exhorte therfore / that above all thynges / prayers / supplications / intercessions / and gevyng of thanks behad for all men: for kynge / and for all that are in auctorite / that we maye live a quyet and a peaceable life / in all godlines and honestie. For that is good and accepted in the sight of god oure savioure / which * will have all men saved / and to come vnto the knowledge of y^e trueth. For ther is one god / & one (mediator) bit wene god & man / which is y^e man Christ Iesus which gave him selfe a raunsome for all men / that it shuld be testified at his tyme / where vnto I am ordayned a preacher and an apostle: I tell the trueth in Christ and lye not / beyng the teacher of the gentyls in fayth and veritie. *

I wyll therfore that the men praye every where / listynge vp pure hōdes without wrath / or dowtinge. Lykwys also the women that they araye them selves in comlye apparell with shamfastnes & discrete behaveour / not with broided hcare / other golde / or pearles / or costely araye: but with suche as becometh women that professe the worshippinge of God thowow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache / nether to have auctoricie over a man: but forto be in silence. For Adam was fyrst formed / and then Eve. Also Adam

Himenes
us. Alexander.

* Will ge. that is: will have the gospell preached to all me with out excep cion / & offereth all men repētaunce & will have all men prayed for (Christ) is the on ly media toure.

Prayer.

Women.

1. pe. iiij. a.
1. cor. viiij

p. v. was

The fyrst epistle of S. Paul

was not deceaved/ but the woman was deceaved/ and was in transgression. Notwithstandynge thozow bearinge of chylde they shal be saved/ so they continue in fayth/ love and holynes with discrecion.

The.iii. Chapter.

A Bysshop
or a youer
fear what
he ought
to be.

This is a true sayinge. If a man covet the office of a Bysshop/ he despyeth a good worke. And a Bysshop must be faultlesse/ the husband of one wyfe/ sober/ discrete/ honestly aparellled/ harberous/ apt to teache/ not dronke/ no fighter/ not geve to filthy lucre: but gentle/ abhorrynge fightynge/ abhorrynge coveteousnes/ and one that ruleth his owne housse honestly/ havynge chyldezen vnder obedience/ with all honeste. For yf a man cannot rule his owne housse/ how shall he care for the congregacion of God. He maye not be a yonge skoler/ lest he swell and faule into the iudgement of the evyll speaker. He must also be well reported of amonge them which are with out forth/ lest he fall into rebuke and snare of the evyll speaker.

deacones

Lykwyse must the deacons be honest/ not double tonged/ not geve unto moche drynkinge/ nether unto filthy lucre: but havynge the mystery of the fayth in pure consciēce. And let them fyrst be proved/ and then let them minister/ yf they be founde faultlesse.

The wy-
nes of the
presby-
ter &
deacones.

Even so must their wyves be honest/ not evyll speakers: but sober and faythfull in all thinges. Let the deacons be the husbandes of one wyfe/ and such e as rule their chyldezen well/

To Timothee 2o.ccciii.

well/ and their awne householdes. For they that minister well/ get them selves good degree and greate libertie in the fayth/ which is in Christ Jesu.

D These thinges write I vnto the/ trustinge to come shortly vnto the: but and yf I tarie longe/ y then thou mayst yet have knowledg how thou oughtest to behave thy silfe in the housse of God/ which is the congregacion of the livinge God/ the pillar and grounde of trueth. And without naye great is that mystery of godlines: God was shewed in the fleshe/ he was iustified in the sprete/ was sene of angels/ was preached vnto the gentyles/ was beleved on in erth and receaved vp in glozy.

The.iiii. Chapter.

The sprete speaketh evidently that in the latter tymes some shall departe from the fayth/ and shall geve heed vnto spretes of erreure/ and dyvelyshe doctryne of them which speake falce thozow ypocrisye/ and have their consciences marked with an hote yron/ forbyddinge to mary/ and commaunding to abstayne from meates which God hath created to be receaved with gevyng of thanks/ of them which beleve and knowe y trueth. For all the creatures of God are good and nothyng to be refused/ yf it be receaved with thanks gevyng. For it is sanctyfied by the worde of God and prayer. If thou shalt put the bzythzen in remembrance of these thynges/ thou shalt be a good minister of Jesu Christ/ which hast bene

Note yro

The fyrst epistle of S. Paul

ij. tim. iij. c. bene nozished vp in the wordes of the fayth
titu. iij. c. and good doctryne/which doctryne thou hast
continually followed. But cast away vngost
ly and olde wyves fables.

Exercyse thy silfe vnto godlines. For bo-
dely exercise proffiteth lyttle. But godlines is
good vnto all thynges / as a thyng which
hath promyses of the lyfe that is now / and
of the lyfe to come. This is a sure sayinge
and of all parties worthy to be receaved. For
therfore we laboure and suffre rebuke / becau-
se we beleve in the liuynge god / which is the
savioure of all men: but specially of those that
beleve. Suche thynges commaunde and te
ache. Let no man despyse thy youth: but be
vnto them that beleve / an insample / in worde
in conuersacion / in love / in sprete / in fayth and
in purenes.

Till I come / geve attendaunce to redynge /
to exhortacion and to doctryne. Despyse not
the gyfte that is in y / which was geuen the
thorow prophesye and with layinge on of y
hondes of an elder. These thynges exercyse /
and geve thy silfe vnto them / that it maye be
sene how thou profetest in all thinges. Take
hede vnto thy silfe and vnto learnynge / and
continue therin. For if thou shalt so do / thou
shalt save thy silfe & them that heare the.

The. v. Chapter.

Rebuke not an elder: but exhorle him
as a father / and the yonger me as bre-
thren / the elder women as mothers / y
yonger as sisters / with all purenes. Honour
widows

How a
bysshope
or preste
shuld be
haue him
self in ex-
hortynge
or rebu-
kinge.

To Timothe. ffo. cccv

widdowes which are true wyddowes. If eny widowes
wyddowe have chyl dren or neves / let them
learne fyrst to rule their awne houses godly /
and to recompence their elders. For that is
good and acceptable befoze God. She that is
a very wyddowe and frendlesse / putteth her
trust in god / and continueth in supplicacion
and prayer nyght and daye. But she that li-
veth in pleasure / is deed even yet alive. And
these thynges commaunde / that they maye be
without fault / If ther be eny that provideth
not for his awne / and namly for them of his
householde / the same denyeth the fayth / and
is worssse then an infydel.

Let no wyddowe be chosen vnder threscore
yere olde / and soche a one as was the wyfe of
one man / and well reported of in good wor-
kes: yf she have nozished chyl dren / yf she ha-
ve bene liberall to straungers / yf she have wes-
shed the saynctes fete / yf she have ministred
vnto them which were in aduersite / yf she we-
re continually geve vnto all maner good wor-
kes. The yonger widdowes refuse. For when
they have begone to wepe wantone / to the
dishonoure of Christ / then will they mary /
havyng *damnaciō / because they have broke
their fyrst fayth. And also they learne to goo
from housse to housse ydle / ye not ydle only /
but also tryflynge and busybodies / speakyn
ge thynges which are not comly.

I will therfore that y yonger wemen mary
and beare chyl dre / and gyde the housse / and ge-
ve none occasiō to y aduersary to speake evill
for

* What so
euer he d-
sed amon
gest be-
yf god be
therby dis-
honoured
it ought
to be bro-
ken.

The fyrst epistle of S. Paul

For many of them are all redy turned baके/ and are gone after Satan. And yf eny man or woman that belveth have widdowes/let the minister vnto them/ & let not the congregacion be charged: that yt maye have fufficient for them that are widdowes in dede.

The elders y rule wel/ are worthy of double honoure/most specially they which laboure in y worde & in teachinge. For the scripture sayth: Thou shalt not mousell the mouth of the ope that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder receave none accusacion: but vnder two or thze witnesses. Them that synne/rebuke openly/that other maye feare.

I testifie befoze god and the lorde Jesus Christ/and the electe angels / that thou observe these thynges with out hasty iudgement/ and do nothyng parcially. Laye honde sodely on no man nether be partaker of other mē's synnes: kepe thy silse pure. Drynke no lenger water/but vse a lytell wyne/for thy stomake makes sake and thyne often diseases.

Some mennes synnes are open befoze honde and goo befoze vnto iudgement: some mennes synnes folowe after. Lykwysse also good workes are manifest befoze honde & they that are other wyse/cānot be hid. The. vi. Chapter

Let as many seruautes as are vnder y yoke/counte their masters worthy of all honour/that the name of god and his doctryne be not evyll spoken of. Se that they which have belovynge masters/despysse them not be

deu. xxv
j. cor. ix
mat. p. 8.
luc. p. 8.

Servail-
tes.

To Timothe.

ffo. cccvi

not because they are brethren: but so moche the rather do service/for as moche as they are belovynge and beloved and partakers of the benefite.

These thynges teache and exhorte. Yf eny man teache other wise/and is not content with y wholsome wordes of oure lorde Jesu christ/ and with the doctryne of godlines/ he is puffed vp & knoweth nothyng: but wasteth his braynes aboute questions & stryfe of wordes/ wherof sprynge envie/stryfe/raylinges/evyll surmysinges and vayne disputacions of men with corrupte myndes and destitute of the trueth/which thynke that lucre is godlines. From soche seperate thy silse. Godlines is great ryches/ yf a man be content with that he hath. For we brought nothyng into the worlde/and it is a playne case that we can carry nothyng out.

When we have fode & rayment/let vs therewith be content. They that wilbe ryche/faul into temptaciō and snares/ and into many folysshe and noysome lustes/ which droune me in perdition & destruccion. For covetousnes is the rote of all evyll/which whill some lusted after/ they erred fro the fayth / & tanglyd them selves with many sorowes. But thou which arte the man of god/flye soche thynges folowe rightewesnes/godlines/ lone/ patience and meknes. Fyght y good fyght of fayth. Laye honde on eternall lyfe/where vnto thou arte called/ and hast professed a good profession before many witnesses.

ios. j. d.
eccle. v. e.

Covetous-
nes.

That
we at a la-
wfull age
myght cō-
fesse and
professe

I geve

The fyꝛst epistle of S. Paul

Wpenye the fapth
 & lyfe of a
 Chriſten
 man.

I geve the charge in the ſight of God/which
 quickneth all thinge/and befoze Jeſu Chriſt
 which vnder Pocius Pilate witneſſed a good
 witneſſinge/þ thou kepe the cōmaundemēt/
 be with out ſpote and vnbukeable / vntyl
 the apperynge of oure lord Jeſus Chriſt/
 which aper ynge (when the tyme ys come) he
 ſhall ſhewe that is bleſſed and myghty onely/
 kynge of kynges and lorde of lordes/ which
 onely hath immortalite/ and dwelleth in light
 that no man can attayne/whom never man ſa
 we/ nether can ſe: vnto whom be honoure and
 rule everlaſtyng. Amen.

apo. v. 21.
 and. vi. 13.

ioh. i. 6.
 i. 10. i. c.

Ryche. Charge them that are ryche in this worlde/
that they be not excedynge wyse/ & that they
trust not in the vncertayne ryches/ but in the
liuyng god/ which geueth vs abundantly
all thynges to enioye them/ and that they do
good and be ryche in good workes/ and redy to
geve and to distribute/ layinge vp in store for
them selues a good foundaciō agaynst the ty
me to come y they maye obteyne eternall lyfe

¶ Timothee saue that which is geue y^e to
kepe/ & auoyde vngostly vanities of voyces &
oppositiōs of sciēce falsly so called/ which
sciēce whyll some professed/ they ha-
ue erred as concernynge the fayth.

Grace be with the
Amen.

Sent from Laodicea/ which
is the chiefeſt cite of Phry-
gia Pacaciana.

No. CCCXIV.

The Prologe to the seconde epistle of S. Paul vnto Timothee.

In this epistle Paul exhorteth
Timothee to goo forwarde as
he had begonne/and to preache
the Gospell with all diligence/
as it neded was/seing many we
re fallen awaye/and manye fal
se spirites & teachers were spr
ge vp all readie. Wherfore a
Byssshopes parte is/cuer to watche and to sa
boure in the Gospell.

In the thyrde and fourth he sheweth befoze
and that notablie/ of the ieopardous tyme to-
warde the ende of the worlde / in which a false
spirituall lvinge shuld deccae the hole worlde
with outwarde yprocresie and apparence of
holynes / Under which all abominacions shuld
haue their tre passage and course / as we (alas)
haue sene this prophesie of S. Paul fulfilled in
oure spiritualtie Vnto the vttermoſt Iote.

**The seconde epistle of S. Paul
vnto Timothee.**

THE fyrst Chapter.

Dul an Apostle of Iesu
Christ/by the will of God/to
preache the promes of lyfe/
which lyfe is in Christ Iesu.
To Timothe his beloved
sonne.

Grace/mercy and peace/from God the fa-
ther/& from Christ Iesu oure Lorde.

I thanke god/whom I serue from myne el-
ders

The seconde pistle of S. Paul

elders with pure consciēce/ that with out cea-
synge I make mencion of the in my prayres
nryght & dave/desyrynge to se the myndfull of
thy teares: o that I am filled with ioye/whē
I call to remembrance the unfayned fayth
that is in the/which dwelt fyrst in thy graū-
moder Lois / and in thy mother Eunice: and
am assured that it dwelleth in the also.

Wherfore I warne the that thou stre vp
the gyfte of god which is in the/ by the put-
tynge on of my hondes. For god hath not ge-
ven to vs the sperte of fear: but of power/ &
of love/ & of sobrenes of mynde. Be not a sha-
med to testyfyre oure lorde/ nether be a shamed
of me/ which am bounde for his sake: but suf-
fre adversite with y gospell also thozow y po-
wer of god/ which saved vs & called vs w an
holy callinge/ not acordinge to oure dedes/ but
acordynge to his awne purpose and grace/ **E**
which grace was gve vs thozowe Christ Je-
su before the worlde was/ but is nowre decla-
red openly by y appearynge of oure savioure
Jesu Christ/ which hath put away deth/ and
hath brought lyfe & immortalite vnto light
thozow the gospell/ wherunto I am apoynted
a preacher/ and an Apostle/ & a teacher of the
gentyle: for the which cause I also suffre the
se thinges. Neverthelesse I am not a shamed
For I knowe whō I have beleved/ & am sure
that he is able to kepe that which I have co-
mitted to his keepynge/ agaynst that dave.

He thou have the ensample of the hol some
wordes which thou heardest of me, in fayth &
love

To Timothee. Ho. ecc. vii.

love which is in Jesu Christ. That good thin-
ge/ which was committed to thy keepynge/ ke-
pe in y holy goost which dwelleth in vs. This
thou knowest/ how that all they which are in
Asia/ be turned from me. Of which sorte are
Phigelos & Hermogenes. The lorde geve mer-
cie vnto the hou. se of Onesiphoros/ for he of-
te refreshed me/ & was not a shamed of my
chayne: but when he was at Rome/ he sought
me out very diligently/ and founde me. The
lorde graunt vnto him that he maye fynde
mercie with the lorde at that dave. And in
how many thynges he ministred vnto me at
Ephesus thou knowest very wel.

The. ii. Chapter. *

Thou therfore my sonne/ be stronge in
the grace that is in Christ Jesu. And
what thynges thou hast hearde of me
many bearynge witnes / the same deliver to
faythfull men/ which are apte to teache other
Thou therfore suffre affliction as a good sou-
dier of Jesu Christ. No man that warreth/ en-
tanglith him selfe with worldely busynes/ &
that be cause he wolde please him that hath
chosen him to be a souldier. And though a man
strive for a mastery/ yet ys he not crowned/ ex-
cept he strive lawfully. The husbandmā that
laboreth must fyrst receave of the frutes. Con-
syder what I saye. The lorde geve the vnder-
standynge in all thynges. *

Remember that Jesus Christ beyng of
the sede of David/ rose agayne frō deth accor-
dinge

The seconde pistle of S. Paul

Electe.

Covenantes.

dyngge to my gospell/wherin I suffre trouble as an evyll doar/ even vnto bondes. But the worde of god was not bounde. Herefore I suffre all thinges/ for y electes sakes/ that they myght also obtayne that saluacion which is in Christ Jesu/with eternall glozy.

It is a true sayinge/ if we be deed w him/ we also shall live with him. If we be pacient/ we shall also raigne w him. If we denye him/ he also shall denye vs. If we beleve not/ yet abideth he faithfull. He cannot denye him selfe. Of these thynges put them in remembrance/ and testifie before the lorde / that they stryve not about wordes which is to no profet/ but to pervert the hearers.

Study to shew thy selfe laudable vnto god a workman y nedeth not to be a shamed/ dividynge the worde of trueth iustly. Vngostly and vayne voyces passe over. For they shall encrease vnto greater vngodlynes/ and their wordes shall fret even as doeth a cancre: of whose nombre ys Hymeneos and Philetos/ which as concernynge the trueth have erred/ sayinge that the resurreccion is past all redy/ and do destroye the fayth of divers persones.

Hymeneos
Philetos

But the sure grounde of god remaineth/ & hath this scale: the lorde knoweth them that are his/ and let every man that calleth on the name of Christ/ departe from iniquite. Not withstandinge in a greete housse are not only vesselles of golde and of silver: but also of wood & of erthe/ some for honoure/ and some vnto dishonoure. But If a man purdge him selfe

To Timothe.

To cccix.

selfe from suche felowes/ he shall be a vessel sanctified vnto honoure/ mete for the lorde and prepared vnto all good workes.

D Lustes of youth avoyde/ and folowe right wesnes/ sayth/ love and peace/ with them that call on the lorde with pure herte. Forbidde & vnlarned questions put from the/ remembre that they do but gendre stryfe. But the servant of the lorde must not stryve: but must be peaseable vnto all men/ and apte to teache/ and one that can suffre the evyll in meknes/ and can informe them that resist/ yf that god at any tyme will geve them repentance for to knowe the trueth: that they maye come to the selves agayne out of the snare of the devyll/ which are now taken of him at his will.

i. tim. i. c.
tit. ii. c.

The.iii. Chapter.

This vnderstonde/ that in the last dayes shall come perelous tymes. For the me shall be lovers of their awne selves/ covetous/ boasters/ proude/ cursed speakers/ disobediēt to father & mother/ vnthakfull/ vn holy/ vnkinde/ trucebreakers/ stubborn/ false accusars/ rpatours/ fearch despisers of the which are good/ traytours/ heddy/ hve mynded/ gredy upon voluptuousnes more then the lovers of god/ havynge a similitude of godly lypynge/ but have denyed the power ther of and soche was pro- abhorre. Of this sorte are they which entre in phesied of to houses/ and bynge into bondage wymmyn them that laden with synne/ which women are ledde of shuld pre divers lustes/ ever learynge and never able tendeholi to come vnto the knowledge of the trueth.

i. tim. iii. c.
ii. pet. ii. c.
iude. j. f.

q. iii.

As Jan.

The seconde epistle of S. Paul

Iannes. As Iannes and Iambres with stode Mo-
ses/even so do these resist the trueth/men they
epo. vii. 6 are of corrupt myndes/and leaude as concer-
nyng the fayth:but they shall prevaile no le-
ger. For their madnes shall be vttered vnto all
men as theirs was. But thou hast sene y
epperience of my doctrine/fassion of lyuynge/
purpose/fayth/longe sufferynge/love/pacien-
ce/persecutions/and afflictions which happe-
ned vnto/me at Antioche/at Iconium and at
lystra:which persecutions I suffered pacient-
ly. And from them all the lord delivered
me. Ye and all that will live godly in Christ
Jesu/must suffre persecutions. But the evyll
men and disceavers shall wepe worssse and
worssse/whill they deceave and are deccaved
them selve.

Persecu-
tion.

ii. pet. i. d.
Scriptu-
re.

But continue thou in the thynges which
thou hast learned/which also were committed
vnto the seynge thou knowest of whom thou
hast learned them: for as moche also as thou
hast knowe holy scripture of a chylde/which
is able to make the wyse vnto saluacion thoro-
we the fayth which ys in Christ Jesu. For all
scripture geve by inspiration of god/is proffi-
table to teache/to improve/to amende and to
instruct in rightewesnes/ y y man of god ma-
ye be perfect & prepared vnto all good workes.

The. iiii. Chapter.

Testifie therfore before god/and before
the lord Jesu Christ/which shall iud-
ge quicke and deed at his aparynge in
his kyngdom/preache the worde/be fervent/be
it in

To Timothe.

fo. cccc.

it in season or out of season. Improve/rebuke/
exhorte with all longe sufferinge & doctryne.
For the tyme will come/when they wyll not
suffer wholesome doctryne:but after their aw-
ne lustes shall they (whose eares yttche) gett
the an heepe of teachers/a shall turne their ea-
res from y trueth/a shall be given vnto fables.
But watch thou in all thynges/and suffre ad-
versitie/and do the worke of an evangelist/
fulfill thyne office vnto the vtmost.

They sh-
at haue
no true fa-
yth ner
lust to sy-
ue godlye/
sekerth
euer new
doctrines

For I am now redy to be offered/and the
tyme of my departynge is at honde. I have
fought a good fight/and have fulfilled my
course/and have kept the fayth. From hence-
forth is layde vp for me a croune of rightewes-
nes which the lord that is a righteous iudge
shall geve me at that daye: not to me only but
vnto all them that love his commynge. Ma-
ke spede to come vnto me at once.

I For Demas hath left me & hath loved this
present worlde/ & is departed into Tessaloni-
ca. Crescens is gone to Galacia/a Titus vnto
to Dalmacia. Only Lucas is with me. Take
Marke & bringe him with the/ for he is neces-
sary vnto me for to minister. And Tichicus ha-
ve I sent to Ephesus. The cloke that I left
at Troada with Carpus/wher thou comest/
bring with the/and the booke/ but specially
the partchemēt. Alexander the copper Smyth
did me moche evyll/the lord rewarde him ac-
cordynge to his dedes/of whom be thou ware
also. For he withstode our preachynge sore.

collo. iiii.

Duke the
evangelist

At my fyrst answerynge/ no man assisted
q. iiii. me

The epistle of S. Paul

me/ but all forsoke me. I praye God / that it maye not be layde to their charges: & not withstandinge the Lorde assisted me/ & strengthened me/ that by me the preachinge shuld be fulfilled to the vtmost/ and that all the gentyls shuld heare. And I was delivered out of the mouth of the Lyon. And the Lorde shall deliuer me from all euyl doynges/ and shall kepe me vnto his hevenly kyngdome. To whō be prayse for ever and ever. Amen. &

Salute Prisca and Aquila/ & the household of Onesiphorus. Erastus abode at Corinth. Trophimos I lefte at Miletum sicke. Make spede to come before winter. Eubolus greeteth the/ and Pudens/ and Linus/ and Claudia/ and all the brethren. The Lorde Jesus Christ be with thy sprete. Grace be with you. Amen.

The seconde pistle written from Rome vnto Timothee/ when Paul was presented the seconde tyme vp before the Emperoure Nero.

The Prologe Vnto the pistle of S. Paule to Titus.



This is a shorte pistle: wherein yet is contayned all that is needfull for a Christē to knowe. In the fyrst Chapter he sheweth what maner a man a byshoppe or curat ought to be: that is to wyt/ vertuous and learned / to preache & defende the Gospell/ and to confounde the doctryne of traynynge

The Prologe. ffo.cccvi.

stynge in workes & mennes tradicions which euer fyght agaynst the fayth and carye awaye the conscience captiue from the fredome that is in Christ into the bondage of their awne ymaginations and inuencions/ as though the thinges shuld make a mā good in the syght of God which are to no profpyt at all.

In the seconde he teacheth all degrees/ olde/ younge/ men/ women/ masters/ and seruauntes how to behaue the selues as they which Christ hath bought with his bloudc/ to be his proper or peculyer people/ to glorifie God with good workes.

In the thyrde he teacheth to honoure tēporall rulers and to obeye them/ and yet bringeth to Christ agayne and to the grace that he hath purchased for vs/ that no mā shuld thinke that the obedience of princes lawes or anye other worke shuld iustifie vs before God. And last of all he chargeth to auoyde the compaignie of the stobourne and of the heretikes.

The pistle of S. Paul vnto Titus.

The fyrst Chapter.



And the seruaunt of God/ & an Apostle of Iesu Christ/ to preache the fayth of goddis electe/ & y knowledge of that trueth/ which is after godlynnes vpon the hope of eternall lyfe/ which lyfe God that cannot lye / hath promised before the worlde begane: but hath
q.v. opened

The epistle of S. Paul

opened his worde at y tyme apoynted thozote
preachynge/which preachynge is committed
vnto me/by the commaundement of god ou-
re saveoure.

To Titus his naturall sonne in the com-
men fayth.

Grace mercie and peace from God the fa-
ther/and from the lord Jesus Christ oure save-
oure.

Elders
which Ti-
motheus
callet h o-
uersears.
i. tim. iiij.
* Byssho-
pes and el-
ders is all
one & an
officer ch-
osen to go-
uerne the
congrega-
tion in do-
ctrine ad-
ministrate.

For this cause left I y in Creta/ that thou
shuldest performe that which was lackynge/
and shuldest ordeyne elders in every citie as
I apoynted the. If eny be faultlesse/ the hus-
bande of one wyfe/havyng faythfull chil-
dren/which are not scandred of rotye/ nether
are disobediēt. For a bysshoppe must be fault-
lesse/ as it be cometh the minister of God:
not stubborne/ not angrie/ no dronkarde/ no
fghter/ not geven to filthy lucre: but herbe-
rous/one that loveth goodnes/ sobre mynded
righteous/ holy/temperat / and suche as cle-
veth vnto the true worde of doctrine/ that he
maye be able to exhorte with wholsom lear-
nyng / and to improve them that saye a-
gaynst it.

For ther are many disobedient and talkers
of vanite and disceavers of myndes / namely
they of the circumcisiō / whose mouthes must
be stopped/which pervert whole houses tea-
chinge thinges which they ought not/ becau-
se of filthy lucre. One beyng of the selves/
which was a poyet of their awne/sayde: The
Cretayns are all wayes lyars/ evyll bestes/
and

To Titus. ffo. cccvii.

and slowe belies. This witnes is true/wherefo-
re rebuke them sharply/that they maye be so-
unde in the fayth/and not takynge hede to Je-
wes fables and commaundmentes of men that
turne from the trueth. Vnto the pure/ are all
thynges pure: but vnto them that are defiled
and vnbeleuyng/is nothyng pure: but even
the very myndes and consciences of them are
defiled. They confesse that they knowe god:
but with the dedes they denye hym / and are
abominable and disobedient / and vnto all
good workes discommendable.

The. ii. Chapter.

But speake thou that which becometh
wholsome learninge. That y elder men
be sober/honest/discrete/sounde in the
fayth in love & in paciēce. And y elder women
lykewyse/that they be in soche rayment as be-
cometh holynes/not falce accusars/not ge-
ven to moche drynkynge/ but teachers of ho-
nest thynges/to make the younge women so-
bermynded/ to love their husbandes/to love
their children/ to be discrete/chast/huswifly/
good and obediēt vnto their awne husbandes
that the worde of god be not evyll spoken of.
Younge men lykewyse exhorte that they be so-
bermynded.

Above all thynges Merre thy selfe an in-
sample of good workes with vncorrupt doc-
trine/with honestie/ and with the wholsome
worde which cannot be rebuked/that he which
withstandeth/maye be a shamed/havyng no
thinge in youy hemaye dispraise. The servaun-
tes ex-

The epistle of S. Paul

tes exhorte to be obediēt vnto their awne ma-
sters/and to please in all thynges/not answe-
rynge agayne/nether be pickers/But that they
shewe all good faythfulnes/ that they maye
do worshippinge to y^e doctryne of oure saveoure
God in all thynges. * For the grace of god/
that bryngeth saluacion vnto all men / hath
appered and teacheth vs that we shuld denye
vngodlynes and wordly lustes/and that we
shuld live sobze mynded/ righteously & god-
ly in this present worlde/lokinge for that bles-
sed hope and glorious apperenge of y^e mygh-
ty god/& of oure savioure Jesu Christ which
gave him selfe for vs / to redeme vs from all
vnrighetesnes/and to poure vs a peculiar
people vnto him selfe/ fervently given vnto
good workes. These thinges speake/ and ex-
horte/ & and rebuke/with all commaundynge
Se that no man despise the

The.iii. Chapter.

Officers
must be o-
beyed.

Warne the that they submitte them-
selves to rule and power/ to obey the
officers/that they be readie vnto all
good workes/that they speake evyll of no mā
that they be no fyghters/But softe/ shewynge
all meknes vnto all men. For we oure selves
also were in tymes past/vnwysse/ disobedient/
deceaved/in danger to lustes/& to diuers ma-
ners of voluptuousnes/livynge in malicious-
nes & envie/full of hate/hatinge one another.

ij. tim. i. a

* But after that the kyndnes and love of
oure saveoure God to māwarde appered/ not
of ydede of rightewesnes which we wrought

But of

To Titus. fo. cccxlii.

but of his mercie he saved vs/ by y^e fountayne Mercie
of the newe birth/ and with the renuyng of saveth.
the holy goost/ which he shed on vs aboun-
dantly/ thozow Jesu Christ oure saveoure/
that we once iustified by his grace / shuld be
heyrers of eternall lyfe/thozowe hope & This
is a true sayinge.

Of these thinges I wolde thou shuldest cer-
tifie/ that they which beleve God/ myght be
diligent to go forwarde in good workes. The
se thinges are good & proffitable vnto me. For
lisse the questions/and genealogies/and braulin-
ges and stryfe aboute the lawe / avoyde / for
they are vnproffitable and superfluous. A mā
that is geue to heresie/ after the fyrst and the
seconde admonicion / avoyde / remembrynge
that he that is soche/ is perverted/ and syn-
neth even damned by his awne iudgement.

When I shall sende Artemas vnto the or
Tichicus/ be diligēt to come to me vnto Ni-
chopolis. For I have determined ther to wyn-
ter. Brynge zenas y^e lawear & Apollos on the
ir iorney diligently/ that nothyng be lackyn-
ge vnto them. And let oures also learne to ex-
cell in good workes as farforth / as nede re-
quyeth/that they be not vnfrutefull. All
that are with me/ salute the. Grete
them that love vs in the fayth.

Grace be with you all/

Amen.

Written from Nichopolis a citie
of Macedonia.

**The Prologe to the epistle of
S. Paul vnto Philemon.**



In this pistle S. Paul sheweth
a good ye ensample of Christen
loue. Herein we se how Paule
taketh poore Onesimos vnto
him & maketh intercession for
him vnto his master & helpeth
him with all that he may/ and
behaueth him selfe none other
wyse then as though he him selfe were the say-
de Onesimos. Which thinge yet he dothe. not
with power and auctorite/as he well myght ha-
ue done: but putteth of all auctorite & whatsoe-
uer he might of ryght do/ that Philemon myght
do likewise toward Onesimos/ and with great
meekenes and wysdome teacheth Philemon to
se his dutie in Christ Iesus.

**The pistle of S. Paul
vnto Philemon.**



Paul the prisoner of Iesu
Christ / and brother Timo-
theus.
Vnto Philemon the belo-
ved/ & oure helper/ & to the be-
loved Appia/ and to Archip-
pu soure felowe souldier/ and to the congrega-
cion of thy housse.

Grace be with you & peace/ from God oure
father/ & from the Lorde Iesus Christ.

I thanke my God/ makinge mencio all way-
es of the in my prayers/ when I heare of thy
loue and fayth/ which thou hast toward the
Lorde Iesu/ and toward all sayntes: so that
the fellowshipe that thou hast in the fayth/ is
frutefull thowow knowledg of all good thin-
ges/

To Philemon fo. cccxliii

ges/ which are in you by Iesus Christ. And
we haue great ioye/ and consolacion over thy
loue: for by the (brother) the sayntes her-
tes are comforted.

Wherefore though I be bolde in Christ to
enioyne the/ that which becometh the: yet for
loves sake I rather beseeche the/ though I be
as I am/ euē Paul aged/ & now in bondes for
Iesu Christes sake. I beseeche the for my son-
ne Onesimus/ whom I begat in my bondes/
which in tyme passed was to the vnpoffeta-
ble: but now proffetable bothe to the & also to
me/ whom I haue sent home agayne. Thou
therfore receave him/ that is to saye myne aw-
ne bowels/ whom I wolde fayne haue retay-
ned with me/ that in thy stede he myght haue
ministred vnto me in y bondes of the gospell.
Nevertheless/ without thy mynde/ wolde I
doo nothinge/ that y good which springeth
of the/ shuld not be as it were of necessitie/
but willingly.

Haply he therfore departed for a season/ y
thou shuldest receave him for ever/ not nowe
as a seruaunt: but above a seruaunt/ I meane a
brother beloved/ specially to me: but how mo-
che more vnto the/ both in the fleshe/ and also
in the Lorde? If thou count me a felowe/
receave him as my selfe. If he haue hurt the
or oweth the ought/ that laye to my charge.
I Paul haue writte it with myne awne hōde.
I will recompence it. So that I do not saye
to the/ howe that thou owest vnto me euē thy
neawne silfe. Even so brother/ let me enioye
the in

The epistle of S. Paul

the in the Lorde. Comforte my bowels in the Lorde. Trustinge in thyne obediēce/ I wrote vnto the/ knowynge that thou wilt do more then I saye for. Moreover prepare me lodgyng: for I trust thowow y helpe of youre prayers/ Ishalbe' geuen vnto you. Ther salute y/ Epaphras my felowe prersoner in Christ Iesu/ Marcus/ Aristarchus/ Demas/ Lucas/ my helpers. The grace of oure Lorde Iesu Christ be with youre sprytes. Amen.

Marke &
Luke the
euangelis-
tes.

¶ Sent from Rome by Onesimus
a seruant.

¶ A Prologe to the fyrst epistle of Saynt Peter.



His epistle dyd saynt Peter wyte to the Bethen that we reconuerted & exhorteth the to stonde fast in the fayth: to grow therein and to wepe perfect: thowow all maner of sofferinge & also good worke.

In the fyrst he declareth the iustyspēge of fayth thowow Christes bloude/ & comforteth them with the hope of the lyfe to come/ and sheweth that we haue not deserued it/ but that the prophetes prophesied it shuld be geuen vs/ & as Christ which redemed vs oute of synne and all vncleannes is holpe/ so he exhorteth to leade an holpe conuersacion: & because we be rychlye boughte made heyres of a ryche in heuyn taunce/ to take hede that we lose it not agayne thowow oure awne negligence.

In the

¶ S. Peter. Jo. cccc. v

In the seconde Chap. he sheweth that Christ is the foundacion & hed corner stone wher d all are bylt thowow fayth/ whether it be Jewe or gē tyle/ & how that in Christ they are made prestes/ to offer them selues to god (as christ dyd him selfe) & to sic the lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obeye the worldlye rulers and then in speciall he teacheth the seruantes to obey their masters be they good or bad/ & to soffre wronge of them as Christ soffred wronge for vs.

In the thyrde he teacheth the wyues to obeye their husbannes/ y e though they be vnbelleuers and to apparell them selues godlye and as yt be cometh h. lynes. And therto that the husbannes soffre and beare the infirmite of their wyues and lyue accordyng to knowledge with them. And then in generall he exhorteth them to be softe/ courteous/ patient and frendlye one to another/ and to soffre for ryghteousnes after the ensample of Christ.

In the fourthe he exhorteth to fle synne & to tame the flesshe with sobrenes watchyng and prayer/ and to loue eche other/ and to knowe that all good gyftes are of God and euery mā to helpe his neyhoure with so. heas he hath receaued of god/ & fynallye not to wonder/ but to reioyce though they must soffre for christes names sake seinge as they be here partakers of his afflictions/ so shall they be partakers of his glorye to come.

In the fyfthe he teacheth the byssopes and prestes how they shuld lyue and fede Christes flocke: and warneth vs of the deuell which on euery syde lyeth in wayte for vs.

The fyrst epistle of S. Peter the Apostle.

The fyrst Chapter.



Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercy which god hath bestowed on him selfe to geue us for christes sake & then our redutic what we are bound to do & agayne if we wil be partakers of the mercie.

Peter an Apostle of Iesu Christ / to them that dwell here and there as straungers thowout Pontus / Galacia / Capadocia / Asia / & Bithinia / electe by y^e forknowledge of God y^e father / thow the sanctifyinge of the sprete / vnto obedience and sprinklinge of the bloud of Iesus Christ.

Grace be with you and peace be multiplyed.

Blessed be God y^e father of oure Lorde Iesus Christ / which thow is abundant mercie begat vs agayne vnto a lively hope / by the resurreccion of Iesus Christ fro deeth / to enioye an inheritaunce immortall & vndefiled / & that purifieth not / reserved in heven for you / which are kept by the power of God thow sayth / vnto salvation / which salvation is prepared all redy to be shewed in the last tyme / in the which tyme ye shall reioyce / though now for a season (if nede requyre) ye are in he vines / thow we manifolde temptacions / that youre fayth once tried / beinge moche more precious then golde y^e perisseth (though it be tried with fyre) myght be founde vnto laude / glory / and honoure at the apperinge of Iesus Christ / whō ye have not sene & yet love him / in whom even now / though ye se him not / ye yet

Of S. Peter. Ho. cccc vi

pet beleue / and reioyce with ioye vnspeakable and glorious: receaynge the ende of youre fayth / the salvation of youre soules.

Of which salvation have the Prophete enquired & searched / which prophesied of y^e grace that shuld come vnto you / searchinge whē or at what tyme the sprete of Christ which was in them shuld signifie / which sprete testified before / the passions that shuld come vnto Christ / & the glory that shuld folowe after: vnto which Prophetes it was declared / that not vnto them selves / but vnto vs / they shuld minister the thinges which are now shewed vnto you of them which by y^e holy goost sent doune fro heven / have preached vnto you the thinges which the angels desyre to beholde.

Wherfore gyde vp y^e loynes of youre mynde / be sober / & trust perfectly on the grace y^e is brought vnto you / by the declaringe of Iesus Christ / as obediēt chylde / not facioninge youre selves vnto youre olde lustes of ignorance: but as he which called you is holy / evē so be ye holy in all maner of conversacion / because it is writen. Be ye holy / for I am holy.

And yf so be y^e call on the father which with out respecte of person iudgeth accordinge to every mānes worke / se y^e ye passe the tyme of youre pilgrimage in feare. For as muche as ye know how that ye were not redeemed with corruptible sylver and golde from youre vayne conversacion which ye received by the traditions of the fathers: but with the precious bloud of Christ / as of a lambe

Wuredue tie againe Ignorance is cause of euell luyng.

* By oure workes shall we be iudged: for as the inuisible fayth is / soche are the workes by which the fayth is sene

The fyrst epistle

i. cor. vi.
and. vii.
i. ioa. i. d.
apoca. i.

We be pu
rified fre
lye in be
leuynge
the trut
he of Ch
rist for to
loue one
another

es. xl. b.
apo. viii.
iacobi. i. b.

* We be
churches
the obedy
ence of
harte is
spirituall
sacrifice.
Godlye
sacrifice
must be
offered to
oure ney
bourcs/
for yf th
ou offere
st it to god
thou ma
kest a ho
dye ydo
ce of him

undefiled/and withouten spot/ which was or
deined before the worlde was made: but was
declared in the last tymes for youre sakes/
which by his meanes have beleeved on god
that raysted him from deth/and glorified him/
that youre fayth and hope myght be in god.

And for as moche as ye have purified your
re soules thowre the sprete/ in obeyinge the
trueth for to love brotherly withouten faye
nyng/ se that ye love one another with a pure
hert fervently: for ye are borne a newe/ not of
mortall seed/ but of immortal/ by the worde of
god which liveth/ & lasteth for ever. For all
fleshe is as grasse/ and all the glory of man
is as the floure of grasse. The grasse wither
eth/ and the flower fallett awaye/ but the
worde of the lord endureth ever. And this
is the worde which by the gospell was prea
ched amonge you. **Chapter. ii.**

Wherfore laye asyde all malitiousnes
and all gyle/ and dissimulation/ and
envie/ and all backbytynge/ and as ne
we borne babes/ desyre that reasonable mylke
which is with out corrupcion/ that ye maye
growe therin. If so be that ye have tasted how
pleasunt the lord is/ to whom ye come as vn
to a livinge stone disallowed of men/ but cho
sen of god and precious: and ye as lyvynge sto
nes/ are made a spretuall *house/ and an holy
presthode/ for to offer vp spirituall sacrifice/
acceptable to god by Iesus Christ.

Wherfore it is contayned in the scripture:
Beholde/ I put in Zion an heed corner stone/
electe

Of S. Peter. ffo. cccc. vii.

electe and precious: and he that beleveth on
him shall not be a shamed. Vnto you therfore
which beleeve/ he is precious: but vnto them
which beleeve not/ y stone which y bylders re
fused y same is made y heed stone in the cor
ner/ & a stone to stamble at/ & a rocke to offen
de them which stamble at the worde/ and be
ve not that where on they were set. But ye are
a chosyn generacion/ a royall presthod/ an ho
lynaciō/ and a peculiar people/ that ye shuld
shewe the vertues of him that called you out
of darknes into hys marvelous light which
in tyme past were not a people/ yet are now
the people of God: which were not vnder mer
cy but now have obteyned mercede. **R.**

¶ Dearly beloved/ I beseeche you as straingers
and pilgrims/ abstayne from flesshly lustes
which fyght agaynst the soule/ and se that ye
have honest conversacion amonge the gēty's
that they which backbyte you as evyll doars
maye se youre good workes and prayse god
in the daye of visitacion.

Submit youre selves vnto all manner ordi
nauce of man for the lordes sake/ whether it
be vnto the kynge as vnto the chefe heed: or
ther vnto rulars/ as vnto them that are sent
of him/ for the punysshment of evyll doars:
but for the laude of them that do well. For so
is the will of god/ that ye put to sylence the
ygnorancie of the folysh men: as fre/ and not
as havinge y libertie for a cloke of malitious
nes but even as the servautes of god. Honou
re all men. Love brotherly felishippe. feare
god

es. pp. viii.
rom. ix. g

psa. cxviii.
mat. xxv.
act. iiii. b.
esa. xlii. c
exo. xix.

osee. ij. d.
rom. ix. e

gala. v. c.
rom. viii.

rom. viii.

Obeyen
ce to rulars.

rom. xii. c

The fyrst epistle

Servantes
tes.
ephe. vi. a
coll. iii. d.
ij. co. vij.

god and honour the kynge.

Servantes obey youre masters with all feare / not only yf they be good & courteous : but also though they be frowarde . For it is thankeworthye yf a man for conscience towarde god endure greife / sufferinge wrongfully . For what prayse is it / if when ye be buffeted for youre fautes / ye take it patiently ? But and yf when ye do well / ye suffer wronge and take it patiently / then is there thank with God .

* Dure calligne is to folowe Christ.

For herunto verely were ye & called : for Christ also suffered for vs levinge vs an example yf ye shuld folowe his steppes / which dyd no sinne / nether was ther gyle founde in his mouth : which when he was reviled / reviled not agayne : whē he suffered / he threathened not : but comitted the cause to him that iudgeth righteously / which his owne selfe bareoure synnes in his body on the tree / that we shuld be delyvered from synne and shuld lyve in rightewesnes . By whose strypes ye were healed . For ye were as shepe goinge astraye : but are now returned unto y^e shepherd and bisshope of youre soules .

isa. liij. b.

The. iij. Chapter.

Wyves.

Likewyse let the wyves be in subiection to their husbands / that evē they which beleve not the worde / maye with out the worde be wonne by the conversacion of y^e wyves : whill they beholde youre pure conversacion coupled with feare . Whose apparell shall not be outwarde with broided heare / &

Hagin

Of S. Peter fo. cccc. lviij.

hanginge on of golde / other in puttinge on of gorgions apparell : but let the hyd man of the herte be incorrupt / with a meke & aquyet sprete / which sprete is before God a thinge moche set by . For after this maner in the olde tyme dyd the holy women which trusted in God / tyer thē selves / & were obediēt to their husbands / evē as Sara obeyed Abrahā & called him Lord : whose daughters ye are as longe as ye do well / and be not afrayde of every shadowe .

j. tim. iiij. c

gen. p. viij

Lyke wyse ye men dwell with them accordinge to knowledge / gevinge honoure unto the wyfe / as unto the weaker vessel / & as unto them that are heyres also of the grace of lyfe / that youre prayers be not let .

Husbands.

j. co. vij. a

* In cōclusion / be ye all of one mynde / one suffre with another / love as brethren / be patient / be courteous / not redrynge evyll for evyll / nether rebuke for rebuke : but contrary wyse / blesse / remembre yf ye are therunto called / even yf ye shuld be heyres of blessinge . If eny mā longe after life / & loveth to se good dayes / let him refrayne his tonge fro evyll / & his lippes that they speake not gyle . Let him eschue eny ill & do good : let him seke peace / & ensue it . For y^e eyes of y^e Lorde are over y^e righteous / & his eares are open unto their prayers . But y^e face of the Lorde beholdeth thē that do evyll .

pro. p. viij.
and. p. vi.
rom. viij.
j. thes. v. d
psalms.
p. xiiij.

Moreover who is it that will harme you yf ye folowe y^e which is good ? Not withstandinge happy are ye yf ye suffre for rightewesnes sake . Ye and feare not though they seme terrible unto you / nether be troubled : but

r. iij.

sanct &

The fyrst epistle

Beue a. sanctifie the Lorde God in youre hertes. Be
reason of redy all wayes to geve an answer to every
yours doc man that asketh you a reson of the hope that
tryne. is in you/ & that with meaknes and feare: ha-
vinge a good consciēce/ that when they back-
bite you as cvyll doars/ they maye be asha-
med/ for as moche as they have falsely accu-
sed youre good conversacion in Christ.

Heb. 2. 18. It is better (yf the wyll of God be so) that
ye suffre for well doyng/ then for evyll doyn-
rom. 8. 3. ge. * for as moche as Christ hath once suffe-
red for synnes/ yf iuste for yf vniuste/ for to brin-
ge vs to God/ & was kylled/ as pertainyng to
the flesshe: but was quyckened in the sprete.

In which sprete/ he also wēt & preached vnto
the spretes that were in prison/ which we-
re in tyme passed disobedient/ when the longe
sufferinge of God abode excedinge patiently
gen. 9. 1. in the dayes of Noe / whyll the arcke was a
ma. viiij preparinge/ wherin frawe (that is to saye. viii
luc. 11. 30 f soules) were saved by water / which signifi-
eth baptim that row saveth vs / not yf puttin-
ge awaye of yf filth of the flesshe/ but in that
a good conscience consenteth to God/ by yf re-
surreccion of Iesus Christ which is oure right
honde of God & is gone into heve / angels/
power and myght subdued vnto him.

The .iiii. Chapter.

We must **be parte-**
kere with
Christ in
sufferinge
As moche as christ hath suffered for
vs in the flesshe/ arme youre selves ly-
ke wyse with the same mynde: for he
which suffereth in the flesshe ceaseth fro syn-
ne/ that he hence forwarde shuld lyve as mo-
che tye

Of S. Peter.

Jo. cccxix

the tyme as remayneth in the flesshe: not af-
ter yf lustes of men/ but after the will of God.
for it is sufficient for vs that we have spent
the tyme that is past of the lyfe/ after the will
of the gentyls/ walkyng in wantannes / lu-
stes/ dronkennes/ in eatyng/ drynkyng and in
abominable ydolatrie.

B And it semeth to them a straunge thinge
that ye runne not also with them vnto the sa-
me excesse of ryote/ & therfore speake they evill
of you/ which shal geve a cōptes to him that
is redy to iudge quycke & deed. for vnto this
purpose verely was yf gospel preached vnto
the (deed) that they shuld be condemned of
men in yf flesshe/ but shuld live before God in
the sprete. The ende of all thinge is at honde.
(the deed) arc the ig-
norant of
God / for
they that
bedred fr.
om this
worlde ha-
ue no fles-
she.

* Be ye therfore discrete & sober/ yf ye maye
be apte to prayers. But above all thinges ha-
ve fervēt love amōge you. for love * covereth
the multitude of synnes. Be ye herberous one
to another & that is out grudgyng. As eve-
ry man hath receaved the gyfte / minister the
same one to another as good ministers of the
manyfolde grace of God. If eny man speake/
let him talke as though he spake yf wordes
of God. If eny man minister/ let him do it as
of yf abilitie which god ministreth vnto him.
That god in all thinge maye be glorified tho-
rovv Iesus Christ & to whom be prayse and
dominion for ever and whyll the worlde ston-
deth. Amen.

Dearly beloved/ be not treubled in this tra-
te/ which now is come amōge you to trye you
e. v. as

The fyrst epistle

Be that
soffreth
wltch chz
ist/shall
raigne wi
th chzist.

as though some straunge thinge had happened
vnto you: but reioyce in as moche as ye are par
tetakers of Chzistes passions/ that when his
glozy appereth/ye maye be mery and glad.

If ye be rayled vpon for the name of Chzist
happie are ye. for the spzete of glozy and the
spzete of god resteth upon you. On their parte
he is evyll spoken of: but on youre parte he
is glorified.

* If the s
nes of god
must be
all scoz
ged & none
may be sa
ued but th
ozow the
same fyer
that Chz
ist went
thozow:
what sh
all the da
pnacið of
the diso
bedyent &
Unbelen
ers be?

or as a thefe/ or an evyll doer/ or as a busy bo
dy in other mens matters. If eny man suffre
as a Chziste man/ let him not be ashamed: but
let him glorifye god on his behalfe. for the t
me is come that iudgement must begynne at
the housse of god. * If it fyrst begynne at vs/
what shall the ende be of them which beleve
not the gospell of god? And yf the righteous
scasly be saved: where shall the vngodly & the
sinner appere? Wherefore let them that suffer
accordynge to the will of god / commit their
soules to him with well doyng/ as vnto a
faythfull creator.

The .v. Chapter.

The elders which are amonge you/ I ex
horthe/ which am also an elder and a wit
nes of the afflictions of Chzist/ and al
so a partaker of the glozy that shall be opened:
se that ye fede Chzistes flocke which is amon
ge you/ takynge the oversyght of them/ not as
though ye were compelled therto / but willyn
gly: not for the desyre of filthy lucre/ but of a
good mynde. not as though ye were lordes o
ver the *parisshes: but that ye be a insample
to the

* Marys
shee: the
greke ha
th lottes:
that is/ th

Of S. Peter.

Fo. cccc. v.

to the flocke. And when the chf Shepheardc
shall appere/ ye shall receave an incorruptible
croune of glozy.

Aske ye yonger submit youre selves un
to the elder. Submit youre selves every man/
one to another / knet youre selves togedder in
lowlines of mynde. for god resisteth y prou
de & geveth grace to the humble. * Submit
your selves therfore vnder the myghty hon
de of god/ that he maye exalt you/ whē the
tyme is come. Cast all youre care to him: for
he careteth for you.

Be sober and watch/ for youre adversary y
devyll as a roynge lion walketh about/ seekyn
ge whom he maye devour: whom resist sted
fast in the fayth/ remēbrynge that ye do but
fulfill the same afflictions which are * apoynt
ed to youre brethren that are in the worlde.
The God of all grace/ which called you vnto
his eternall glozy by Chzist Iesus/ shall his
awne silfe after ye have soffred a lytell afflic
cið make you perfect: shall sette strenght &
stabilise you. To him be glozy & dominið for
ever/ and whill the worlde endureth Amen.

By Silvanus a faythfull brother vnto you
(as I suppose) have I written bresly / ex
hortynge and testifyng how that this is the
true grace of god/ wherein ye stonde. The com
panious of youre eleccion y are at Babilð/ sa
luteh you/ and Marcus my sonne. Brete ye euange
one another with the kyssse of love. Peace be
with you all which are in Chzist Iesus.
Amen.

ry to who
me any lot
chance
or eleccid
is to prea
che godes
worde.
mat. vij. c.
luc. xij. c.
roma. vii
psa. liii. d
* We be a
poynted
to soffre
in this
worlde.

¶ Prologe to the seconde epistle of S. Peter.



His pistle was writte agaynst
thē which thought that Chri-
ste sayth might be yde & with-
oute workes / when yet the
promes of Christ is made vpon
that condicion / that we
henceforth worke the wyll of
God & not of the fleshe. Ther-
fore he exhorteth them to exercise them selues
diligently in vertue & all good workes / ther-
by to be sure that they haue the true sayth / as a
man knoweth the goodnes of a tree by his frus-
te. Then he commendeth and magnifieth the go-
spell / and willet that men herke to that onely
and to mēnes doctryne not at all. For as he say-
eth / ther came no propheticall scripture by the
wyll of man / but by the wyll of the holly goost
which onely knoweth the wyll of God / neither
is any scripture of priuate interpretacion: that
is to saye / maye be otherwyse expounded then
agreinge to the open places and generall arti-
cles and to the couenauntes of God and all the
rest of the scripture.

And therfore in the seconde he warneth them
of false teachers that shuld come / and thowow
preaching confidence in false workes to satisfie
their courtoisnes with all / shuld denye
Christ. Which he threateneth with the terrible
exsamples / with the fall of the angelles / the
floude of Noe and ouerthrowinge of Sodome
and Gomor / and so describeth them with their
insatiabie couetousnes / pryde / sloubozne and
dysobedience to all temporall rule and auctory-
te / with their abominable whordome and ypo-
cresie that a blinde man maye se that he pro-
phesied it of the popes holly spiritualtie which
deuoured the whole worlde with their couetous-
nes /

Of S. Peter.

Fo. cccxvi.

nes syuinge in all lust and pleasure & rayninge
as temporall tyrantes.

In the thyrde he sheweth that in the latter
dayes / the people thowow vnbellefe & lacke of
fearre of the iudgement of the last daye / shal be
euen as Epicures / wholly geuen to the fleshe.
Which last dayes shall yet surely & shortlye co-
me sayth he: for a thousande yeres & one daye is
with God all one. And he sheweth also how ter-
rible that daye shal be / & how sodenlye it shal co-
me / & therfore exhorteth all men to loke earnest-
lye for it / and to prepare them selues agaynst
it with holly conuersacion & godly liuinge.

Finallie. The fyrst Chapter sheweth how it
shuld goo in the tyme of the pure & true Go-
spell. The seconde how it shuld goo in the tyme
of the pope and mēnes doctryne. The thyrde
how at the last men shuld beleue nothinge nor
feare God at all.

¶ The seconde epistle of S. Peter.

¶ The fyrst Chapter.



Inyon Peter a seruaunt &
an Apostle of Iesus Christ /
to them which haue obtay-
ned lyke precious sayth with
vs in the rightewesnes that
commeth of oure God and sa-
vioure Iesus Christ.

Grace with you / & peace be multiplied in
the knowledge of God & of Iesus oure Loz-
de. Accordinge as his godly power hath ge-
uen vnto vs all thinges that pertayne vnto
lyfe and godlynes / thowow the knowledge of
him that hath called vs by vertue and glozy /
by the

The seconde epistle

By the meanes whereof / are given vnto vs
excellent and moste greate promises / that by
the helpe of them ye shuld be partakers of
the godly nature / in that ye fflye the corrupci-
on of worldy lust.

* They lack
keth these
se a soche
lyke wor-
kes is bry-
de a vnder
standeth
not what
the sayth
of Christ
meaneth.

And herunto geve all diligence : in youre
sayth minister vertue / and in vertue knowled-
ge / and in knowledge temperancy / and in tem-
perancy patience / in patience godlynes / in godly-
nes brotherly kyndnes / in brotherly kyndnes
love. For yf these thynges be amonge you and
are plenteous / they wyll make you that ye ne-
ther shalbe ydle nor vnfrutefull in the know-
ledge of oure lord Jesus Christ. But he y lack-
keth these thynges is blynde & gropeth for y
waye with his honde / and hath forgotten y
he was purged from his olde synnes.

He that
hath soc-
he wor-
maye be-
re that he
is electe &
that he
hath the
true faith

Wherefore brethren / geve the moare diligen-
ce for to make youre callinge & eleccion sure.
For yf ye do soche thynges / ye shal never er-
re. Ye & by this meanes an entrynge in shal
be ministered vnto you abundantly in to the
everlastynge kyngdome of oure lord and sa-
veoure Jesus Christ.

Wherefore I will not be negligent to put
you allwayes in remembraunce of soche thin-
ges / though that ye knowe them youre sel-
ves & be also stablished in the present tracth.
Notwithstandinge I thynke yt mete (as longe
as I am in this tabernacle) to sterve you vp by
puttyng you in remembraunce / for as moch as
I am sure howe that the tyme is at honde y
I must put of my tabernacle / even as oure lor-
de Jesus

1oh. xvi

Of S. Peter.

Jo. cccxvii.

de Jesus Christ hath shewed me. I will enfo-
rce therfore / that on every syde ye myght ha-
ve wherewith to sterve vp the remembraunce
of these thynges after my departynge.

* For we folowed not decevable fables wher
we opened vnto you the power and commyn-
ge of oure lord Jesus Christ / but with oure
eyes we sawe his maieste : even then verely
when he receaved of god the father honour &
glozy / and when ther came soche a voyce to
him from excellent glozie. This is my dere
beloved sonne / in whom I have delite. This
voyce we hearde when it came from heven / be-
ynge with him in the holy mounte.

mat. xvii

We have also a right sure worde of prophe-
sie wher vnto yf ye take hede / as vnto a lyght
y shyneth in a darke place / ye do wel / untill
the daye dawne and the daye starre arysc in
youre hertes. & So that ye first knowe this.
that no prophesye in the scripture hath eny
private interpretaciō. For the scripture came
never by the will of man : but holy men of god
spake as they were moved by the holy goost.

ij. tim. iij.

The ii. Chapter.

¶ Ther were false prophetes amonge the
people / even as ther shalbe false tea-
chers amonge you : which prevely shal
brynge in damnable sectes / even denyng the
lorde that hath bought them / and brynge
vpon them selves swyft damnacion / and ma-
ny shal folowe their damnable wayes / by
which the waye of trueth shalbe evyll spo-
ken of / and thow covetousnes shal they
with

False pro-
phetes mu-
st nedes
be amōge
st be and
also pre-
uayle / &
because

The second epistle

we haue
no loue
to the tru
the. ij. the
ij. And co
uetousn
es is the
father of
them: and
their prea
ching co
fidence in
worshes is
the deny
ge of Ch
rist.

withfayned wordes make marchandyse of
you/whose iudgement is not farre of/and the
it dampnacion slepeth not.

For yf god spared not the angels that syn-
ned/but cast them doune into hell/and deliue
red them in chaynes of darknes/to be kept vnto
iudgement. Neither spared the olde worlde
but saved Noe the ryghte precher of righte-
wesnes/and brought in the flud vpon the
worlde of the vngodly/and turned the citices
of sodom and Gomor into ashes: ouerthrowe
them/damned the/ & made on them an ensam-
ple vnto all y after shuld live vngodly. And
iust Not veyed with th. vnclenly conversaciō
of the wicked / delivered he. For he beyng
ryghteous and dwellynge amonge them/ in
seyng and hearyng/ veyed his righteous
soule from daye to daye with their vnlawfull
dedes. The lorde knoweth how to deliver the
godly out of temptacion/ and how to reserue
the vniuste vnto the daye of iudgement for to
be punished: namely them that walke after
the fleshe in the lust of vnclennes/and despy
se the rulers. Presumptuous are they/ & stub-
borne and feare not to speake evyll of them
that are in auctorite. When y angels which
are greater both in power and myght/receiue
not of y lorde raylyng iudgement agaynst
them. But these as brute beastes / naturall
made to betaken and destroyed / speake evyll
of that they knowe not / and shall perishe
through their awne destruccion/ and receave
the rewarde of vnrighthewesnes.

They

Of S. Peter. Fo. cccxviii.

They count it pleasure to live deliciously
for a season. Spottes they are & filthines/li-
vinge at pleasure & in discearable wayes sca-
stynge with you: havinge eyes full of adon-
trie & that cannot cease to synne/begyllynge vn-
stable soules. Herres they have exercised w
coveteousnes. They are cursed chyl dren/ & ha-
ve forsaken the right waye/ & are gone astraye
folowinge y waye of Balam the sonne of Bo
sor/ which loved the rewarde of vnrighthewe-
nes: but was rebuked of his iniquitie. The ta-
me & dome beast/ speakinge with mānes voy-
ce/ forbade the folishnes of the Prophete.

These are welles without water/ & cloudes
caried about of a tēpest/to whome the myst of
darcknes is reserved for ever. For when they
have spokē the swellinge wordes of vanytie/
they begyle w wantānes thozowe y lustes of
the fleshe/ them that were clene escaped: but
now are wrapped in errors. They promys
them libertye/ & are them selves y bonde ser-
vaunte of corrupcion. For of whom soever a
man is over come/vnto y same is he in bonda-
ge. For yf they/after they have escaped from
the filthynes of the worlde thozowe y know
ledge of y lorde & of y saviour Iesus Christ/
they are yet tagled agayne therin. & overcome:
then is y latter ende worssse with them then
the beginninge. For it had bene better for the
not to have * knowne y waye of righteousnes
then after they have knowē it/to turne frō the
holy cōmandmēt gevē vnto them. It is hap-
pened vnto them accordinge to the true pro-

f verbe:

Balam.
nu. . . xvij

iude. j. d.

ioh. vij.
rom. vij. c
heb. vij. a.
mat. xij.

* It is bet-
ter not to
haue kno-
wen the
truth /
then not
to lyue th-
er after.

The seconde pistle

prou. xvi verbe: The dogge is turned to his vomit a.
gayne/ and the sow that was wesshed/ to her
wallowynge in the myze.

The.iiii. Chapter.

This is the seconde pistle that I now
wryte vnto you/ beloved/ wherewith I
stere vp and warne youre pure myn-
des/ to call to remembraunce the worde which
were tolde befoze of the holy prophetes/ and
also the commaundement of vs the apostles
of the lorde and saveour.

i. tim. iij. This fyrst vnderstode/ that ther shall come
in the last dayes mockers/ which will walke
after their awne lustes & saye. Where is the
i. j. tim. iij. promes of his comynge? for sence y fathers
iude. j. f. dyed/ all thinge continue in y same estate wher
eze. xij. f. in they were at y begynninge. This they kno
we not (and that wilkyngly) how that the he-
uens a great whyle ago were/ & the erth that
was in the water/ appered vp out of the water
by the worde of god: by the which thinge/ the
worlde y then was/ perisshe over flowen w
the water. But the heuens verely & erth which
are now/ are kept by the same worde in store/ &
reserved vnto fyre/ agaynst the daye of iudge-
ment and perdition of vngodly men.

Derely beloved/ be not ignorant of this one
thyng/ how that one daye is w the lorde/ as
a thousande yeare/ and a thousand yeare as o-
ne daye. The lorde is not slacke to fulfill his
promes/ as some men coulde slacknes: but is pa-
tient to vs warde & wolde have no man lost/
but wolde receave all men to repentance. Ne-
verthe

Of S. Peter Jo. cccxviii.

verthelesse y daye of the lorde will come as a
these in y nyght/ in the which daye/ y heuens
shall perisse with terrible noyes/ & the elemē-
tes shall melt with heet/ and the erth with
the workes that are therein shall burne.

All these thinge shall perisse/ what ma-
ner persons ought ye to be in holy conversaci-
on and godlynes: lokynge for and hastynge
vnto the commynge of the daye of God/ in
which the heuens shall perisse with fyre/ and
the elementes shall be consumed with heate.
Neverthelesse we loke for a newe heven and
a newe erth/ accordynge to his promes/ where
in dwelleth rightewesnes.

Wherefore derly beloved/ seynge y ye loke
for soche thyng/ be diligēt that ye maye be fo-
unde of him in peace/ wout spotte & vndefiled
And suppose that y longe sufferynge of the
lorde is saluacion/ even as oure derely beloved
brother Paul/ accordynge to y wysdome geve
vnto him/ wrote to you/ yee/ almost in very pi-
stle speakynge of soche thyng: amonge which
are many thynges harde to be vnderstonde/
which they that are vnlearned & vnstable/ per-
vert/ as they do other scriptures vnto their
awne destrucciō. Ye therfore beloved/ seynge
ye knowe it befoze hande/ beware lest ye be al-
so plucked a waye with the erreure of the wic-
ked/ and fall from youre awne stedfastnes:
but growe in grace/ and in the knowledge of
oure lorde and saveoure Jesus Christ.

To whom he glory bothe now
and for ever. Amen.

f. ii.

i. thes. v.
apo. iij. a.
and. xvi.

apo. xij.
isa. lxv. c
e. lxxij. g

¶ A Prologe Upon the thre epistles of S. Iohn.



His fyrst epistle of saynt Iohn
contayneth the doctryne of a
verye apostle of Christ and
ought of ryght to folowe his
Gospell. For as in his epistle
he setteth oute the true fayth/
and teacheth by it onely all mē
to be saued and restored vnto the fauoure of
God agayne: cū so here in this pistle he goeth
agaynst them that bosle them selues of fayth &
yet contynue withoute good workes and te-
acheth many wayes that where true fayth is/
there the workes tarpe not behinde / and con-
trarpe that where the workes folowe not / there
is no true fayth But a false ymagynacion and
utter darcknes.

And he wyrteth soze agaynst a cecien secte
of heretyckes which then begāne to denye that
Christ was come in the fleshe / and calleth the
verye Antechristes. Which secte goeth now in
his full swynge. For though they denye not
openlye with the mouth that Christ is come
in the fleshe: yet they denye it in þe harte with
their doctryne and luyng. For he that wyll be
iustified and saued thow his awne workes /
thesame doth as moche as he þe denyeth Christ
to become in the fleshe seinge that Christ ca-
me onely therfore in the fleshe / that he shuld
iustifie vs / or purchase vs pardon of oure syn-
nes / bringe vs into the fauoure of God agayne
and make vs heyrers of eternall lyfe / with his
workes onely & with his bloude sheddinge / with
oute and before all oure workes.

So fyghteth this pistle both agaynst them
that wil be saued by their awne good workes / &
also agaynst them that wil be saued by a fayth
that

Of S. Iohn. ffo. cccc. xv. v.

that hath no lust to do workes at all / & kepeth
vs in the myddie waye / that we beleue in Christ
to be saued by his workes onely / & then to knowe
we that it is oure dutie for that kindnes / to pre-
pare oure selues to do the commaundment of God /
& to loue euery man his neybour as Christ lo-
ued him / sekinge with oure awne workes Go-
des honoure and oure neybours welthe onely /
and trustinge for eternall lyfe and for all that
God hath promysed vs for Christs sake.

The two last pistles though they be shorte/
yet are goodly ensamples of loue and fayth &
do saoure of the spirite of a true Apostle.

¶ The fyrst epistle of S. Iohn the Apostle.

¶ The fyrst Chapter.



That which was
fro the begynninge/
concerninge which
we have hearde / which we
have sene with oure eyes/
which we have loked vpon/
& oure hondes have haddled/
of the worde of life. For the
lyfe appered / & we have se-
ne / & beare witnes / & shewe
vnto you that eternall lyfe / which was with
the father / and appered vnto vs. That which
we have sene and herde declare we vnto you/
that ye maye have fellowshipe with vs / and
that oure fellowshipe maye be with the father
and his sonne Iesus Christ. And this write
f.iii. we

Iohn he-
reas in
his gos-
pell / & as
paul &
pet. & in
their pist-
les / teach
eth fyrst
the iustifi-
enge of fa-
yth & that
all mercie
commeth
by christ
onely wi-
thout all
other res-
pecte and
then what

The fyrst epistle

iohn. viij
(Lyght)
is the doc
tryne of
Christ.
h. 6. ix. d.
j. pct. j. d.
* If we cō
fesse oure
synnes
god whi-
ch cannot
lye/ hath
promised
to forge-
ue them.
Hethat he
peth the
cōmaun-
demēt
knoweth
god: & he
that kepe
th it not/
knoweth
not God.
Hethat he
peth god-
es worde
we vnto you/that oure ioye maye be full.
And this is the tydynges which we have
hearde of him/and declare vnto you/that god
is lyght/and in him is no darknes at all/ yf
we saye that we have fellowshipe with him/ &
yet walke in darknes/ we lye/ and do not the
truth: but and yf we walke in (lyght) even as
he is in lyght / then have we fellowshipe with
him/and the bloud of Iesus Christ his sonne
clenseth vs from all synne.

* If we saye that we have no synne/we dece
ave oure selves/and trueth is not in vs. If
we * knowlege oure synnes/ he is faythfull
and iust / to forgeve vs oure synnes / and
to clense vs from all vnrighthewesnes. If we
saye we have not sinned/ we make him a lyar/
& his worde is not in vs. ¶ The. ii. Chap. *

M lytell children/these thynges wri-
te I vnto you/that ye synne not: yf e-
ny man synne/yet we have an advoca-
te with y father/ Iesus Christ/ which is righ-
teous: & he it is that obteyneth grace for oure
synnes: not for oure synnes only: but also for
the synnes of all the worlde. And hereby we are
sure that we knowe him/ yf we kepe his * cō-
maundementes. He that sayth I knowe him/
and kepeth not his commaundementes is a
lyar/ & the veritie is not in him. Whosoever
kepeth his (worde) in him is the love of god
perfect in dede. And thereby knowe we that
we are in him. He that sayth he bydeth in him
ought to walke even as he walked.

Brethren I write no newe cōmaundement
vnto

Of S. Iohn fo. cccxxvi.

vnto you: but that olde cōmaundemēt which
ye hearde from the begynnynge. The olde cō-
maundement is the worde which ye hearde
from the begynnynge. Agayne a newe cōma-
undement I write vnto you/ a thyng that is
true in him/and also in you: for the darknes is
past/and the true lyght now shyneth. He that
sayth how that he is in the light/ and yet ha-
teth his brother/ is in darknes even vntyll
this tyme. He that loveth his brother/ aby-
deth in the light and ther is none occasion of
evyll in him. He that hateth his brother is in
darknes/and walketh in darknes: and cannot
tell whither he goeth/ because that darknes
hath blynded his eyes.

L Babes I write vnto you how that youre
synnes are forgiven you for his names sake.
I wyte vnto you fathers/ how that ye have
known him that was from the begynnynge.
I wyte vnto you yonge men/ how that ye ha-
ve overcome the wicked. I wyte vnto you ly-
tell children/ how that ye have knowne the fa-
ther. I wyte vnto you fathers/ how that ye
have knowe him that was frō the begynnyn-
ge. I wyte vnto you yonge men/ how that ye
are stronge: and the worde of God abydeth in
you and ye have overcome that wicked.

Se that ye love not the worlde/ nether the
thynges that are in the worlde. If eny man
love the worlde/ the love of the father is not
in him. For all that is in y worlde (as the lust
of the fleshe/ the lust of the eyes/ & y pryde of
gooddes) is not of the father: but of y worlde
f. iiii. And the

loveth
god & is
in God &
walketh
as Christ
dyd.

* He that
hateth is
in dark-
nes & kno-
weth not
what Ch-
rist hath
done for
him: but
he that lo-
veth is in
light & wo-
teth wh-
at Christ
hath done

He that
loveth the
worlde/
loveth
not god.

The fyrst epistle

And the worlde vannyssheth awaye/ and the lust therof: but he that fulfilleth the will of god/abydeth ever.

Antichrist.

Wytell children it is the last tyme/and as ye have herde how that Antichrist shall come: even now are there many Antichristes come alreedy. Wherby we knowe that it is the last tyme. They went oute from vs but they were not of vs. For yf they had bene of vs / they wolde no dout/have continued with vs. But that fortuneth that yt myght appere/that they were not of vs.

* Dpnt: that is knoweledge of the trouthe & all the giftes of the spi-rite.

And ye have an *oyntment of y^e holy gost/ and ye knowe all thynges. * I wrote not vnto you/as though ye knewe not the trueth: but as though ye knewe it and knowe also that no lye cometh of trueth. Who is a lyar: but he that denyeth that Jesus is Christ: The same is the Antichrist that denyeth the father and the sonne. Whosoever denyeth the sonne the same hath not the father. Let therefore abyde in you that same which ye hearde from the begynnynge. If that which ye hearde from y^e begynnynge/ shall remayne in you/ye also shall continewe in the sonne/and in the father. And this is the promes y^e he hath promysed vs/even eternall lyfe.

This have I writte vnto you/ concernynge the y^e disceave you. And y^e annoyntynge which ye have receaved of him/dwelleth in you. And ye nede not that eny man teache you: but as y^e annoyntynge teacheth you all thynges/and is true/and is no lye: and as it taught you/ even so byde

Of S. Iohn. Jo. cccvii.

so byde therein. And nowc babes abyde in him that when he shall appere/ we maye be bolde and not be made a shamed of him at his comynge. If ye knowe that he is righteous/knowe also that he which foloweth rightewesnes/is borne of him. ¶ The.iii. Chapter.

Behold what love the father hath shewed on vs/ that we shuld be called the sonnes of god. For this cause the worlde knoweth you not because it knoweth not him. Derely beloved/now are we y^e sonnes of God / & yet it dothe not appere what we shall be. But we knowe that when it shall appere/ we shall be lyke him. For we shall see him as he is. And every man that hath thys hope in him pourgeth him silfe/ even as he ys pure. Whosoever committeth synne / committeth vnrightheousnes also/ for synne is vnrightheousnes. And ye knowe that he appered to take awaye oure synnes / and in him is no synne. As many as byde in him synne not: whosoever synneth hath not sene him/nether hath knowen him.

Babes let no man deceave you / He that doeth rightheousnes / is righteous/even as he is righteous. He that committeth synne/is of the devill: for the devyll synneth sence the begynnynge. For this purpose appered the sonne of god/ to lowse the workes of the devill. Whosoever is borne of god/ sinneth not: for his seed remayneth in him and he cannot synne/because he is borne of god. In this are the children of god knowen/ and the children of

Here ye see that christ & synne cannot dwell together/ for Christes spirit te fygtheth agayn it synne.

* He that worketh rightheousnes/is borne of god & taught of his spirit.

Jo. viii. f

Seed/ which is the holigost

f.v. the

The fyrst epistle

the devyll. Whosoever doeth not rightewes-
nes/is not of God/nether he that loveth not
his brother.

Love is
the fyrst
precept &
cause of
all other.

*He that
loveth is
escaped de
athe. He
that loue
th not is
in deathe
& a mur-
derer &
hath not
eternall li
fe.

He that
hath no
compassion
loveth
not God

*By love
we knowe
that we a
re in the
trithe &
haue quy-
et consci-
ces to god
warde.

He that
kepeth hi
selfe from

for this is the tydinges/that ye hearde fro
the begynninge/that we shuld love one ano-
ther: not as Cayn which was of the wicked
and slewe his brother. And wherfore slewe he
him? Because his awne workes were evyll/&
his brothers good. *Marvayle not my bre-
thren though the worlde hate you. We knowe
we that we are translated from *deeth vnto
lyfe/ because we love the brethren. He that lo-
veth not his brother/abydeth in deeth. Who-
soever hateth his brother/is a man slear. And
ye knowe that no man slear/hath eternall lyfe
abydinge in him.

Herby perceave we love: that he gave his
lyfe for vs: and therfore ought we also to geve
oure lyves for the brethren. Whosoever hath
this worldes good & seith his brother have
neade: & putteth vp his compassion from him:
how dwelleth the love of God in him? My ba-
bes/let vs not love in worde/nether in tonge:
but with dede and in veritie: & for *therby
we knowe that we are of the veritie /and can
before him quiet oure hertes. But yf oure
hertes condempne vs / God is gretter then
oure hertes/and knoweth all thinges. Belo-
ved/yf oure hertes condempne vs not/then
have we trust to god warde: and what soever
we aske/we shall receave of him: because we
kepe his commaundementes/ and do those
thinges which are pleasinge in his sight. And

Of S. Iohn. ffo. cccviii.

And this is his comaundement/that we be-
leve *on y name of his sonne Jesus Christ/ &
love one another/as he gave comaundement.
And he y kepeth his comaundementes dwell-
eth in him/and he in him: & therby we knowe
that ther abydeth in vs of the sprete which
he gave vs.

The. iiii. Chapter

Ye beloved/believe not every sprete: but
prove the spretes whether they are of
God or no: for many false prophetes
are gone out into the worlde. Herby shall ye
knowe the sprete of God. Every sprete that
confesseth that Jesus Christ is come in the
fleshe is of God. And every sprete which co-
fesseth not y Jesus Christ is come in the fles
he/is not of God. And this is that sprete of
Antichrist / of whom ye have hearde / howe
that he shuld come: and even now alredy is
he in the worlde.

Bytell chylde/ye are of God/ & have over-
come them: for greater is he y is in you / then
he that is in the worlde. They are of the worl
de/ & therfore speake they of the worlde/ & the
worlde heareth them. We are of God. He y
knoweth God/heareth vs: he that is not of
God/heareth vs not. Herby knowe we y spre
te of veritie/ & the sprete of erreure.

Beloved/let vs love one another: for love
cometh of God. And every one that loveth/is
borne of God/and knoweth God. He that lo-
veth not/knoweth not God: & for God is lo-
ve. In this appered y love of god to vs ward
because

spire/is
judge in
the fayth
and obta-
yneth all
that he
prayeth
for.

* sayth
is the fyr-
st comma-
dement: &
loue the
seconde &
he that
hath the
is in god
& hath
his spira-
te.

They th-
at saye
workes
iustifie
from syn-
ne/are th-
ey that de-
nye chryst
to be co-
me in the
fleshe.

The fyrst epistle

God hath
shewed
vs a tokē
of loue.

Loue is
commaū-
ded.
iohn. i. 6.
i. tim. 2. 15.

Because that god sent his only begotten sonne into the worlde/ that we myght live thoro him. Herin is love/ not that we loved god/ but that he loved vs/ and sent his sonne to make agreement for oure sinnes.

Beloued/ yf god so loved vs/ we ought also to love one another. No man hath sene god at eny tyme. If we love one another/ god dwelleth in vs/ and his love is perfect in vs. Herin by know we/ that we dwell in him/ and he in vs: because he hath given vs of his sprete. And we have sene and do testifie that the father sent the sonne/ which is the saviour of the worlde. Whosoever confesseth that Jesus is the sonne of god/ in him dwelleth god/ and he in god. And we have knowen and beleved the love that god hath to vs.

God is love/ and he that dwelleth in love dwelleth in god/ and god in him. Herin is the love perfect in vs/ that we shuld have trust in the daye of iudgement: for as he is/ even so are we in this worlde. Ther is no feare in love/ but perfect love casteth out all feare/ for feare hath paynfulnes. He yf feareth/ is not perfect in love.

He that
loueth
not his
brother/ loveth not
God.

We love him/ for he loved vs fyrst. If a man saye/ I love god/ and yet hate his brother he is a liar. For how can he y love not his brother whom he hath sene/ love god whom he hath not sene? And this commaundement have we of him: that he which loveth God/ shuld love his brother also. &

The. v. Chapter.

Whosoever

Of S. Iohn. fo. cccc. viii

Whosoever beleveth that Jesus is Christ/ is borne of god. And every one that loveth him which begat/ loveth him also which was begotten of him. In this we knowe y we love the children of god/ when we love god/ & kepe his commaundementes. This is y love of god/ y we kepe his commaundementes/ & his commaundementes are not grevous. For all that is borne of god/ overcometh the worlde. And this is the victory that overcometh the worlde/ even oure fayth. Who is it that overcometh the worlde: but he which beleveth that Jesus is y sonne of god? is. viii. d.
and. viii. b
ephe. v. a

This Jesus Christ is he that came by water and bloud/ not by water only: but by water & bloud. And it is the sprete that beareth witness/ because the sprete ys trueth. (For there are thre which beare recorde in heven/ the father/ the worde/ and the wholy goost. And these thre are one) For there are thre which beare recorde (in erth:) the sprete/ & water/ and bloud: and these thre are one. If we receave the witness of men/ the witness of god is greater. For this is the witness of god/ which he testified of his sonne. He that beleveth on the sonne of god/ hath the witness in him selfe. & he that beleveth not God/ hath made him a liar/ because he beleved not the recorde that god gave of his sonne. And this ys that recorde/ how that god hath given unto vs eternall lyfe. In christ and this lyfe is in his sonne. He that hath the sonne/ hath lyfe: and he that hath not the sonne of god/ hath not lyfe. i. cc. v. b. c
* fayth
is oure
Victorie.

These

The fyrst epistle

These thynges have I written vnto you that beleve on the name of the sonne of God/that ye maye knowe howe that ye have eternall lyfe/and that ye maye beleve on the name of the sonne of god. And this is the trust that we have in him:that yf we ave eny thynge accor dyng to his will he heareth vs. And yf we knowe that he heare vs what soever we ave/ we knowe that we shall have the petitions that we desyre of him.

Synne
unto de-
eth.

Yf eny man se his brother synne a synne that is not vnto deeth/ let him ave/ and he shall geve him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/ for which saye I not that a man shuld praye. All vnrighthewesnes is synne/ and ther is synne not vnto deeth.

He that
is borne
of God/
synneth
not.

We knowe that whosoever is borne of god/ synneth not:but he that is begotten of god kepeth him silfe/ and that wicked toucheth him not. We knowe that we are of god/ and that the worlde is altogedder set on wickednes. We knowe that the sonne of God is come/ & hath geven vs a mynde to knowe him which is true:and we are in him that is true/ through his sonne Iesu Christ.

This same is very god/and eternall lyfe. Babes kepe youre selves from ymages.
Amen.

fo.cccxxv.

The seconde pistle of S. Iohn.



21

He elder to the electe lady and her chyl dren which I love in the trueth:and not I only/but also all that have knowe the trueth/for the trutthes sake/ which dwel- leth in vs/and shall be in vs for ever.

With you be grace/mercy/and peace from God y father/ & from the Lorde Iesus Christ the sonne of the father/in trueth and love.

I reioysed greatly / that I founde of thy chylde walkinge in trouth/as we have receaved a commaundement of the father. And now we beseeche I the lady/not as though I wrote a newe commaundement vnto the/but that same which we had fro the begynninge / that we shuld *love one another. And this is the love / that we shulde walke after his commaundementes.

*Loure is
the fyrst
commaun-
dement.

This commaundement is (that as ye have hearde from the begynninge) ye shuld walke in it. For many deceavers are entred in to the worlde / which confesse not that Iesus Christ is come in the fleshe. This is a deceiver and an Antichrist. Loke on youre selves/ that we loose not that we have wrought: but that we maye have a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ/hath not God. He y endureth in the do-

The.iii. epistle

the doctrine of Christ/hath bothe the father and the sonne.

If ther come eny vnto you & bringe not this learninge/ him receave not to house:ne- ther bid him God spede. For he that biddeth him God spede/ is parttaker of his evyll de- des. I had many thinges to wryte vnto you/ neverthelesse I wolde not wryte with paper and ynke:but I trust to come vnto you/& spea- ke with you mouth to mouth /that oure ioye maye be full. The sonnes of thy electe syster grete the. Amen.

The.iii. pistle of S. Iohn.



The Elder Vnto the Belov-
den Gaius/whom I love in
y truethe. Beloved/ I wissh
in all thinges that thou pro-
speredest and farest well
evē as thy soule prospereth.
I reioysed greatly when the brethren came/
and testified of the truethe that is in the/ how
thou walkest in trouthe. I have no greater
ioye then for to heare howe that my sonnes
walke in veritie.

Beloved/thou doest faythfully what soc-
ver thou doest to the brethren/ and to straun-
gers/which bare witnes of thy love before all
the congregacion. Which brethren whē thou
bryngeest forwardes on their iorney (as it bese-
meth god) thou shalt do well: because that
for his names sake they went forth/and toke
nothinge of the gentyls. We therfore ought
to re-

Of S. Iohn. Fo.cccxxvi.

to receave soche / that we also myght be hel-
pers to the truethe.

I wrote vnto the congregaciō:but Diotre-
phes which loveth to have the preeminence
amonge them/receaveth vs not. Wherefore yf
I come/ I will declare his dedes which he
doeth/iestinge on vs with malicious wordes/
neither is therewith contrit. Not only he him-
self receaveth not the brethren:but also he for-
biddeth them that wolde/and thrusteth them
out of the congregacion.

Beloved / folowe not that which is evyll/
but that which is good. If e that doeth well is
of God:but he y doeth evyll seith not God.
Demetrius hath good reporte of all men/and
of the truethe:ye and we oure selves also beare
recorde/& ye knowe that oure recorde is true.
I have many thinges to wryte:but I will not
with ynke and penne wryte vnto the. For I
trust I shall shortly se the/and we shall spea-
ke mouth to mouth. Peace be with the. The
lovers salute the. Grete the lovers by name.

The Prologe to the episile of S. Paul to the Hebrewes.



Woute this vistle hath cuer be-
noche doutynge and that and
te great learned mē who shuld
be the auctor therof:diuerse af-
firminge that it was not Pau-
les partlye because the stile so
disagreeth & is so vnlyk: his
other epistles/ & partlye because it stondeth in
the

The prologe vpon the pistle

the seconde Chapter/this learninge was con-
fyrmed to vs ward: that is to saye taught vs
by them that heard it them selues of the Worde.
Now paul testifieth Gala. j. that he receaued
not his gospell of man ner by man But ymme-
diatlye of Christ & that by reuelacion. Wherefo-
re saye they/scinge this mā confesseth that he
receaued his doctryne of the Apostles. it canot
be pauls/ But some disciple of the Apostles.
Now whether it were pauls or no I saye not/
But permyt it to other menues iudgementes/ne-
ther thinke I it to be an article of anye mannes
fayth/ But that a man maye doute of the auctor.

Moreouer/manye there hath been which not
onlye haue denyed this pistle to haue been wryt-
ten by anye of the Apostles/ But haue also refu-
sed yt altogether as no catholick or godlye pist-
le/because of certen tēptes wrytten therein. For
fyrst it sayth in the frote: it is impossible that
they which were once lyghted/ & haue tasted of
the heuently gyfte & were become partakers of
the holy goost/& haue tasted of the good worde
of God & of the power of the worlde to come. if
they fall/shuld be renewed agayne to repentaū-
ce or conuersion. And in the ieth it sayeth/if we
synne wylynglye after we haue receaued the
knowledge of the truth/ there remaineth no
more sacrifice for synnes/ But a fearfull lokyn-
ge for iudgemēt & vpylent fyre which shal de-
stroye the aduersaries. And in the. xij. it sayeth
that Esau founde no waye to repentance or co-
uersyon/ no though he sought it with teares.
Which tēptes saye they/ sounde that if a mā syn-
ne anye more after he is once baptised/ he can
be no more forgeuen/ and that is contrary to all
the scripture/ and therfore to be refused to be
catholick and godlye.

Onto which I answer: yf we shuld denie this
pistle for those tēptes sakes/ so shuld we denye
fyrst Mathew which in his. xij. chap. affirmeth
that

To the Hebrewes Fo. cccc. xvi

that he which blasphemeth the holy goost/ shall
nether be forgeuen here ner in y worlde to come.
And then Marke which in his. iij. chap. sayeth
that he that blasphemeth the holy goost/ shall
neuer haue forgeuence/ But shal be in danger of
eternall danaciō. And the xij. Luke whi. h sayth
there shal be no remissio to h: that blasphemeth
the spirite of God. Moreouer John in his. i. pist-
le sayth ther is a synne vnto deeth/ for which
a mā shuld not praye. And. ij. Petr. ij. sayth: yf a
mā be fled fro the uncleannes of the worlde thro-
row the knowledge of the sauyour Jesus Christ/
and then be waapt in agayne/ his ende is worse
then the begynninge & that it had bene better for
him neuer to haue knowen the truth. And paul
ij. timo. ij. curseth Alexander the coper smith/
despyng the Worde to rewarde him accordinge
to his dedes. Which is a signe that ether the pist-
le shuld not be good/ or that Alexander had syn-
ned past forgeuence/ no more to be prayed for.
Wherefore scinge no scripture is of priuat inter-
pretaciō: But must be expounded accordinge to
the generall articles of oure fayth & agreeable
to other opē & euident tēptes/ & confirmed or cōp-
red to lyke sentēces/ why shuld we not vnderstō-
de these places with lyke reuerēce as we do the
other/ namely when all the remnant of the pist-
le is so godlye and of so great learninge.

The fyrst place in the. vj. Chapter will no
more then that they which knowe the truth/ &
yet willinglye refuse the light/ and chose rather
to dwell in darcknes/ & refuse Christ & make a
mocke of him (as the pharisees which when they
were ouercome with scripture & myracles that
Christ was the verye Messias/ yet had soche
lust in iniquite that they forsake him/ persecu-
ted him slew him & did all the shame that coul-
de be imagined to him) canot be renewed (eis Me-
tano iam) sayth the Breke/ to be conuerted:
t. ij. that

The prologe vpon the pistle

that is to saye / soche malycious vnkynndnes which is none no: her then the blaspheminge of the holy ghooft/ deserueth that the spirite shall neuer come moze at them to conuert th: / which I beleue to be as true as eny other tēpte in all the scripture.

And what is meant by that place in the tēth chapter where he sayth / yf we synne willinglie after we haue receaued the knowledge of the trueth / there remaineth no moze sacrifice for synne / is declared vnediatlye after. For he maketh a comparyson betwene Moyses & Christ / sayenge: if he which despised Moyses lawe dyed without mercie how moche worse punishment is he worthy of / that treadeth the sonne of God vnder fote & counteth the bloude of the cōuenant / by which bloude he was sanctified / as an vnholy thinge & blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth none other by the fore wordes / then the synne of blasphemye of the spirite.

For them that synne of ignorance or infirmitie / there is remedie / but for him that knoweth the trouthe / & yet willingly yeldeth him selfe to synne / and consenteth vnto the lyfe of synne with soule and bodye / and had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace / & malycious lyfe persecuteth the trueth: for him I saye there is no remedye the waye to mercie is locked vp & the spirite is taken frō him for his vnthankfulnes sake no moze to be geuen him. Trowthe it is yf a man can tourne to God and beleue in Christ / he must be forgeuen how depe soeuer he hath synned: but that wyll not be withoute the spirite / & soche blasphemers shall no moze haue the spirite offered them. Let euery mā: herfore feare God & beware that he yelde not him selfe to serue synne / but how ofte soeuer he synne let him

To the Hebreus. fo. cccc. xxiij.

him begynne agayne & fyght afreshe / & no doubt he shall at the last ouercome / & in the meane tyme yet be vnder mercie for Christes sake. Because his harte worketh and wolde fayne be lowsed from vnder the bondage of synne.

And that it sayeth in the. xiiij. Esau founde no waye (eis Metanono iam) to be conuerted & reconciled vnto God & restored into his byrthright agayne / though he sought it with teares / that tēpt must haue a spiritalle eye. For Esau in sellyng his byrthright despised not only that tēptozall promociō / that he shuld haue been lord ouer all his brethren & kynge of that cōtre: but he also refused the grace & mercie of God & the spirituall blessings of Abraham & Isaac & all the mercie that is promised vs in Christ which shuld haue been his seed. Of this ye see that this epistle ought no moze to be refused for holye / godlye & catholike then the other autentike scriptures.

Now therfore to come to oure purpose agayne / though this epistle (as it sayth in the synopte) laye not the grounde of the fayth of Christ / yet it buyldeth conynglye thereon pure golde / syluer & pzeious stones / & proueth the presthode of Christ with scriptures ineuitable. Moreover ther is no worke in all the scripture that so playnlye declareth the meaninge & significacions of the sacrifices / ceremonies & fygures of the oldere tēpt / as this pistle: in so moche that if wilfull blindness and malicious malycie were not the cause / this epistle ony were ynough to wede oute of the heartes of the papistes that cankred heresye of iustifyenge of workes / concerninge oure sacramentes / ceremonies and all maner tradicions of their awne inuencion.

And finallye in that ye see in the tenth that he had bene in bondes and pryson for Christes sake and in that he so myghtelye dyueth all to

The pistle of S. Paul

Christ to be saued thozow him/and so cared for the flocke of Christ that he bothe wrote & sent/ where he harde that they begonne to faynte/to comforte/ courage and strength them with the worde of God/and in that also that he sent Timothe Pauls disciple both vertuous/well learned and had in great reuerence/it is easie to see that he was a faythfull seruaunt of Christes & of the same doctryne that Timothe was of/ye and paule him selfe was / and that he was an Apostle oz in the Apostles tyme oz nere therunto. And seinge the pistle agreeth to all the rest of the scripture/ys it be indifferentlye looked on / how shuld it not be of auctoryte and taken for holys scripture?

The pistle of S. Paul vnto the Hebrues.

The fyrst Chapter. ✠



God in tyme past diversly and many wayes/spake vnto the fathers by Prophete: but in these last dayes he hath spoken vnto vs by his sonne/whom he hath made heyre of all thinges: by whō also he made the worlde. Whiche sonne beynge the brightnes of his glozy/a very ymage of his substance/ bearinge vp all thinges with the worde of his power/hath in his owne person purged oure synnes/& is sitten on the

To the Hebrues fo.cccxxviii.

In the right honde of the maiestie an hye/and is more excellent then the angels/in as muche as he hath by inheritaunce obteyned an excellenter name then have they. Christ hath purged oure synnes.

For vnto which of the angels sayde he at any tyme: Thou arte my sonne/ this daye begate I the? And agayne: I will be his father/ and he shalbe my sonne. And agayne whē he bringeth in the fyrst begotten sonne in to the worlde/he sayth: And all the angels of God shall worshippe him. And of the angels he sayth: He maketh his angels spretes/and his ministres flammies of fyre. But vnto the sonne he sayth: God thy seate shalbe forever and ever. The cepter of thy kyngdome is a right cepter. Thou hast loved rightewrsnes & hated iniquyte. Wherfore God which is thy God/hath anoynted the with y oyle of gladnes above thy felowes. psal. ij. 8. ij. reg. vij. psal. xvj. vii. psal. cii. psal. xlii. oyle of gladnes is the holy ghoost.

And thou Lorde in the begynninge hast layde the foundation of the erth. And the hevenes are the workes of thy hondes. They shall perishe/but thou shalt endure. They all shall weye olde as doth a garment:and as a vesture shalt thou chaunge them/ and they shalbe chaunged. But thou arte all wayes/ and thy yeres shall not fayle. ✠ Vnto which of the angels sayde he at any tyme? Sit on my ryght honde/ tyll I make thyne enemyes thy fote stole. Are they not all mynistringe spretes/ sent to minister for their sakes which shalbe heyres of saluacion? psal. cii. i. co. p. 8.

The.ii. Chapter.

t.iii. Wherfore

The pistle of S. Paul

If the
despiers
of Moses
were so
greuous
lyr pur. yf
fynd: wh
at shall
be om: of
them that
make a
nooke of
Christ.
* Mira-
cles are
called sig-
nes becau-
se they be
a sygne to
ken & an e-
uydent
proffeth
at the thi-
ge that is
preached
is Godes
worde.

Wherfore we ought to geve y more he-
de to y thinge we have herde lest we
peryshe. For yf the worde which
was spokē by angels was stedfast: so y every
transgressiō & disobediēce receaved a iust recō-
pēce to rewarde: how shall we escape / yf we
despyse so great saluaciō which at y fyrst be-
gā to be preached of y lordē him silfe / & after-
warde was cōfermed vnto vs warde / by thē y
hearde it / god bearynge witnes therto / bothe
with sygnes and wonders also / and with di-
vers * miracles / & gyftes of the holy gooste /
accordynge to his awne will.

He hath not vnto the angels put in subiec-
cion the worlde to come / where of we speake.
But one in a certayne place witnessed / sayin-
ge. What is man / that thou arte myndfull of
him? After thou haddest for a frason made
him lower then the angels: thou crownedst
him with honour and glozy / and hast set him
above the workes of thy hondes. Then hast
put all thynges in subieccion vnder his fete.
In that he put all thynges vnder him / he left
nothyng that is not put vnder him. Never-
thelesse we yet se not all thynges subdued but
him y was made lesse thē y angelles: we se
that it was Iesus which is crowned with glo-
ry and honour for the sufferinge of death: that
he by the grace of god / shulde tast of deeth for
all men.

For it becam him / for whom are all thynges
& by whom are all thynges / after that he had
brought many sonnes vnto glozy / that he
shuld

To the Hebrewes. Jo. ccccxxxv

shuld make the lorde of their saluacion per-
fect thorow sufferynge. For he that sancti-
fieth / and they which are sanctified / are all of
one / for which causes sake / he is not a shā
de to call thē brethren sayinge: I will declare
thy name vnto my brethren / and in the myd-
des of the congregaciō will I prayse the. And
agayne: I will put my trust in him. And agay-
ne. beholde here am I and the children which
god hath geuen me.

For as moche then as the children were
parte takers of fleshe and bloud / he also him
silfelyke wyse toke parte with them / for to
put doune thorow deeth / him that had lord-
shippe over deeth / that is to saye the devyll / &
y he myght delyver thē which thorow feare
of deeth were all their lyfe tyme in dailger of
bondage. For he in no place taketh on him the
angels: but the seede of Abraham taketh he
on him. Wherfore in all thynges it became
him to be made lyke vnto his brethren / that he
myght be mercifull and a faythfull hye pre-
ste in thynges concernynge god / for to pouрге
the peoples synnes. For in that he him silfe
suffered and was tempted / he is able to sucker
them that are tempted.

The. iii. Chapter.

Wherfore holy brethren / partakers of
the celestiaill callinge / cōsyder the em-
basseatour and hye preste of oure pro-
fession / Christ Iesus which was faythfull to
him that made him / even as was Moses in
all his housse. And this man was counted
worthy

The pistle of S. Paul

worthy of more glory then Moses: In as moche as he which hath prepared the house hath most honoure in the house. Every house is prepared of some man. But he that ordeyned all thinges is god. And Moses verely was faythfull in all his house as a minister / to beare witnes of tho thinges which shuld be spoken afterwarde. But Christ as a sonne hath rule over the house / whose house are we / so that we hold fast the confydence & the reioysynge of that hope / vnto the ende.

psal. xciiij Wherfore as the holy goost sayth: to daye if ye shall heare his voyce / harden not youre hertes / after the rebellyon in the daye of temptation in the wilderness / where youre fathers tempted me / proved me / and sawe my workes xl. yere longe. Wherfore I was greued wth y^e generaciō & sayde. They erre ever in their hertes: they verely have not knowen my wayes / so that I sware in my wrath / that they shuld not enter into my rest. Take hede brethren that therbe in none of you an evyll herte in unbelieve / that he shuld departe from y^e lvyngge god: but exhorde one another dayly / whill it is called to daye / lest eny of you wepe harde herted thozow y^e deceptfullnesse of sinne

First substance is fayth. We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance / so longe as it is sayd: to daye yf ye heare his voyce / harden not youre hertes / as when ye rebelled. For some / whē they hearde / rebelled: howbe it not all y^e cō out of Egypt vnder Moses. But with whō was he displeased. xl. yeres: was

To the Hebrewes. Jo. cccxxvi.

Was he not displeased with them that synned: whose carcases were overthowen in the desert: To whom sware he that they shuld not enter into his rest: but vnto them that beleved not: And we se that they coulde not enter in / because of * unbelieve.

The. iiii. Chapter.

As fayth is the grounde of all graces: even so is unbelieve the roote of all synne.
psa. xciiij
gene. ij. a
Let vs feare therfore lest eny of vs forsakynge the promes of entrynge into his rest / shulde seme to come behinde. For vnto vs was it declared / as well as vnto them. But it proffited not them that they heard the worde / because they which hearde it / coupled it not with fayth. But we which have beleved / do enter into his rest / as contrary wyse he sayde to the other: I have sworne in my wrath / they shall not enter into my rest. And that spake he verely longe after that the workes were made & the foundaciō of y^e worlde layde. For he spake in a certayne place of y^e seventh daye / on this wyse: And god did rest y^e seventh daye fro all his worke. And in this place agayne: They shall not come into my rest.

gene. ij. a
Seynge therfore it foloweth that some muste enter therinto / & they to whō it was fyrst preached / entred not therein for unbelieves sake. Agayne he apoynteth in David a certayne present daye after so longe a tyme / sayinge as it is rehearsed: this daye if ye heare his voyce / be not harde herted. For if Josue had geven them rest / then wolde he not afterwarde have spokē of another daye. There remaineth therefore yet a rest to y^e people of God. For he y^e is entred

The pistle of S. Paul

* Synne is entred into his rest doth * cease from his
is oure awne woꝝkes/as god did from his.
woꝝke/ fr

om which Let vs study therfoze to entre into that rest/
all must be lest eny man faule after the same ensample/
asc that in to vnbelefe. ffor the woꝝde of god is quye-
enter into ke/and myghty in operacion/and shalper then
therest of eny two edged swerde:and entreteth thꝛough/
a quyet co even vnto the diuidynge a sonder of the soule
science in and the sprete/and of the ioyntes and the ma-
Christ. ry:and iudgeth the thoughtes and the inten-
tes of the herte:nether is there eny creature in-
visibie in the sight of it. ffor all thynges are
naked and bare vnto the eyes of him/of whō
we speake.

eccl. vii. d
psalmo.
xxviii.

The. v. Chapter.

i. cor. iij. 6

Synge then that we have a great hye
prest whych is entred into heven (I
meane Iesus the sonne of God) let vs
holde oure profession. ffor we have not an hye
prest/whych can not have compassion on oure
infirmities: but was in all poyntes tempted/
lyke as we are: but yet with out synne. Let vs
therfoze goo boldely vnto the seate of grace/
that we maye receave mercy/ and fynde grace
to helpe in tyme of nede.

* ffor every hye prest that is taken from amō
gemen/is ordeyned foz men/in thynges per-
taynyng to god: to offer gyftes and sacryfy-
ses foz synne: whych can have compassion on
the ignoraunt/and on them that are out of the
waye/because that he him silfe also is compa-
sed with infirmitie: ffor the whiche infirmiti-
es sake/ he is bounde to offer foz synnes/as
well foz

To the Hebrnes ffo. cccc. v. vij

well foz hys awne parte/as foz the peoples.
And noman taketh honour vnto him silfe/ but i. pa. xviii
he that is called of God/as was Aaron.

B Even so lyke wise/ Christ glozified not him
silfe/to be made the hye prest: but he that saye
de vnto him: thou arte my sonne/ this daye be. psal. ii. 6.
gat I the/ glozified him. As he also in another
place speaketh: Thou arte a prest foz ever af-
ter the order of Melchisedech. * Which in psal. cix.
the dayes of his flesshe/ did offer vp prayers
and supplications/ with stronge crynge and
teares/ vnto him that was able to save him
from deeth: and was also hearde/ because of
his godlines. And though he were Goddes
sonne/ yet learned he obediēce/ by tho thyng
whych he suffered/and was made parfaite / &
the cause of eternall saluacion vnto all them
that obey him: and is called of God an hye
prest/after the order of Melchisedech.

Wherof we have many thynges to saye
whych are harde to be vitered: because ye are
dull of hearinge. ffor when as cōcerninge y.
tyme/ye ought to be teachers/ yet have ye nede
agayne that we teache you the fyrst principles
of the woꝝde of god: and are become soche as
have nede of mylke/and not of stronge meate:
ffor every man that is feed with mylke/is in-
expperte in the woꝝde of rightewesnes. ffor he
is but a babe. But stronge meate belongeth to
them that are perfecte whych thꝛow custo-
me have their wittes exercised/ to iudge both
good and evyll also.

The. vi. Chapter.

Wherfoze

The pistle of S. Paul

Wherfore let vs leave y doctryne per
tayninge to the beginnyng of a Chri
sten man/ & let vs go vnto perfeccid/
and now no more laye the foundaciō of repen
taunce from deed workes/ & of fayth toward
God/ of baptyme/ of doctryne/ & of layinge on
of bondes/ & of resurreccion from deeth/ & of
eternall iudgemēt. And so will we do/ yf God
permitte. For it is not possible y they/ which
were once lyghted/ and have tasted of the he
venly gyft/ and were become partetakers of
the holy goost/ & have tasted of the good wor
de of God/ & of the power of the worlde to co
me: yf they faule/ Shuld be renued agayne vn
to repentaunce: for as moche as they have (as
concerninge them selues) crucified the sonne
of God a fressh/makyng a mocke of him.

ij. pet. ij. d

For that erth which drinketh in the rayne
which cometh ofte vpon it/ and bringeth forth
erbes mete for them that dresse it / receaveth
blessynge of god. But that ground/ which be
areth thornes & byars/ is reproved/ & is nye
vnto cursynge: whose ende is to be burned.
Nevetheless deare frendes/ we trust to se bet
ter of you and thynges which accompany sal
uacion/ though we thus speake. For god is
not vnrigheteous that he shuld forget youre
worke and laboure that procedeth of love/
which love shewed in his name/ which have
ministred vnto the saynctes/ and yet minister
Nee/ & we desyre that every one of you shew
the same diligence/ to the stablyssynge of ho
pe/ even vnto the ende: that ye saynt not/ but
folowe

To the Hebrewes Jo. cccxxviii.

folowe them/ which thorow fayth & pacien
ce inheret the promyses.

For when god made promes to Abraham/
because he had no greater thinge to sweare by
he sweare by him silfe sayinge: Surely I will
blesse the and multiply the in dede. And so af
ter that he had tarped a longe tyme/ he enioyed
the promes. Men verely sweare by him that
is greater then them selues/ and an othe to
conferme the thyng/ ys amonge them an en
de of all stryfe. So god willynge very aboun
dantly to shewe vnto the heyres of promes/ the
stabilenes of his counsaile/ he added an othe/
that by two* immutable thinges (in which it
was impossible that god shuld lye) we myght
have perfect consolacion/ which have fled/ for
to holde fast the hope that is set before vs/
which hope we have as an ancre of the soule
both sure and stedfast. Which hope also en
tred in/ into tho thynges which are with in
the vayle/ whither y fore runner is for vs en
tred in/ I mea Iesus that is made an hie prest
for ever/ after the order of Melchisedech.

*Two im
mutable
thinges:
the promi
se & the o
the.

The. vii. Chapter.

This Melchisedech kynge of Salem
(which beinge prest of y most hie god
met Abraham/ as he returned agayne
from the slaughter of the kynges/ and blessed
him: to whom also Abraham gave tythes of
all thyng) fyrst is by interpretacion kynge of
rightewesnes: after y he is kynge of Sale/ y
is to saye kynge of peace/ with out father/ w
out mother/ with out kynne/ and hath nether
begyn

gen. xliij.

The pistle of S. Paul

Begynnyng of his tyme/ nether yet ende of his lyfe: but is lykened vnto the sonne of god and cotinueth a preste for ever.

Consyder what a man this was/ vnto whō the patriarke Abraham gave tythes of the spoyle. And verely those children of leuy/ which receave the office of the prestes/ have a commaundement to take a cordyng: to the lawe/ tythes of the people/ that is to saye/ of their brethren/ yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them/ receaved tythes of Abraham/ and blessed him that had the promyses. And no man denyeth but that which is lesse/ receaveth blessinge of y^e which is greater. And here men that dye receave tythes. But there he receaveth tythes of whom it is witnessed/ that he liveth. And to saye the trueth/ leuy him selfe also which receaveth tythes/ payed tythes in Abraham. For he was yet in the loynes of his father Abraham when Melchisedech met him.

If now therfore perfection came by the presthod of the levites (for vnder that presthod the people receaved the lawe) what neded it further more that another prest shuld ryse/ after the order of Melchisedech/ and not after the order of Aaron? Now no dout/ yf the presthod be translated/ then of necessitie must the lawe be translated also.

For he of whom these thynges are spoken/ pertayneth vnto another trybe/ of which never man served at the aultre. For it is evident that oure

To the Hebrues ffo. cccviii

that oure lorde spronge of the trybe of Juda/ of which trybe spake Moses nothyng concerning presthod.

And it is yet a moze evydent thinge/ yf after the similitude of Melchisedech/ ther arysse a nother prest/ which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe (for he testifieth: Thou arte a prest forever/ after the order of Melchisedech) They the commaundment that went a fore/ is disannulled/ because of his weaknes and vnproffitablenes. For the lawe made nothyng perfect: but was an introduction of a better hope/ by which hope/ we drawe nye vnto god.

And for this cause it is a better hope/ that it was not promysed with out an othe. Those prestes were made wth cut an oth: but this prest with an oth/ by him that saide vnto him The lorde sware/ and will not repent: Thou arte a prest for ever after the order of Melchisedech. And for that cause was Jesus a stablysher of a better testament.

And amonge them many were made prestes/ because they were not suffred to endure by the reason of deeth. But this man/ because he endureth ever/ hath an everlastinge presthod. Wherefore he is able also ever to save them that come vnto god by him/ seynge he ever lyveth/ to make intercession for vs.

Soche an hye prest it became vs to have/ which is wholy/ harmlesse/ vndefyled/ separat from synners/ & made hyer then heven.

v Which

psal. cix.

psal. cix.

The pistle of S. Paul

Christ on
ce sacrifici-
ced/pur-
ged all sin-
nes.

Which nedeth not dayly (as yonder hie pre-
stres) to offer vp sacrifice/ fyrst for his awne
synnes/ and then for the peoples synnes. For
that did he at once for all when he offered vp
him silfe. For the lawe maketh men prestes/
which have infirmite: but the worde of the
othe that came sence y lawe/ maketh the son
ne prest/ which is perfecte for ever more.

The. viii. Chapter

If the thynges which we have spokē/
this is the pyth: that we have soche
an hie preste that is sitten on y right
honde of the seate of maieste in heven/ and is
a minister of holy thynges/ and of the very ta-
bernacle/ which God pyght/ and not mā. For
every hie preste is ordeyned to offer gyftes and
sacrifices/ wherfore it is of necessitie/ that
this man have some what also to offer. For
he were not a preste/ yf he were on y erth whe-
re are prestes that acordynge to y lawe/ offer
giftes/ which prestes serve vnto ynsample &
shadowe of heavenly thynges: even as the an-
swer of God was geven vnto Moses when
he was about to synnise the tabernacle: Ta-
ke hede (sayde he) that thou make all thynges
acordynge to the patrone shewed to the in
the mount.

Now hath he obtayned a more excellent of-
fice/ in as moche as he is the mediator of a
better testament/ which was made for better
promyses. For yf that fyrst testament had be-
ne faultlesse: then shuld no place have bene
sought for the seconde. For in rebukynge the
he sayth

exo. xviij.
act. vij. f.

To the Hebrues

Jo. cccv.

he sayth: Beholde the dayes will come (sayth
the lorde) and I will synnise upon the hous-
se of Israhel/ and upon the housse of Juda/ a
newe testament: not lyke the testament that
I made with their fathers at that tyme/ when
I toke them by the hondes/ to lede them oute
of the londe of Egipite/ for they continued
not in my testament/ and I regarded them
not sayth the lorde.

For this is the testament that I will make
with the housse of Israhel: After those dayes
sayth the lorde: I will put my lawes in their
myndes/ and in their hertes I will wyte the/
and I wilbe their God/ and they shalbe my
people. And they shal not teache/ every man
his neighbour/ and every man his brother/ say-
inge: knowe the lord: For they shal knowe
me/ from the lest to the moste of them: For I
wilbe mercifull over their vntighewesnes/ &
on their synnes and on their iniquities. In
y he sayth a new testament he hath abrogat
the olde. Now that which is disannulled and
weyed olde/ is redy to vannysshe awaye.

The. iij. Chapter.

That fyrst tabernacle verely had ordina-
unces/ and seruynges of god/ & wordly
holynes. For there was a fore taber-
nacle made/ wherein was the candlesticke/ and
the table/ and the shewe breed/ which is called
wholy. But with in the secde wayle was ther
a tabernacle/ which is called holiest of all/
which had the golden senser/ and the arke of
v. ii. the

The pistle of S. Paul

the testamēt overlaid roundabout with golde/ wherein was the golden pot with manna/ and Arons rodde that spronge / and the tables of the testament. Over the arke were the cherubis of glozy shadowynge the seate of grace. Of which thynges/ we wyll not now speake perticularly.

When these thynges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle & executed the service of god. But into the seconde went the hye prest alone/ once every ycare: and not with out bloud/ which he offered for him selfe/ and for the ignorance of y people. Wherewith y holy goost this signifyng/ y the waye of holy thynges/ was not yet opened/ whill as y fyrst tabernacle was stondynge. Which was a similitude for the tyme then present/ and in which were offered gyftes and sacrifices that coulde not make them that minister perfecte/ as pertaynyng to the conscience/ with only meates & drinckes/ and divers wesshynges and iustifynges of the fleshe/ which were ordeyned vntyll the tyme of refozmacion.

* But Christ beyng an hye prest of good thynges to come/ came by a greater and a more perfecte tabernacle/ not made with handes: that is to saye/ not of this maner bildynge/ nether by the bloud of goates and calves: but by his awne bloud we entred once for all into the holy place/ and founde eternall redemption. & for yf the bloud of oxen and of Goates & the ashes of an heyfer/ whē it was sprynckled

To the Hebrewes. fo. cccviii.

led / purysied the vncline / as touchynge the purifyng of the fleshe: How moche more shall the bloud of Christ (which thozow the eternall sprete/ offered him selfe with out spot to God) pourdege youre consciences from deed workes for to serve the liuynge god?

And for this cause is he the mediator of y newe testament/ that thozow deeth which chaused for the redemption of those transgressions that were in y fyrst testamēt) they which were called/ myght receave the promes of eternall inheritaunce. & for wher soever is a testament/ there must also be the deeth of him that maketh the testament. for the testament taketh auctoritie when men are deed: for it is of no value as longe as he that made it is a liue. for which cause also/ nether that fyrst testament was ordeyned with out bloud. for when all the commaundementes were redde of Moses vnto all the people/ he toke y bloud of calves and of Goates/ with water and purple wolle and ysop/ and sprynckled both the booke and all the people/ sayinge: this is the bloud of the testament which god hath apoynted vnto you. Moreover/ he sprynckled the tabernacle with bloud also/ and all the ministryng vessels. And almost all thynges/ are by the lawe/ purged with bloud/ and with out effusion of bloud/ is no remission.

It is then nede that the similitudes of heavenly thynges be purysied with soche thynges: but the heavenly thynges them selves are purysied with better sacrifices then are those.

v.iii. for

i. pet. i. d.
i. io. i. d.
apoc. i. d.
i. pet. iij.
rom. vii. b.

gala. iij. b

genesis.
xviii.

The pistle of S. Paul

For Christ is not entred into the holy places that are made with hondes/ which are but similitudes of true thynges: but is entred into very heven/ for to appere now in the syght of God for vs: not to offer him selfe often/as the hye prest entreteth in to y^e holy place every yeaere with straunge bloud/ for then must he have often suffered sence the worlde begā. But now in the ende of the worlde/ hath he appered once/ to put synne to flyght/ by the offeringe vpon of him selfe. And as it is apoynted vnto men that they shall once dye/ and then cometh the iudgement/ even so Christ was once offered to take a waye the synnes of many/ and vnto them that loke for him/ shall he appeare agayne without synne/ vnto saluacion.

The .v. Chapter.

For the lawe which hath but the shadowe of good thynges to come/ and not the thynges in their awne fassion/ can never with y^e sacryfises which they offer yere by yere continually/ make the comers ther vnto parfayte. For wolde not then those sacryfises have ceased to have bene offered/ because that the offerers once purged/ shuld have had no moare consciences of synnes. Nevertheless in those sacryfises is ther mencion made of synnes every yeaere. For it is vnpossible that the bloud of oxen/ and of goates shuld take awaye synnes.

Wherefore when he cometh into the worlde/ he sayeth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me

To the Hebrewes fo. ccc. xlii.

me. In sacrifices and synneofferynges thou hast no lust. Then I sayde: Lo I come / in the chiefe of the booke it is written of me/ that I shuld doo thy will/ o god. Above when he had sayed sacrifice and offeringe/ and burnt sacrifices and synneofferynges thou woldest not have/ nether hast allowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will o god: he taketh a waye the fyrst to stablisse the latter. By the which will we are sanctified/ by the offeringe of the body of Jesu Christe once for all.

And every prest is redy dayly ministrynge/ and ofte tymes offereth one maner of offeringe/ which can never take awaye synnes. But this man after he had offered one sacrifice for synnes/ sat him doune for ever on the right honde of god/ and from hence forth tarrieth till his foes be made his fote stole. For with one offeringe hath he made perfecte for ever them y^e are sanctified. And y^e holy goost also beareth vs recorde of this/ even when he tolde before: This is the testament that I will make vnto them after those dayes sayeth the lord. I will put my lawes in their hertes and in their mynde I will write them & their synnes and iniquities will I remember no moare. And where remission of these thynges is/ there is no moare offeringe for synne.

Serue brethren that by the meanes of the bloud of Jesu / we maye be bolde to enter in to that holy place/ by the newe and livinge waye/ which he hath prepared for vs/ through the waye.

psalmo. j.

Christ es bodye is but once offered

psa. clix. a
1. cor. xv.

He. xviij

Here foloweth oure redutye / if we will be partakers of y^e mercye he foretold.

v. iiii.

The pistle of S. Paul

the vayle/ that is to saye by his fleshe. And
seyunge also that we have an hye prest which
is ruler over y^e housse of god/ let vs drawe nye
with a true herte in a full fayth/ sprynckled
in oure hertes from an evyll conscience/ and
we sh^ed in oure bodys with pure water/ and
let vs kepe the profession of oure hope/ with
oute waveringe (for he is faythfull that pro-
myssed) & let vs consyder one another to provo-
ke vnto love/ & to good workes: & let vs not
forsake the felishippe that we have amōge ou-
re selves/as the maner of some is: but let vs
exhorte one another/ and that so moche the
more/because ye se that the daye draweth nye.

For yf we synne wilkyngly after that we
have receaved the knowledge of the tructh/
there remayneth no more sacrifice for synnes
but a fearfull lokynge for iudgement/and vio-
lent fyre which shall devoure the adversaries
he that de spiset h^e Moses lawe/ dyeth with-
out mercy vnder two or thre witnesses. Of
how moche sozer punysshment suppose ye
shall he be counted worthy/ which treadeth
vnder fote the sonne of god: and counteth the
bloude of the testament as an vnholly thyng
wherewith he was sanctified/ and doth disho-
noure to the sperte of grace. For we knowe
him that hath sayde/ vengeance belongeth
vnto me/ I will recompence sayth the lorde.
And agayne the lorde shall iudge his people.
It is a fearfull thyng to faule into the hon-
des of the livynge God.

Call to remēbraunce the dayes that are pas-
sed in

To the Hebrewes.

Jo. cccviii

sed in the which after ye had receaved light/
ye endured a greate fyght in adversities/ part-
ly whill all men wondred and gased at you
for the shame and tribulacion that was done
vnto you/ and partly whill ye became compa-
nyons of th^e which so passed their tyme. For
ye suffered also with my bondes/ and toke a
worth the spoylyng of youre goodes/ & that
with gladnes/ knowynge in youre selves how
that ye had in heven a better and an enduryn-
g^e substance. Cast not awaye therfore youre
confidenc^e/ which hath great rewarde to recō-
pence. For ye have nede of paciēce/ that after
ye have done y^e will of god/ ye myght receave
the promes. For yet a very lptell whyle/ and
he that shall come will come/ and will not ta-
ry. But the iust shall live by faith. And yf he
with drawe him selfe/ my soule shall have no
pleasure in him. We are not whiche with drawe
oure selves vnto dampnaciō/ but partayne
to fayth to the wynnynge of the soule.

The. xi. Chapter.

Fayth is a sure confidence of thynges
which are hoped for/ and a certayntie
of thynges which are not sene. By it
y^e elders were well reported of. Thowow fayth
we understonde that the worlde wae ordey-
ned by the worde of god: and that thynges
which are sene/ were made of thynges which
are not sene. By fayth Abell offered vnto god
a more plenteous sacrifice then Layn: by
which he obteyned witness that he was righ-
teous/ god testifyinge of his gyftes: by which
ayth & trust in ch-
rist only/
is the lyfe
& quyet-
nes of the
consciēce:
& not tru-
st in wor-
kes how
holys so e-
uer they
appere.

v.v. also

We ou-
ght to ca-
re eche
for oher:
& saluaci-
on/ as we
shuld yf
we trulye
loved eche
other.

but. v. vij.
mat. v. vij.
jo. vij. c.
ij. cor. vij.

but. v. vij.
rom. vij.

E

F

The pistle of S. Paul

matthew. also he beyng deede/ yet speaketh.
p. xiiij. d.

By fayth was Enoch translated y^e he shuld
gen. v. c. i not se deeth: nether was he founde: for God
eccl. p. liiiij had taken him awaye. Before he was taken
awaye/ he was reported of/ that he had plea- B
sed God: but without fayth it is vnpossible
to please him. For he that commeth to God/
must beleve that God is/ and that he is a re-
warder of them that seke him.

By fayth Noe honored God/ after that he
gen. vi. c. was warned of thinges which were not seene/
eccl. p. liiiij and prepared the arcke to the savinge of his
houssholde/ thowowe the which arcke/ he con-
demned the worlde/ and became heyre of the
rightewesnes which commeth by fayth.

By fayth Abraham/ whē he was called obey-
ed/ to goo out into a place/ which he shuld af-
terwarde receave to inheritaunce / and he went
out not knowynge whether he shuld goo.

By fayth he removed into the sonde y^e was
promysed him/ as into a straunge countre / &
dwelt in tabernacles: & so dyd Isaac & Jacob/
heyres with him of the same promes. For he
looked for a citie havinge a foundaciō / whose
bylder and maker is God.

Thowowe fayth Sara also receaved strēgth
to be with chylde/ & was delivred of a chyl-
de when she was past age/ because she iudged
him faythfull which had promysed.

And therfore spronge theroof one (& of ore
gen. p. viij which was as good as deed) so many in mul-
and. p. xiiij titude/ as the starres of y^e skye/ & as the sonne
of the see more which is innumerable.

An

To the Hebrewes No. cccxviii

And they all dyed in fayth / & receaved not
D the promyses: but sawe them a farre off / & be-
leved them/ and saluted them: and confessed
that they were straungers and pilgrims on
the erthe. They that saye soche thinges / de-
clare that they seke a countre. Also yf they had
bene myndfull of that countre / from wher
ce they came oute/ they had leasure to have re-
turned agayne. But now they desyre a better/
that is to saye a heavenly. Wherfore God is
not ashamed of them even to be called their
God: for he hath prepared for them a citie.

In fayth Abraham offered up Isaac/ whē
he was tempted/ & he offered him bringe his
only begotten sonne/ which had receaved the
promyses of whō it was sayde/ in Isaac shall
thy seed be called: for he considered/ that God
was able to rayse up agayne frō deeth. Wher
fore receaved he him / for an ensample. In
fayth Isaac blessed Jacob and Esau / concer-
ninge thinges to come.

By fayth Jacob when he was a dyinge/
blessed both the sonnes of Joseph / & bowed
him selfe towarde the toppe of his cepter.

By fayth Joseph when he dyed/ remembred
the departinge of the chylde of Israel/ and
gave commaundement of his bones.

By fayth Moses when he was borne/ was
hid thre monethes of his father & mother/ be-
cause they sawe he was a proper chylde: ne-
ther feared they the kynges commaundment.

By fayth Moses when he was great/ re-
fused to be called y^e sonne of Pharaos dought-
ter/ &

The pistle of S. Paul

ter/a chose rather to suffre adversitie w the people of God/then to enioye the pleasures of synne for a ceason/ and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. for he had a respect vnto y reward.

By fayth he forsoke Egypt/and feared not the scarcenes of the kynge. for he endured/ even as he had sene him which is invisible.

Thozow fayth he ordeyned the ester lam.
 exp. vii. d be/and the effusion of bloud/ lest he that destroyed the fyrst borne/shuld touche them.

By fayth they passed thozow the reed see
 exp. viii. c had assayed to do/they were dzou red.

By fayth the walles of Jerico fell doune
 iosu. vi. c after they were cōpased about/seven dayes.

By fayth y harlot Raab perished not with
 iosu. vi. d the vnbelievers/whē he had receaved the spy
 and. ii. b es to lodgyng peaseably.

And what shall I more saye/y tyme wold be to Morte for me to tell of Bedeō/of Barach & of Samson/a of Jephthar: also of David & Samuel/a of the Prophetes: * which thozow we fayth subdued kynngdomes/wrought righteousnes/obteyned the promyses/stopped the mouthes of lyons/quēched the violence of fyre/escaped the edge of the swearde/ of weake were made strōge/wayed valient in fight/tur ned to flyght the armyes of the aliente. And the women receaved their deed ray sed to lyfe agayne.

Other were racked/a wolde not be deliue red/that they myght receave a better resurrec cion.

To the Hebrewes. Fo. ccc. xlvi

cion. Other tasted of mockynges & scourginges/mozover of bondes & prisonmēt: were stoned/were hewen a sunder/were tēpted/we re slayne with swerdes/walked vppe & dou ne in shypes skynnes/in gores skynnes/in ne de/tribulaciō/a veraciō/which y wolde was not worthy of: they wādzed in wildernes/in mou tayne/in denres and caves of the erth.

And these all thozow fayth obtayned good reposte & receaved not the promes/God provydinge a better thinge for vs/that they with out vs shuld not be made perfecte.

The. vii. Chapter.

Uherfore let vs also (seyng that we are cōpased with so great a multitu de of witnesses) laye a waye all that presseth doune/a the synne that hāgeth on/a let vs rūne with paciēce vnto the battayle y is set befoze vs/lokyng vnto Jesus/the auc tor & synnyssher of oure fayth/which for the ioye that was set befoze him/abode the crosse/ and despyed the shame/a is set doune on the right honde of y trone of God. Consider ther foze how that he endured suche sprakinge a gaynst him of synners/lest ye shuld be verried and faynte in youre myndes. for ye have not yet resisted vnto bloud shedding/stryvinge agaynst synne. And ye have forgotten the con solacion/ which speaketh vnto you/as vnto chyl dren: My sonne despyse not the chaste nyng of the Lorde/ nether faynt when thou arte rebuked of him: for whom the Lorde lo veth/him he * chasteneth: yee/a he scourgeth every

rom. vi. a
 coll. iii. b.
 eph. iii. e
 j. pet. ii. a.
 and. iii. a
 We be cal led to soffer. for with oute sufferinge no mā cā be the son ne of god

If anye loue the law of god and be chastised of god it is a com fort.

The pistle of S. Paul

For ther-
by he is
sure that
god loues
th him &
hath cho-
sen him to
his sonne
and hepe
of euergla-
sing felicity.

every sonne that he receaveth.

If ye endure chastninge/God offereth him selfe vnto you/as vnto sonnes. What sonne is that whom the father chasteneth not? If ye be not vnder correcciō (where of all are part takers) then are ye bastardes and not sonnes. Moreover seynge we had fathers of oure fleshe which corrected vs/ and we gave them reuerence: shuld we not moche rather be in subiection vnto the father of spirituall gyftes/ that we myght liue? And they verely for a fewe dayes/nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable/ that we myght receave of his holines. No manner chastisinge for the present tyme semeth to be ioyeous/ but greivous: nevertheless afterwarde it bringeth the quyet frute of rightwysnes vnto them which are therein exercysed.

Stretch forth the therfore agayne the hondes which were let doune/ & the weake knees/ & set that ye have strayght steppes vnto youre feet/ lest any haltinge turne out of y waye: yee/ let it rather be healed. Embrace prynces with all men/ & holynes: with out the which/ no man shall see the glorie. And looke to/ that no man be destitute of the grace of God/ & that no rote of bitternes sprynge vp & trouble/ & thereby many be defiled: and that there be no fornicator/ or uncleane person/ as Esau/ which for one breakfast solde his birthright. Ye knowe how that afterwarde when he wolde have inherited the blessing/ he was put by/ & he founde no

Why god
chastiseth

rom. viij.

gen. xxv
gen. xxvi

To the Hebrewes Ho. cccxlii

de no meane to come thereby agayne: no though he despyred it with teares.

For ye are not come vnto the mounte that can be touched/ & vnto burninge fyre/ nor yet to myst & darcknes and tempest of wedder/ neither vnto the sounde of a trōpe & the voyce of wordes: which voyce they that hearde it/ wisshed awaye/ that the comunicacion shuld not be spoken to them. For they were not able to abyde that which was spoken. If a brast had touched the mountayne/ it must have bene stoned/ or thrust thowre with a dart: evē so terrible was y sight which appered. Moses sayde/ I feare & quake. But ye are come vnto the moultē Sion/ & to the citie of the livinge god/ the celestiaall Ierusalem: and to an innumerable sight of angels/ & vnto the congregacion of y * fyrst borne sonnes/ which are writte in heven/ and to God the iudge of all/ and to the sprytes of iust and perfecte men/ and to Jesus the mediator of the newe testament/ & to the spryncklynge of bloud that speaketh better then the bloud of Abel.

See that ye despise not him y speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape/ yf we turne awaye frō him y speaketh frō heven: whose voyce the throuke the erth/ & now declareth sayinge: yet once more will I shake not the erth only/ but also heven. No dout y same that he sayth/ yet once more/ signifieth the removinge a waye of those thinge which are shaken/ as of thinges which have ended their

exo. xlv.
and. pp. c

ex. xlv. c.

* fyrst
borne son
nes / that
is the sō
nes of god
because
the fyrst
borne we
re dedica
ted vnto
god.

agge. ij. b

The pistle of S. Paul

thei: course: that the thynges which are not
 shaken maye remayne. Wherfore if we recea-
 ve a kyngdom which is not moved/ we have
 grace/ wherby we maye serve god and please
 him with reverence and godly feare. For oure
 du. iij. d. god is a consumynge fyre.

The. vii. Chapter.

Dure
 dutye yf
 we wil ha
 ue oure
 part with
 Christ

iofuc. j. a.
 psalmo.
 cxxv.

Let brotherly love continue. Be not for-
 getfull to lodge straungers. For thereby
 have dyvers receaved angels into their
 houses vnwares. Remember them that are in
 bondes/ even as though ye were bounde with
 them. Be myndfull of them which are in ad-
 versitie/ as ye which are yet in youre bodies.
 Let wedlocke be had in pryce in all poyntes/
 and let the chamber be vndefiled: for whose
 keepers and advourars god will iudge. Let
 youre conversacion be with out coveteousnes
 and be content with that ye have all redy. For
 he verely sayd: I will not fayle the/ neither for-
 sake the: that we maye boldly saye: the lord e
 is my helper/ and I will not feare what man
 doeth vnto me. Remember them which have
 the oversight of you/ which have declared vnto
 you the worde of god. The ende of whose
 conversacion se that ye looke vpon/ and folow
 we their sayth.

Jesus Christ yesterdaye and to daye/ & the
 same continueth for ever. Be not carped abou-
 te with divers and straunge learnynge. For it
 is a good thyng that the herte be stablified
 with grace/ and not with meates/ which have
 not proffeted them that have had their pastyme
 in

To the Hebrewes

Ho. ccc. lvi

me in them. We have an altre wherof they
 maye not eate which serve in the tabernacle.
 For y bodies of those beastes whose bloud is
 brought into the holy place by the hie prest to
 poure sinne/ are burnt with out the tentes.
 Therfore Jesus/ to sanctifye the people with
 his awne bloud/ suffered with out the gate.
 Let vs goo forth therfore out of the tentes/ &
 suffer rebuke with him. For here have we no
 continuynge citie: but we seke one to come.
 num. xij. c.

For by him offer we the sacrifice of laude
 all wayes to god: that is to saye/ the frute of
 those lyppes/ which confesse his name. To do
 good/ and to distribute forget not/ for with su-
 che sacrifices god is pleased. Obeye the that
 have the oversight of you/ and submit youre
 selves to them/ for they watch for youre sou-
 les/ even as they that must geve a comptes:
 that they maye do it with ioye/ and not with
 greife. For that is an vnproffitable thyng for
 you. Praye for vs. We have confidence becau-
 se we have a good conscience in all thynges/ &
 desyre to live honestly. I desire you therfore
 somewhat the moare abundantly/ that ye so
 do/ that I maye be restored to you quykly.

The god of peace that brought agayne fro
 dethe oure lord Jesus/ the gret shepperde of
 the shepe/ thowhe the bloud of the everlastyn-
 ge testamēt/ make you perfect in all good wor-
 kes/ to do his will/ workynge in you y which
 is pleasur in his syght thowhe Jesus christ
 To whom be prayse for ever whill the worlde
 endureth Amen. R.

The Prologe Vpon the pistle

I beseeche you brethren / suffice the wordes of exhortaciō: for we have writtē vnto you in fewe wordes: knowe the brother Timo- the / whom we have sent frō vs / with whom (yf he come shortly) I will se you. Salute thē that have the oversight of you / & all the sayn- tes. They of Italy salute you. Grace be with you all. Amen.

Sent from Italy by Timotheus.

The Prologe Vpon the pistles of S. James and Judas.



Though this epistle were refus- ed in the olde tyme and denyed of manye to be the epistle of a very apostle / and though also it laye not the foundacyon of the fayth of Christ / but spea- keth of a generall fayth in god / nether preacheth his death and resurreccyon / ether the mercye that is layde vpon / store for vs in him / or euerlastyng couenaunt made vs in his bloude / which is the offyce and dutye of a very apostle / as Christ sayeth. Io. .xv. .ye shall testifie of me: yet because yt setteth vpon no mannes doctryne / but cryeth to kepe the lawe of god / and maketh loue which is withoute parcialite the fullfillinge of the lawe / as christ and all the apostles dyd / & hath therto manye good and godly sentēces in it: & hath also no- thinge yf is not agreeable to the rest of the scriptu- re: yf it be looked indifferentlye on: me thynketh it ought of ryght to be taken for holye scriptu- re. For as for that place for which haply it was at the begynninge refused of holye men (as it ought / if it had meant as they toke it / and for which place only / for the false vnderstandinge / it hath

Of S. James

fo. cccc. vite

it hath been chiefly receaued of the papistes) yet if the circumstances be well pondered it will appere that the auctors entent was farre other wise then they tooke him for.

For where he sayth in the .ij. chap. sayth wit- houtē dedes is deed in it selfe / he meaneth none other thinge then all the scripture dothe: how that that sayth which hath no good dedes folo- winge / is a false sayth & none of that sayth iusti- fieth or receaueth forgeuenes of synnes. For God promised the onlie forgeuenes of their syn- nes which turne to god / to kepe his lawes. When fore they that purpouse to cōtinew still in synne haue no parte in that promyse: But deceaue the- selues / if they beleue that God hath forgueū the- their olde synnes for Christs sake. And after whē he sayth that a mā is iustified by dedes & not of fayth onely / he will no more then that sayth dothe not so iustifie euery where / that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onely iustifieth before God / so do dedes onely iustifie before the worlde / wher of is ynough spoken / partlye in the prologe on Paule to the Romayns / & also in other places. For as Paule affirmeth Roma. .iiij. that Abra- ham was not iustified by workes afore God / but by fayth onely as Genesis beareth recozde / so will James that dedes onely iustified him be- fore the worlde / and fayth wrought with his de- des: that is to saye / fayth wherwith he was ryghteous before God in the hert did cause him to worke the will of God outwardlye / wherby he was ryghteous before the worlde / & wher- by the worlde perceaued that he beleued in god loued & feared God. And as Hebre. .xi. the scrip- ture affirmeth that Rahab was iustified before God thow fayth / so doth James affirmeth that thow workes by which she shewed hir fayth / she was iustified before the worlde / & it is true.

p. ij.

And

The pistle

And as for the epistle of Judas/though men haue & yet do doute of the auctoure: & though it seme also to be drawen oute of the seconde epistle of S. Peter/and thereto alledgeth scripture that is no where founde/ yet seinge the matter is so godly and agreynge to other places of holpe scripture/ I se not but that it ought to haue the auctozite of holpe scripture.

The pistle of S. James The fyrst Chapter.



James the seruant of God and of the Lorde Jesus Christ/ sendeth gretinge to y. vii. trybes which are scattered here and there. * My brethren / count it excedynge ioye when ye faule into diuers temptacions/ for as muche as ye knowe how that

the tryinge of youre fayth bringeth pacience: and let pacience haue her perfect worke/ that ye maye be perfecte and sounde/ lackinge nothinge.

¶ Ifeny of you lacke wysdome/ let him aye of God which geueth to all men indifferentlie/ and casteth no man in the teth: and it shal be geuen him. But let him aye in fayth & wa-
ver not. For he that douteth is lyke the wa-
ues of the see/ tost of the wynde and caried
with violence. Nether let that man thinke
that he shal receaue eny thinge of the Lorde.

a wa

Of S. James Fo. ccc. liij

A waveringe mynded man is vnsable in all his wapes.

¶ Let the brother of lowe degre rrioyce in y he is exalted/ & the ryche in that he is made lowe. For evē as y flower of the grasse/ shal he vanyssh awaye. The sonne ryseth with heate/ & the grasse wydereth/ & his flower falleth awaye/ and the beautie of the fassion of it perissheth: even so shal the ryche man perissh with his aboundance.

¶ Happy is the man that endureth in temptacion/ for when he is tryed he shal receave the crowne of lyfe/ which the Lorde hath promysed to them that love him.

¶ Let no man saye when he is tempted that he is tempted of God. For God tempteth not vnto envyll/ nether tempteth he anie mā. But every mā is tempted/ drawne awaye/ & entysed of his awne concupiscence. Then when lust hath conceived/ it bringeth forth synne/ & synne when it is fynished bringeth forth the deeth.

¶ Erre not my deare brethren. * Every good gyfte/ & every parfayt gyft/ is from above and cometh doune fro the father of light/ with whom is no variableness/ nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of lyfe/ that we shuld be the fyrst frutes of his creatures.

¶ Wherefore deare brethren/ let every man be swyfte to heare/ slowe to speake/ and slowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

¶ Wherefore laye a parte all fylthynges/ all su-
perfluite

* In christ we be all lyke good/ & euen seruantes eche to other for christes sake/ currey mā in his office. And he that receiveth more on him than that/ of what soever degree he be of is a false christ. & an apostate fro Christ.

rom. v. a.

mat. vij. a
& .xvi. c
mar. xj. c
luc. xj. b
io. xvj. b
and .xvj. c

perfluite of maliciousnes/and receave with
meknes the worde y is grafted in you/ which
is able to save youre soules R. * And se that
ye be doars of the worde & not hearers only/
deceavinge youre awne selves with sophistrie
For yf eny heare the worde/and do it not/he
is lyke vnto a man that beholdeth his body
by face in a glasse. For assone as he hath loked
on him selfe/he goeth his waye / & forgetteth
immediatlie what his fassion was. But who
so loketh in the parfaict lawe of libertie/and
continueth ther in (yf he be not a forgetfull
hearer/ but a doar of y worke) the same shall
be happie in his dede.

Pure de-
votion.

Yf eny man amonge you seme devoute/
and refrayne not his tonge: but deceave his
awne herte/this mannes devocion is in vayne
Pure devocion and vndefiled before God the
father/is this: to vpsit the frendlesse and wid-
owes in their adversite/ and to kepe him selfe
vnsponsored of the worlde. R

The.ii. Chapter. *

* To wor-
ke offea-
rez cōpul-
sion is bē
dage: But
to loue is
libertie &
the fullfil-
linge of y
lawe befo-
re god / &
maketh

Brethren have not the fayth of oure loz
de Iesus Chzist the lorde of glorie in
respekte of persons. If ther come into
your company a man with a golden rynge
and in goodly aparell and ther come in also a
pooze man in vyle rayment/and ye have a res-
pecte to him that weareth the gaye clothynge
and saye vnto him. Sit thou here in a good
place: and saye vnto the pooze / stonde thou
there or sit here vnder my fote stole: are ye not
parciass in youre selves/ and have iudged af-
ter

ter evyll thoughtes?

Harken my deare beloved brethren. Hath
not God chosen the pooze of this worlde/
which are ryche in fayth/ and heyres of the
kyngdom which he promysed to them that lo-
ve him? But ye have despised the pooze. Are
not the ryche they which opresse you: and they
which drawe you before iudges? Do not they
speake evyll of that good name after which
ye be named.

If ye fulfill the royall lawe accordynge to
the scripture which sayth. Thou shalt love
thyne neighbour as thy selfe/ ye do well. But
yf ye regarde one person more then another/
ye commit synne/and are rebuked of the lawe
as transgressours. Whosoever shall kepe the
whole lawe/ and yet fayle in one poynt/ he is
gyltie in all. For he that sayd. Thou shalt
not commit adulterie/ sayed also: thou shalt
not kyll. Though thou do none adulterie/ yet
yf thou kill/ thou arte a transgressor of the la-
we. So speake ye/and so do as they that shall
be iudged by the lawe of libertie. For ther
shall be iudgement merciles to him that shal-
l weith no mercy/ and mercy reioysseth agaynst
indgement: R

What a vayleth it my brethren/ though a
man saye he hath fayth/ when he hath no de-
des? Can fayth save him? If a brother or a
sister be naked or destitute of dayly fode/ and
one of you saye vnto them: Departe in peace/
God sende you warmnes & fode: not withston-
dynge ye geve the not tho thyng which are

a man mer-
ciful
to worke
of his aw-
ne accorde
And to the
merciful
hath God
bought him
selfe to shew
mercie
And con-
trary vnto
to the vne-
merciful
he threat-
neth iud-
gement
without
mercie.
And mer-
cie reioys-
seth and
triumphe-
th ouer iu-
dgement.
For when
mercy
is/ there
hath dāna-
cion no pl-
acc by go-
des promi-
se. God ha-
th promy-
sed all me-
rcie to the
merciful
onlye.

The pistle

Now yf a
nye that
is not mer-
cyfull be-
leueth to
haue mer-
cy of god
he decea-
ueth him
selfe: beca-
use he ha-
th no Bo-
des wo-
de for him
for go-
des pro-
mise par-
tarneth
to pmer-
ciful on-
lye: & true
faith ther-
fore is
known
by hir de-
des.
io su. ij. e.

nedfull to the body: what helpeth it the? Eue
so fayth/ys it have no dedes/is deed in it selfe.

Ye & a man myght saye: Thou hast fayth/
and I have dedes: Shewe me thy fayth by
thy dedes: and I will shewe the my fayth by
my dedes. Beleuest thou y^e ther is one God?
Thou doest well. The devyls also beleve
and tremble.

Wilt thou vnderstonde o thou wayne man/
that fayth with out dedes is deed? Was not
Abraham oure father iustified thozow wo-
rkes when he offered Isaac his sonne vpoⁿ the aul-
tre? Thou seist how that fayth wrought
with his dedes / and thzough the dedes was
the fayth made perfect: & y^e scripture was ful-
filled which sayth: Abraham beleved God/&
it was reputed vnto him for rightewesnes: &
he was called the frende of God. * Ye se then
how that of dedes a man is iustified/& not of
fayth only. Lyke wyse also was not Raab the
harlot iustified thozow wo-
rkes/when she re-
ceaved the messengers/& sent the out another
waye? for as the body/with out the sprete
is deed/eue so fayth with out dedes is deed &

The.iii. Chapter.

* He that
taketh au-
cto-ryte to
rebuke o-
ther of
that whe-
rin he sin-
neth him
selfe/the

MY Brethren / be not every mā a * ma-
ster/remembzinge how that we shall
receave the moze damnacion: for in
many thinges we synne all. Yf a man synne
not in worde/the same is a perfecte mā/& able
to tame all the body. Beholde we put bittes
into y^e horses mouthes that they shuld obeye
vs/& we turne aboute all the body. Beholde
also

Of S. James.

Jo. cccli.

also the Hyppes / which though they be so
gret/and are dzyven of scarce windes/ yet are
they turned about with a very smale helme/
whither soever the violence of the governour
wyl. Even so the tonge is a lyttell member/
and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre
kynndeth/& the tonge is fyre/and a worlde of
wyckednes. So is the tonge set amonge oure
members/that it defileth the whole body / &
setteth a fyre all that we have of nature / and
is it selfe set a fyre even of hell.

All the natures of beastes/& of byrdes/and
of serpentes/and thinges of y^e see/ are meked
& tamed of the nature of man. But the tonge
can no man tame. It is an vntuely evyll full
of deedly poyson. Therewith blesse we God
the father/and therewith curse we mē which
are made after the similitude of God. Out of
one mouth proceadeth blessinge and cursyn-
ge. My Brethren these thinges ought not so
to be. Doth a fountayne sende forth at one
place swete water and bytter also? Can the
fygge tree/my Brethren/bear olive beries: o-
ther a vyne beare fygges? So can no fountay-
ne geve bothe salt water and fresshe also. If
enymā be wyse and endued with learnynge
amonge you let him shewe the wo-
rkes of his good conversaciō in meknes that ys coupled
with * wisdom.

But Yf ye have bitter envyinge and stryfe
in youre hertes/reioyce not: nether be lyars
agaynst the tructh. This wisdom descendeth

Q.v. not from

same sha-
ll have the
greater
damnaciō
He must
be witho-
ut synne
that will
cast y^e fyr-
ste stone.

* wisdom
me: All
meknes
and obed-
ence must
be accord-
ge to the
wisdomes
& worde
of god.

The pistle of S. James.

Naturall that is all that a man doth with oute the spirite of God. Godly wisdom is in it is an own. not from a bone; but is erthy/ and *naturall/ and diuylishe. For where envyinge & stryfe is/ there is stablenes & all manner of evyll workes. But the wisdom that is from above/ is fyrst pure/ then peaceable/ gentle/ and easy to be entreated/ full of mercy and good frutes/ without iudgyng/ and without simulaciō: yee/ and the frute of rightewesnes is sowne in peace/ of them that mayntene peace.

The.iiii. Chapter.

From whence cometh warre & fight/ tyng amonge you: come they not here hence? even of youre voluptuousnes that rayne in youre members. Ye lust/ and have not. Ye envie & have indignacion/ and cannot obtayne. Ye fight and warre & have not/ because ye aye not. Ye aye and receave not/ because ye aye a mysse: even to consume it apon youre voluptuousnes. Ye advouterars/ & women that breke matrimonie: knowe ye not how y the frendshippe of y worlde is ennimite to godwarde? Whosoever wilbe a frende of the worlde/ is made the enemye of god. Either do ye thinke that the scripture sayth in vayne? The *spite that dwelleth in you/ lusteth evē contrary to envie: but giveth more grace.

Submit youre selves to god/ and resist the devyll/ and he will flye from you. Drawe nye to god & he will drawe nye to you. Cense youre hondes ye synners/ and pource youre heretes yewaveringe mynded. Suffre afflictions: forowe ye and wepe. Let youre laughter be turned to moynynge/ and youre ioye to hevynes.

Of S. Judas. Fo. ccclii.

nes. Last donne youre selves before the lord/ and he shall lift you up. Backbyte not one another/ brethren. He that *backbyteth his brother/ and he that iudgeth his brother/ backbyteth the lawe/ and iudgeth the lawe. But and yf thou iudge the lawe/ thou art not an observer of y lawe: but a iudge. Ther is one lawe geve/ which is able to save and to dystrope. What art thou that iudgeth a nother man?

Go to now ye that saye: to daye & to morow let vs go into soche a citie and continue there a yere & bye and sell/ and wyne: and yet cannot tell what shall happen to morowe. For what thyng is youre lyfe? It is even a vane/ poure that apereth for a lytell tyme/ and then vanyssheth awaye: for that ye ought to saye: yf the lord will and yf we live/ let vs do this or that. But now ye reioyce in youre bostinges. All soche reioysynge is evyll. Therefore to him that knoweth how to do good/ and doth it not/ to him it is synne.

The.v. Chapter.

Go to now ye ryche men. Wepe/ and howle on youre wretchednes that shall come apon you. Your riches is corrupte/ youre garmentes are motheaten. Your golde and your silver are cankered/ and the rust of them shall be a witnes vnto you/ & shall eat your flesh/ as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyre of y labourers which have reped donne youre felde (which hyre is of you kept backe by fraude) cryeth: & y cries of them

we/ grace increaseth in vs and lustes my nysh: and therefore he sayth Submitte your selves to god &c.

* He that backbyteth or judgeth his brother dothe indge the lawe to be euell for y lawe for biddeth to do so.

He that knoweth and yet doth not is without excuse. For God hath promised no mercie: but to him that wyll do his goddys will.

The pistle

* Slaug- ther: as whē men kyl best- es to ma- ke chere with all / and as the Jewes did in their thake of- feringes / & frewill offerin- ges &c.

(Two spe- ciall ray- nes) haue they / the one at so- wege ty- me / & the- oter at bl- ominge ty- me: of wh- ich if they lacke ethe- er / all is frutelesse

* whether ye saye ye or naye: se it be so. For yf ye haue one thinge in the harte and ano-

ther which have reped / are entred into the ea- rcs of the lordes Sabaoth. Ye have lived in ple- asure on the erth and in wantannes. Ye have noysshed youre herte / as in a daye of slaugh- ter. Ye have condempned and have killed the iust / and he hath not resisted you.

* Be pacient therfore brethzen / vnto the com- mynge of the lordes. Beholde the husbunde man wayteth for the precious frute of the erth / and hath longe pacience ther vppon / vntill he receave (the erly and the latter rayne.) Be ye also pacient therfore / and settle youre hertes / for y commynge of the lordes draweth nye. Brodge not one agaynst another brethze / lest ye be dāpned. Beholde the iudge stondesth before the doore. Take (my brethzen) the pro- phettes for an ensample of sufferynge aduer- sitie / and of longe pacience / which spake in the name of the lordes. * Beholde we counte them happy which endure. Ye have hearde of the pacience of Job / & have knowen what ende the lordes made. For the lordes is very pi- tisfull and mercifull.

But above all thynges my brethze / sweare not / nether by heven / nether by erth / nether by eny othe. Let youre * ye be ye / and youre maye naye: lest ye faule into ypocrecy. If eny of you be evyll veped / let him praye. If eny of you be mery / let him singe psalmes. If eny be diseased amonge you / let him call for the elders of the congregacion / and let the praye over him / and anoynte him with oyle in the name of the lordes: and the prayer of sayth

Walt

Of S. Judas. Ho. ccclitt.

Walt save the sicke / and the lordes Walt rayse ther in the him vp : and yf he have committed synnes / mouth or they shalbe forgiven him. dede / in de

* knowledge youre fautes one to another: & sturc or ge praye one for another / that ye maye be healed. ypocrysie The prayer of a ryghteous mā awayleth mo- or dissim- che / yf it be fervēt. Helias was a man mortall ulacion. even as we are / and he prayed in his prayer / that it myght not rayne: and it rayned not on iiij. re. p. d. the erth by the space of thre yeares and siye lu. liii. d. monethes. And he prayed agayne / & the heve gave rayne & the erth brought forth her frute.

Brethzen yf eny of you erre from the trueth mat. viij. and a nother convert him / let the same knowe that he which converted the synner frō goyn ge a straye out of his waye / Walt save a soule frō deeth / & Walt hyde y multitude of synnes.

The ende of the pistle of Saynct James.

The pistle of saynct Judas.



Wdas the serbaunt of Jes- sus Christ / the brother of Ja- mes. To them which are cal- & sanctified in god the father / and preserved in Jesu Christ. Mercy vnto you / and peace & love be multiplied.

Beloved / when I gave all diligence to wri- te vnto you of the comen saluacion: it was nedfull for me to wypte vnto you / to exhorte you / that ye Wuld continually laboure in the sayth which was once geve vnto the sayntes

Ho 2

The pistle

For ther are certayne craftely crept in / of which it was writen afore tyme vnto soche iudgemēt. They are vngodly & turne the grace of oure God vnto wantannes / & denye God the only Lord / and oure Lord Jesus Christ.

My mynde is therfore to put you in remembrance / for as moche as ye once knowe this / how that the Lord (after that he had delivered the people out of Egypt) destroyed them which afterwarde beleved not. The angels also which kept not their fyrst estate: but left their awne habitation / he hath reserved in everlasting chaynes vnder darcknes vnto y iudgemēt of the greate daye: evē as Sodom & Gomor / & the cities aboute them (which in lyke maner defiled them selves with fornicaciō and folowed strange fleshe) are set forth for an ensample / and suffre the vengeaunce of eternall fyre. Bykyse these dremers despyle the fleshe / despyse rulers and speake evyll of them that are in auctoritie.

Let Michael the archangel when he strove agaynst the devyll / & disputed about the body of Moses / durst not geve raylinge sentēce / but sayde: the Lord rebuke y. But these speake evyll of those thinges which they knowe not: & what thinges they knowe naturally / as beastes which are without reason / in tho thinges they corrupte them selves. Wo be vnto them / for they have folowed y waye of Cayn / and are vtterly geven to the erreure of Balam for lukers sake / and peryshe in the treason of Lore.

These

Of S. Judas.

Jo. cccliii.

These are spotttes which of youre kindnes feast to gedder / with out feare / fedynge themselves. Cloudes they are with outen water / carried about of wyndes / and trees with out fruit. They are gadzinge tyme / twyse deed and plucked vp by the rotes. They are the ragynge waves of y see / fominge out their awne shame. They are wandzyng startes to whom is reserved the myst of darcknes for ever.

Enoch the seventh from Adam prophesied befoze of suche / saying: Beholde / y lord shall come with thousande of sayntes / to geve iudgement agaynst all men / & to rebuke all that are vngodly amonge them / of all their vngodly dedes / which they have vngodly comitted / and of all their cruell speakynges / which vngodly sinners have spoken agaynst him.

These are murmurers / complainers / walkynge after their awne lustes / whose mouthes speake proude thynges. They have men in greate reverence be cause of a vauntage. But ye beloved / remember the wordes which were spoken befoze of the Apostles of oure lord Jesus Christ / how that they tolde you that ther shulde be begylers in the last tyme / which shuld walke after ther awne vngodly lustes. These are makers of sectes fleshlye / havynge no sprete.

But ye derlye beloved / edyfie yovre selves in youre most holy sayth / prayinge in the holy goost / and kepe youre selves in the love of God / lokinge for y mercy of oure lord Jesus Christ / vnto eternall lyfe. And have compassion on

num. piii

gen. p. v.

* Strange
ge fleshe
that is tu
rnyngc th
e naturall
Use vnto
the vnnat
turall. ro

gene. liij.
nu. p. v. a
Nu. p. p. ij

ij. pet. ij.

apoc. j. 6.

j. timo. iij.

ij. tim. iij.

ij. pet. iij.

The pistle of S. Judas.

tion on some/separatynge them: & other save with feare/pullynge them out of the tyre/and hate the fylthy vesture of the flesshe.

Unto him that is able to kepe you/that ye faule not/& to present you faultlesse before the presence of his glory with ioye / y is to saye/ to God oure saveour which only is wyse / be glory/maiestie/dominion/and power / now & for ever. Amen.

After after foloweth the Apocalyps.



The reuelacion of S. John the divine.

The fyrst Chapter.



21

The reuelacion of Jesus Christe/ which god gave vnto him/ forto shewe vnto his servauntes thinge which muste shortly come to passe. *

And he sent and shewed by his angell vnto his servaunt Iohn/ which bare recorde of the worde of god/ and of the testimony of Jesus Christe/ and of all thinges y he sawe. Happy is he that redith/ & they that heare the wordes of the prophesy / and kepe thoo thinges which are written therein. For the tyme is at honde.

Iohn to the. vii. congregaciōs in Asia. Grace be with you and peace/ from him which is and which was/ and which is to come/ & from the. vii. spretes which are present before his throne/ & from Jesus Christ which is a faythfull witnes/ & fyrst begottē of the deed: & for. coll. j. e. de over the kinges of the erth. Wnto him that i. cor. xv. d. loved vs & wesshed vs frō synnes in his aw. heb. ix. d. ne bloud/ & made vs kinges & prestes vnto i. pet. j. b. God his father/ be glory / & dominion for ever. i. ioh. j. d. more. Amen. Beholde he cometh with clou. esa. lii. d. des/ & all eyes shall se him: & they also which mathew. xvi. d. peersed him. And all kinredes of y erth shall iude. j. c. wayle. Even so. Amen. I am Alpha and Omega/ the begynninge and the endinge/ sayth the Lord almyghty/ which is & which was and which is to come.

y I John

The Reuelacion

Path.
mos.

Sondaye

I Iohn youre brother & companyon in tribulacion / & in the kyngdom & pacience which is in Iesu Chziste / was in the yle of Pathmos for the worde of god / & for y^e witnessynge of Iesu Chziste. I was in the spzete on a sondaye / and herde behynde me / a gret voyce / as it had bene of a trompe sayinge : I am Alpha & Omega / the fyrst and the laste. That thou seist write in a boke / and sende it vnto the congregacions which are in Asia / vnto Ephesus and vnto Smyrna / and vnto Pargamos / and vnto Thiatira / and vnto Sardis / & vnto Philadelphia / and vnto Laodicia.

The fyrst figure.

Sev^e golden candel
sticks.

And I turned backe to se the voyce that spake to me. And when I was turned : I sawe .vii. golden candelstyckes / & in the mydde of the candelstyckes / one lyke vnto y^e sone of man clothed with a lynnen garmēt dune to the ground / & gyrd aboute the pappes with a golden gyrdle. His heed / & his heares were whyte / as whyte wolfe / & as snowe : and his eyes were as a flame of fyre : & his fete lyke vnto brasse / as though they bzent in a fornace : and his voyce as the founde of many waters. And he had in his right honde .vii. starres. And out of his mouth wēt a sharpe twoo edged swearde. And his face shone evē as the sonne in his strength.

Seven
starres.

And when I sawe him / I fell at his fete / even as deed. And he layde hys ryght honde upon me / sayinge vnto me : feare not. I am the fyrst / and the laste / and am a lyve / and was deed. And beholde I am a lyve for ever more / and have the keyes of hell and of deeth. wy

tether

Of S. Iohn.

ffo. ccc. lvi.



The fyrst
figure.

te therfore the thynges which thou haste seene / and the thynges which are / and the thynges which shalbe fulfyllēd here after : and y^e mystery of the .vii. starres which thou sawest in my ryght honde / & the .vii. golden candelstyckes. The .vii. stares are the messengers of the .vii. congregaciōs : And the .vii. candlestyckes which thou sawest are the .vii. congregacions.

The seconde Chapter.

p. ii.

Vnto

The Reuelacion

Messen-
ger is the
preacher
of the con-
gregaciō.

Unto the messenger of the congregaci-
on of Ephesus wyte: These thynges
sayth he that holdeth the vii. starres
in his right honde/ and walketh in the myd-
des of the vii. golden candlestyckes. I knowe
thy workes/ and thy labour/ and thy patience/
a howe thou cannest not forbear the which
are evyll: and examinedst them which saye
they are Apostles/ & are not: and hast founde
them lyars and dydest wasshe thy self. And
hast patience: and for my names sake hast la-
bored and hast not faynted. Neverthelesse I
have sumwhat agaynst the/ for thou hast lef-
te thy fyrst love. Remember therfore from
whence thou art fallen/ and repent/ and do the
fyrst workes. Or elles I wyll come vnto the
shortly/ and will remove thy candlestykke out
of his place/ excepte thou repent. But this
thou hast because thou hatest y. dedes of the
Nicolaitans / which dedes I also hate. Lett
him y. hath eares heare/ what y. sprete sayth
vnto the congregacions. To him that overco-
meth/ will I geve to eate of the tree of lyfe/
which is in the myddes of y. paradise of god.

The con-
gregaciō
of Smyr-
na.

And vnto the angell of the congregacion of
Smyrna wyte: These thynges sayth he that
is fyrst/ and the laste/ which was deed and is
alive. I knowe thy workes and tribulacion/ &
poverte/ but thou art ryche: And I knowe the
blasphemy of them which call them selves Je-
wes and are not: but are the congregaciō of sa-
than. feare none of thoo thynges which thou
wilt soffre. Beholde/ the dryyll shall caste of
you in

Of S. John.

Jo. cccclvii.

you into prison/ to tempte you/ and ye shall
have tribulacion. v. dayes. Be faythfull vnto
the deeth and I will geve the a crowne of lyfe.
Let him that hath eares heare/ what the spre-
te sayth to the congregacions: He that over-
cometh shall not be hurte of the seconde deeth.

Unto the messenger of the congregacion
in Pergamos wyte: This sayth he which
hath y. Harpe swerde with two edges. I kno-
we thy workes & where thou dwellest/ evyn
where Sathans seat ys/ and thou kepest my
name and hast not denyed my sayth. And in
my dayes Antipas was a faythfull witnes
of myne/ which was slayne amonge you whe-
re sathan dwelleth. But I have a fewe thyng-
es agaynst the: y. thou hast there/ they that
mayntayne the doctryne of Balam which
taught in balake/ to put occasion of syn befoze
the chylde of Israhell/ that they shulde ea-
te of meate dedicat vnto ydoles/ & to commyt
fornicacion. Even so hast thou them that
mayntayne the doctryne of the Nicolaitans/
which thyng I hate. But be converted or el-
les I will come vnto the shortly/ & will fyght
agaynst the. with the swerde of my mouth
Lett him that hath eares heare what the spre-
te sayth vnto the congregaciōs: To him that
overcommeth will I geve to eate manna that
is hyd/ and will geve him a whyte stone / & in
the stone a newe name wyrtten / which no mā
knoweth/ savinge he that receaveth it.

The con-
gregaciō
of Perga-
mos.

nu. xliii

The con-
gregaciō
of Thea-
tyra.

And vnto the messenger of the congregaci-
on of Theatira wyte: This sayth the sonne

y.iii. of god

The Reuelacion

of god/ which hath his eyes lyke vnto a flame of fyre/ whose fete are like brasse: I knowe thy workes & thy love/ service/ and fayth/ and thy paciēce/ & thy dedes/ which are mo at the last then at the fyrste. Notwithstandinge I have a fewe thynges agaynst the/ that thou foffereest that woman Iesabell/ which called her sylfe a prophetes to teache and to deceave my servauntes/ to make them commyt fornicacion/ & to eate meate offered vppe vnto ydoles. And I gave her space to repent of her fornicacion & she repented not. Beholde I will caste her into a beed/ & them y commyt fornicacion wher into gret adversite/ excepte they tourne fro their deades. And I will kyl her children with deeth. And all the congregacions shall knowe that I am he which searcheth y reynes and hertes. And I will geve vnto evere one of you accordynge vnto youre workes.

Fornicacion is a synne abhominable

Jeremy
p. liij. d

Vnto you I saye/ & vnto other of them of Thiatyza as many as have not this lerninge & which have not knowen the depnes of Sathā (as they saye) I will put apd you none other burthē/ but y which ye have alreddy. Holde fast tyll I come/ & whosoever overcometh and kepeth my worke vnto the ende/ to hym will I geve power over nacids/ & he shall rule them with a rodde of yron: & as the vessels of a potter/ shall he breake them to shewers. Eve as I receaved of my father/ euē so will I geve him y moornyng starre. Let him y hath eares heare what the sprete sayth to the congregacions. **The. iiii. Chapter.**

And

Of S. Iohn.

Jo. ccc. lviij

And wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god/ and the vii. starres. I knowe thy workes/ thou haste a name that thou lovest/ and thou art deed. Be awake and strength the thynges which remayne/ that are redy to dye. For I have not founde thy workes perfaycte before god. Remember therfore how thou hast receaved and heard/ and hold fast/ & repēt. If thou shalt not watch/ I will come on y as a thefe/ & thou shalt not knowe what houre I wyll come upon the. Thou haste a fewe names in Sardis/ which have not despyled their garmentes: & they shall walke with me in whyte/ for they are worthy. He that overcometh shall be clothed in whyte araye/ & I will not put out his name out of the booke of lyfe/ and I will confesse his name before my father/ and before his angelles. Let him that hath eares heare what the sprete sayth vnto the congregacions.

The congregacion of Sardis

i. thes. v. a
ii. pe. iiij. e

B And wryte vnto y tydinge bringer of y congregacion of Philadelphia: this sayth he y is holy & true/ which hath y keye of David: which openyth & nomā shutteth/ & shutteth & no mā openeth. I knowe thy workes. Beholde I have set before the an open doore/ and no man can shut it/ for thou haste a lyttell strengthe and haste kept my sayinges: and haste not denyed my name. Beholde I make them of the congregacion of Sathan/ which call themselves Jewes and are not/ but do lye: Beholde: I will make them that they shall come y. liii. and

esa. xliij. f. and Job xli. 6.

The congregacion of Philadelphia.

Psal. li. c

The Reuelacion

and worshipping before thy feet: and shall knowe that I love the.

Because thou hast kept my wordes of my patience: therefore I will kepe my seat the houre of temptation: which will come vpon all the world: to tempte them that dwell vpon the earth. Beholde I come shortly. Holde that which thou hast: that no man take awaye thy crowne. Him that overcometh: will I make a pylar in the temple of my God: and he shall goe no more oute. And I will write vpon him: the name of my God: and the name of the cite of my God: newe Ierusalem: which cometh downe oute of heuē from my God: and I will write vpon him my newe name. Let him that hath eares heare: what the spere sayth vnto the congregacions.

The congregacion
of Laodicia.

And vnto the messenger of the congregacion which is in Laodicia wrote: This sayth (ame) the faithful and true witness: the beginning of the creatures of God. I knowe thy workes: thou art neither colde nor hot: I wolde thou were colde or hotte. So then because thou art bitwene both: and neither colde nor hot: I will spewe thee oute of my mouth: because thou sayst thou art riche and increased with good: and hast neede of nothing: and knowest not howe thou art wretched and miserable: poore: blinde: and naked. I counsell the to buye of me golde tryed in the fyre: that thou mayst be riche

and whete rayment: that thou mayst be clothed: that thy filthy nakednes do not apere: and annoynt thine eyes with eye salve: that thou mayst see.

As many as I love: I rebuke and chasten: Be fer-

Of S. Iohn.

Jo. cccliij.

Be feruent therfore and repēt. Beholde I stande at the doore and knocke. If any man heare my voyce and open the doore: I will come in vnto him and will suppe with him: and he with me. To him that overcometh will I graunte to sytt with me in my seate: euen as I overcame and have sytten with my father in his seate. Lett him that hath eares heare what the spere sayth vnto the congregacions.

The. iiii. Chapter.



The Reuelacion

Rayner
Bowe.

The secō
de fygure

Seven
lamps.

Four
bestes.

After this I looked / and beholde a dore
was open in heven / and the fyrste voy-
ce which I harde / was as it were of a
trompet talkinge with me / which said: come
vp hydder / & I will shewe the thynges which
must be fulfilled here after. And immediatly
I was in the sprete: and beholde a seate was
put in heven and one sate on the seate. And he
that sat was to lōke apō like vnto a iaspā stō
ne / and a sardyne stone: And there was a ray-
ne bowe a boutē the seate / in syght lyke to an
Emeralde. And aboute the seate were. xiiii.
scates. And vpon the seates. xiiii. elders
syttinge clothed in whyte rayment / and had
on their heddes crownes of gold.

And out of the seate proceded lightnynges /
and thundrynges / and voyces / and there wer
vii. lampes of fyre / burninge before y seate /
which are the vii. sprettes of God. And befo-
re the seate there was a see of glasse lyke vnto
cristall / and in the myddes of the seate / and ro-
unde aboute the seate / were iiii. bestes full of
eyes before and behynde. And the fyrste best
was lyke a lion / the seconde best lyke a calfe /
& y thyrde beste had a face as a man and the
fourthe beste was like a flyinge eagle. And the
iiii. bestes had eche one of them vi. wynges
aboute him / and they were full of eyes with
in. And they had noo reste daye nether nyght
sayinge: holy / holy / holy / lorde god almyghty /
which was / and is / and is to come.

And when those bestes gave glozy and ho-
nour and thankes to him that sat on the seate
which

Of S. Iohn.

fo. cccly.

which lyveth for ever & ever: the xiiii. elders
fell doune before him that sat on the trone /
and worshipped him that lyveth for ever /
and caste their crownes before the trone say-
inge: thou arte worthy lorde to receave glozy /
& honoure / and power / for thou haste created
all thynges / and for thy wylls sake they are /
and were created.

The. v. Chapter.

And I sawe in the right honde of him /
that sat in y trone / a boke written with
in and on the backside / seald with vii.
seales. And I sawe a stronge angell which
cryed with a loude voyce: Who is worthy to
open the boke / and to loose the scales ther of.
And no man in heven ner in erth / nether vnder
the erth / was able to open the boke / nether
to lōke thereon. And I wepte moche / because
no man was founde worthy to open and to re-
de the boke / nether to lōke thereon.

And one of the elders sayde vnto me: wepe
not: Beholde a lion beinge of the tribe of Ju-
da / the rothe of Dauid / hath obtayned to open
the boke / and to lose the vii. seales ther of.
And I behelde / and loo / in the myddes of the
seate / and of the. iiii. bestes / and in the myddes
of the elders / stode a lambe as though he had
bene kylled / which had vii. hornes and vii. e-
yes / which are the sprettes of God / sent into
all the worlde. And he cam and toke the bo-
ke oute of the right honde of him that sate
apon the seate.

The booke
is sealed
with seven
seales.

A syon ob-
tained to
open the
booke.

And

The Reuelacion

And when he had take the boke/the. iiii. bestes and viiii. elders fell doune before the lā be/ havyng harpes & golden viasses full of odoures which are the prayers of saynctes & they songe a newe songe saynge: thou art worthy to take y boke & to open y seales therof: for thou wast kylled & haste redemed vs by thy blood / out of all kynreddes / and tonges / and people / and nacions / and haste made vs vnto oure god / kynges and prestes and we shall raygne on the erth.

dan. vii. c

And I behelde/and I herd the voyce of many angylles about the trone / and about the bestes and the elders/ and I herde thousand thousandes/ saynge w a lowde voyce: Woorthy is the lambe that was killed to receave power/ and riches and wisdom/ and strenghte/ and honoure and glozy/ and blyssynge. And all creatures/ which are in heven/ and on the erth/ and vnder the erth/ and in the see/ and all that are in them herd I sayinge: blyssynge/ honour/ glozy/ and power/ be vnto hym/ that sitteth upon the seate/ and vnto the lambe for ever more. And the. iiii. bestes sayd: Ame. And the. viiii. elders fell upon their faces/ and worshypped him that lyveth for ever more.

The. vi. Chapter.

The lam
be opened
the seales

And I sawe when the lambe openyd one of the seales/ and I herde one of the. iiii. bestes saye/ as it were the noyse of thonder/ come and se. And I sawe/ and beholde there was a whyte horse / and he that sat on him had a bowe/ and a croune was gevyng vnto

Of S. John.

ffo. cccclxi

vnto him/ and he went forth conqueringe and forto overcome. And when he opened the secō de seale/ I herde the second best saye: come and se. And there went out another horse that was red/ and power was given to him that satte there on/ to take peace from the erth/ and that they shulde kyl one another. And there was given vnto him a gret swearde.

B And when he opened y thyrde seale/ I herde the thyrde best saye: come and se. And I behelde/ and loo/ a blacke horse; and he that satte on him/ had a payre of balances in his honde. And I herd a voyce in the myddes of the. iiii. bestes saye: a measure of whete for a peny/ and iii. measures of barley for a peny: and oyle and wyne se thou hurte not.

C And when he opened the fourth seale / I herde the voyce of the fourth best saye: come and se. And I looked. and beholde a grene horse/ and his name that sat on him was deeth/ and he followed after him/ and power was given vnto them over the fourth parte of the erth/ to kyl with swearde/ and with hunger/ and with deeth/ that cometh of vermen of the erth.

D And when he opened the fyfte seale/ I sawe vnder the aultre/ the soules of them that were kylled for the worde of God/ and for the testimony which they had/ and they cryed with a lowde voyce sayinge: How longe tariest thou lord holy and true/ to iudge and to avenge oure blood on them that dwell on the erth? And longe whyte garmentes were given vnto every

The thyr
de figure



isa. ii. 8.
ozce. v. 8.
luc. xviii
The. x. fi
gure.

every one of them. And it was sayde vnto them that they shulde reste for a lyttle season vntyll the nomber of their felowes/ and brethren/ and of them that shulde bekyllled as they were/ were fulfyllled.

And I behelde when he opened the sixte seale/ and loo there was a grett erth quake and the sunne was as blacke as sacke clothe made of beare. And the mone weped even as bloud: and

The four
th figure



and the starres of heven fell vnto the erth/ even as a fygge tree casteth from her her fygges/ when she is shaken of a myghty wynde. And heven vanysshed awaye/ as a scroll wh2 it is rolled togedder. And all mountayns and yles/ were moved oute of their places. And the kynge of the erth/ & the gret men/ & the ryche men/ and the chiefe cap tayne/ & the myghty



esa. ij. 8.
ozee. p. 8.
luc. p. xij

myghty men/ and every bond man/ and every free man/ hyd them selves in denes/ and in rockes of the hylles/ and sayde to the hylles/ and rockes: fall on vs / and hyde vs from the presence of him that sitteth on the seate/ and from the wrath of the lambe/ for the grete daye of hys wrath ys come/ And who can endure it.

The. vii. Chapter.

And



The. vi.
figure.

2 And after that I sawe. iiii. angels stonde on the iiii. corners of y^e erth/ holdynge y^e iiii. wyndes of the erth/ that y^e wyndes shulde not blowe on the erthe / nether on the see/ nether on any tree. * And I sawe another angell ascende from the rysynge of the sunne: which had the seale of the lyvynge god / and he cryed with a loude voyce to the iiii. angells (to whom power was geven to hurt the erth and the

Angell is a greke worde & signifieth a messenger. And all the angells are called messengers

The Reuelacion

because they are sent so of te from god to man on messas- ge: euen so prophet- es/ pre- chers and the prela- tes of the church- re called angelles: that is to saye mes- sengers/ because th- eir offyce is to bring them self sage of god vnto the people. The good angelles here in th- is booke are the tr- ue bysho- pes and p- reachers/ and the e- uell angel- les are th- e heretyc- kes and

and the see) saying: Hurt not the erth nether the see/nether the trees/ tyll we have sealed y- seruautes of oure god in their forheddes.

And I herde the nombze of them which we re sealed/ & there were sealed an L. and xliiii. M. of all the trybes of the chyl dren of Isra- hell. Of the trybe of Juda were sealed vii. M. Of the trybe of Ruben were sealed vii. M. Of the trybe of Gad were sealed vii. M. Of the trybe of Asser were sealed vii. M. Of the trybe of Neptalym were sealed vii. M. Of the trybe of Manasses were sealed vii. M. Of y- trybe of Syme were sealed vii. M. Of y- trybe of Leuy were sealed vii. M. Of y- trybe of Issa- car were sealed vii. M. Of the trybe of Zabul- on were sealed vii. M. Of the trybe of Joseph were sealed vii. M. Of the trybe of Benjamin were sealed vii. thousande.

After this I behelde/ and lo a gret multitu- de (which nomā coulde nombze) of all nacids and people/ and tonges/ stode before the seate/ and before the lambe/ clothed with longe why- te garmentes/ and palmes in there hondes/ & cryed with a lowde voyce/ sayinge: saluacion be ascribed to him that sittith upon the siate of oure god/ and vnto the lambe. And all the angelles stode in the compase of the frate/ & of the elders and of the iii. bestes/ and fel be- fore the seat on their faces/ and worshipped god/ sayinge/ amen: Blessynge and glory/ wis- dome and thanks/ and honour/ & power and myght/ be vnto oure god for evermore Amen.

And one of the elders answered/ sayinge vnto

Of S. John

fo. ccclvi

vnto me: what are these which are arayed in longe whyte garmentes/ & whence cam they? And I sayde vnto him: lorde thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion & made their gar- mētes large & made them whyte in the bloud of the lambe: therfore are they in the presence of the seate of God & serue him daye & nyght in hys temple/ and he that sitteth in the seate wyll dwell amonge them. They shall hunger no more nether thyrst/ nether shall the sunne lyght on them/ nether eny heate: For the lam- be which ys in the myddes of the seate shall fede them/ and shall ledde them vnto fountay- nes of lyuynge water/ and god shall wype a- waye all teares from their eyes.

The. viii. Chapter.

And when he had opened the seventh seale/ there was silence in heven aboute the space of halfe an houre. And I sawe angelles stondynge before god/ and to them were given vii. trompettes. And another an- gell cam & stode before the aultre havynge a golden senser/ and moche of odoures was ge- ven vnto him/ that he shulde offre of the pra- yers of all saynctes upon the golden aultre/ which was before y- seate. And y- smoke of the odoures which came of y- prayers of all sayn- ctes/ ascended vppe before god out of y- angel- les honde. And y- angell toke the senser & fyl- led it with fyre of the aultre & caste it into the erth/ and voyces were made/ and thondrynge and lighnynges/ and erth quake.

3. ii.

And

false pre- chers wh- ich euer falslye gods wor- de/ with which the church of Christ shal be th- us misera- blye pla- ged vnto the ende of the wo- rld/ as is paynted in these fy- gures.

The. vii. fygure.

The Reuelacion

The .vii.
fygure.



And the .vii. angels which had the .vii. tro-
pettes prepared them selves to blowe. The
fyrst angel blew and there was made hay-
le and fyre/which were myngled with bloud/
and they were caste into y^e erth: and the thyrde
parte of trees was burnt / & all grene grasse
was brent. And y^e seconde angel blew: & as
it were a gret mountayne: burnynge wth fyre
was caste in to the see / & the thyrde parte of
the see

Of S. Iohn. Ho. ccclv

see tourned to bloud / and the thyrde parte of
the creatures which had lyfe / dyed / & the thyr-
de part of shippes were destroyed.

And the thyrde angel blew / & ther fell a
grett starre from heven burnynge as it were a
lampe / & it fell into the thyrde parte of the ry-
vers / & into fountaynes of waters / and the
name of the starre is called wormwood. And
y^e thyrde part was turned to wormwood. And
many mē dyed of the waters because they we-
re made bytter. And the fourth angel blew /
and the thyrde parte of the sunne was smyt-
ten / & the thyrde parte of the mone / & y^e thyr-
de part of starres: so that the thyrde parte of
them was darckned. And the daye was smyt-
ten that the thyrde part of it shulde not shy-
ne / & lyke wyse y^e nyght. And I behelde and
herd an angel flynge thorowe the myddes of
heven / sayinge with a lowde voyce: Woe / wo
to the inhabiteres of the erth because of the
royces to come of the trompe of the .iii. an-
gells which were yet to blowe.

The .ix. Chapter.

And the fyfte angel blew / and I sawe
a stare fall from heven vnto the erth. And to him was geven the keye of the
bottomlesse pytt. And he opened the botomles-
se pytt / and there arose the smoke of a grett for-
nace. And the sunne / and the ayer were dark-
ned by the reason of the smoke of the pytt.
And there cam out of the smoke locustes vpo
the erth: and vnto them was geve power as
the scorpions of the erth have power. And it
hurt

The .viii
fygure.

The Revelacion

The. viii
fygure.



Hurt y grasse of the erth: nether eny grene thynge: nether eny tree: but only those mē which have not y scale in their forhede/ & to thē was cōmaunded y they shulde not kyll thē/ but y they shulde be vexed v monethes/ & their payne was as the payne y cōmeth of a scorpion/ whē he hath stōge a mā. And in those dayes shall men see deeth/ & shall not fynde it/ and shall

esai. li. b.

ezec. p. 8.

luc. xlii

sapi. p. vii.

Of S. John

Jo. cccxviii

shall desyre to dye/ & deeth shall flye frō thē. And the similitude of the locustes was lykē vnto horses prepared vnto battayll/ and on their heddes were as it were crownes/ lykē vnto golde: and their faces were as it had bene the faces of men. And they had heare as the heare of women. And their tethe were as the tethe of lyons. And they had habbergions/ as it were habbergions of pryn. And the sounde of their wynges/ was as the sounde of charrettes when many horsse runne to gedder to battayle. And they had tayles lykē vnto scorpions/ and there were stinges in their tayles. And their power was to hurt men v. monethes. And they had a kynge over them/ which is the angell of the bottomlesse pytt/ whose name in the hebrew tonge/ is Abaddon: but in the greke tonge/ Apollyon. One woo is past/ and beholde two woos come after this.

Abaddon
is as moe
che to say
e as a dest
royer.

And the sixte. angell blewe / and I herde a voyce from the iiii. corners of the golden altare which is before god/ saying to the sixte angell/ which had the trompe: Loose the iiii. angelles / which are bounde in the grett ryver Eufrates. And the iiii. angelles were loosed which wer prepared for an houre/ for a daye/ for a moneth/ and for a yere / for to slee the thyrde part of mē. And the nombze of horsmē of warre/ were twenty tymes v. And I herde the nombze of them. And thus I sawe the horsse in a vision & them y sate on thē havynge fyry habbergions of a Jacynthe coloure/ & brymston/ and the heeddes of y horsse werre

The. ix.
fygure.

3. iiii. as the

The Revelation



The.iiij.
figure.

as the heeddes of lyons. And out of their mouthes went forth fyre and smoke/and brymstone. And of these iii. was the thyrde parte of men kylled: that is to saye/ of fyre/ smoke/ and brymstone/ which proceded out of the mouthes of them: for their power was in their mouthes and in their tayles: for their tayles were lyke vnto serpyntes/ and had heeddes/ and with them they dyd hurt: And the remnaunt of the

Of S. Iohn. Ho. ccc. lxxviii

of the men which were not kylled by these plagges/ repented not of the dedes of their hondes that they shulde not worshyppe devyls/ and ymages of golde/ and sylver/ and brasse/ and stone/ and of wood / which nether can se/ nether heare/ nether goo. Also they repented not of their murther/ and of their sorcery nether of their fornicacion nether of their thefte.

The.v. Chapter.



The.v.
figure.

3.v. And

The Reuelacion

The.v.
figure.

And I sawe another myghtye angell come doune from heven/ clothed with a cloude/ and the rayne bowe apou his heed. And hys face as it were the sunne/ and his fete as yt were pyllars of fyre and he had in his honde a lytell boke oppyn: and he put his ryght fote apou the see/ and his lyfte fote on the erth. And cryed with a lowde voyce/ as when a lyon roareth. And when he had cryed/ seven thondres spake their voyces. And when the vii. thondres had spoken their voyces/ I was aboute to wryte. And I herde a voyce from heven sayinge vnto me/ seale vp thoo thynges which the vii. thondres spake/ and wryte them not.

And the angell which I sawe stonde apou the see/ and apou the erth/ lyfte vpp his honde to heven/ and swoore by him that liveth for ever more/ which created heven/ and the thynges that ther in are/ and the see/ and the thynges which ther in are: that there shulde be no lenger tyme: but in the dayes of the voyce of the seventh angell/ when he shall begyn to blowe: evn the mistery of god shall be fynished as he preached by his servaunte y prophete.

And the voyce which I herde from heven spake vnto me agayne/ and sayde: goo and take the lytle boke which ys open in the honde of the angell/ which stondeth apou the see/ and apou the erth. And I went vnto the angell/ and sayde to him: geve me the lytle boke/ and he sayd vnto me: take it/ and ate it vp/ and it shall make thy belly bytter/ but it shall be in thy mouth

Of S. Iohn. fo. ccclyv

Dmouth as swete as hony. and I toke the lytle boke out of his honde/ and ate it vp/ and it was in my mouth as swete as hony/ and as soone as I had eat it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nacions/ and tonges/ and to many kynges.

The.vi. Chapter.



The.vi.
figure.

And

The Revelacon

The. vi.
fygure.

And then was geven me a rede lyke vnto a rodd/and it was sayd vntome: Ryse and mete the temple of god/ & the altre/ and them that worshippe therin and the guyze which is within the temple cast oute and mete it not: for it is gevyv vnto the gentyles and the holy cite shall they treade vnder fote. xlii. monethes. And I will geve power vnto my two wytnesses / and they shall prophesy. M. iic. & lxx. dayes/ clothed in sacke cloth. These are two olyve trees/ and two candlestyckes/ standinge before y god of y erth.

And if eny man will hurt them/ fyre shall procede out of their mouthes / and consume their ennemyes. And yf eny man will hurt thez this wyse muste he be kylled. These have power to shut heven/ that it rayne not in the dayes of their prophesyng: and have power over waters to turne them to bloud/ & to smyte the erth w almaner plages / as often as they will.

And when they have fynysshed their testimony/ the beste that cam oute of the bottomlesse pytt shall make warre agaynst them and shall overcome them/ and kyl them. And thei boddyes shall lye in the stretes of the grea- te cite / which sprituallly is called zodom and Egypte/ where oure lorde was crucified. And they of the people and kynredes / & tonges / & they of the nacions / shall se their boddyes. iiii. dayes and an halfe / and shall not suffre thei boddyes to be put in graves. And they that dwell

Of S. John. Fo. cccxix

dwell upon the erth/ shall reioyce over them & be glad/ and shall send gystes one to another for these two prophetes vexed them y dwellt on the erth.

And after. iiii. dayes and an halffe the spere- te of lyfe from god/ entred into thez. And they stode vp apō their fete: and grea- te feare came upon thez which sawe them. And they herde a grea- te voyce from heven/ saying vnto thez. Come vp hider. And they ascended vp into heven in a cloude/ & their ennemyes sawe thez. And y same houre was ther a gret erth quake. And the tenthe parte of the cite fell/ and in the erth quake were slayne names of men seven. M. and the remnaunt were feared/ & gave glozy to god of heven. The seconde woo is past/ & beholde y thyrde woo wyll come and

And the seventh angell blew / and ther- were made great voyces in heven/ sayinge: the kyngdoms of this worlde are oure lordes & his christes/ & he shall raygne for ever more. And the. xxi. elders/ which sytt before god on their seates/ fell upon their faces/ and worshipped God sayinge: we geve the thankes lorde God allmyghte: which arte and wast/ and arte to come/ for thou haste receaved thy great myght/ and hast raygned. And the nacions were angry/ and thy wrath is come / and the tyme of y deed that they shuld be iudged & that thou shuldest geve rewarde vnto thy seruautes the prophettes and saynctes/ and to them that feare thy name small and great and shuldest destroye them/ which destroye y erth.

The Reuelacion

erth. And the temple of God was openyd in heuē / & there was sene in his tēple / the arcke of his testamēt: and ther folowed lyghtnynges / and voyces / and thondrynge & erth quake / and moche haple. **The. vii. Chapter**



The. vii.
figure.

The. vii.
figure.

And ther appered a gret wonder in heuē / A woman clothed with the sunne / and the mone vnder her fete / and apon her heed a crowne of .xii. starres. And she was w
chylde

Of S. John

ffo. cccclxxviii

chylde and cryed travayllinge in byrth / & pay ned redy to be delyvered. And ther appered a nother wonder in heven / for beholde a gret red dragō / havynge .vii. heddes / & ten hornes and crounes vpon his heddes: & his tayle drue the thyrde parte of the starres / and cast them to the erth.

And the dragon stode before the woman which was redy to be delyvered: for to devoure her chylde as sone as it were borne. And she brought forth a man chylde / which shulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God / and to his seate. And the woman fled into wyldernes / where she had a place / prepared of god / that they shulde fede her there a .ii. C. and lxx. dayes.

And ther was grett battayll in heven / Michael & his angelles fought with the dragon and the dragon fought and his angelles / and prevaylled not: nether was their place founde any more in heven. And the grett dragon / that olde serpent called the devyll and Sathanas was cast out. Which descraeth all the worlde. And he was cast into the erth / & his angelles were cast out also.

And I harde a lowdevoyce sayinge: in heuē is now made salvaciō & strengthe & y kyng dome of oure God / & the power of his Christ / for he is cast doune which accused them before god daye and nyght. And they overcame him by the bloude of the lambe / and by the worde of their testimony / and they loved

ved not their lyves vnto the deeth. Therefore reioyce heuens / and ye that dwell in them. Woe to the inhabitants of the erth / and of the see: for ydevyll is come doune vnto you which hath greet wrath / because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth / he persecuted the woman which brought forth the man chylde. And to the woman were given two wynges of a great eagle / that she myght flye into the wyldrenes / into her place / where she is nourished for a tyme / tymes / and halffe a tyme / from the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryver because she hulde have bene caught of the floud. And the erth holpe the woman / and the erth opened her mouth / and swallowed vp the river which the dragon cast out of hys mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hys sede / which kepe the commaundmentes of god / and have the testimony of Iesus Christe. And I stode on the see sonde.

The. viii. Chapter.

And I sawe a best rise out of the see / havinge vii. heddes / and x. hornes / and upon hys hornes x. crownes / and upon his heed / the name of blasphemie. And the beast which I sawe / was lyke a catt of the mountayne / and his fete were as the fete of a bear / and his mouth as the mouth of a lyon. And the dragon

The. viii
fygure.



The. viii
fygure.

dragon gave him his power and his seate / a grett auctorite: and I sawe one of his heedes as it were wounded to deeth / and his dedly wound was healed. And all the worlde wondred at the beast / and they worshipped y dragon which gave power vnto the beast / and they worshipped the beast sayinge: who is lyke vnto the beast / who is able to warre with him?

Ala

And

The Reuelacion

And ther was a mouth geve vnto him that spake great thinges and blasphemies/and power was geve vnto him/to do xlii. monethes And he opened his mouth vnto blasphemy agaynst God/to blaspheme his name/and his tabernacle and them that dwell in heven. And it was geven vnto him to make warre with the sayntes/ & to overcome them. And power was geven him over all kynred/tonge/ and nacion: and all that dwell upon the erth worshipt him: whose names are not writtyn in the booke of lyfe of the lambe/ which was kylled from the begynnyng of the worlde. If any man have an eare/ lett him heare. He that leadeth into captivite/ shall goo into captivite: he that kylleth with a swearde/ must be kylled with a swearde. Here is the pacience/ and the fayth of the sayntes.

Ben. ix. a
matthew
xxvj.

And I behelde another best commynge vpon oute of the erth/and he had two hornes like a lambe/ and he spake as dyd the dragon. And he dyd all that the fyrste best coude do in his presence / and he caused the erth / and them which dwell therein / to worshipp the fyrst best/whose dedly wounde was healed. And he dyd grett wonders/so that he made fyre come doune from heven in the syght of men. And deceaved them that dwell on the erth by the meanes of those signes which he had power to doo in the sight of the best/ sayinge to the that dwell on the erth: that they shuld make an ymage vnto the best/which had the wounde of a swearde/and dyd lyve.

And

Of S. John

ffo. cccxvii.

And he had power to geve a sprete vnto the ymage of the best/and that the ymage of the best shuld speake / and shuld cause that as many as wolde not worshyppe the ymage of the best/shuld be kylled. And he made all both the finale and grett/ ryche and poore/ fre and bond/to receave a marke in their right hondres/ or in their forheddes. And that no man myghte by or sell/ save he that had the marke/ or the name of the best/ other the nombze of his name. Here is wisdom. Let him that hath wytt count the nombze of the best. For it is the nombze of a man/and his nombze is fyve hundred/threescore and fyve.

¶ The. viii. Chapter. ✽

And I looked/ and loo a lambe stode on the mount Syon/and with him C. and xliiii. thousande havynge his fathers name writtyn in their forheddes. And I herde a voyce from heven/ as the sounde of many waters/ and as the voyce of a gret thoundze/ And I herde the voyce of harpers harpyng with their harpes. And they songe as it were a newe songe/ before the seate / and before the foure bestes/ and the elders / and no man coude learne that songe / but the hundred and xliiii. M. which were redemed from the erth. These are they/ which were not defyled with women/ for they are virgyns. These folowe the lambe whithersoever he goeth. These were redemed from men beynge the fyrste frutes vnto God and to the lambe/ & in their mouthes was foude no gyle. For they

the. viii.
figure.

Al. ii. are



The. viii.
fygure.

are with out spott befoze the trone of god. &

And I sawe an angell flye in the myddes of
heven havynge an everlastynge gospell / to
preache vnto them that sytt and dwell on the
erth / and to all nacions / kinredde / and tonge
and people sayinge with a lowde voyce: feare
God and geve honour to him / for the houre of

psal. xlviii. his iudgement is come: and worshyppe him /
act. xiii. that made heven and erth / & the see / and foun-
taynes

aynes of water. And there folowed another
angell / sayinge: Babilon is fallen is fallen
that gret cite / for she made all nacions drynke
of the wyne of hyr fornicacion. esai. xvi.
hie. i. a

And the thyrde angell folowed them sayin-
ge with aloude voyce: If eny man worshippe
the beest and his ymage / and receave his mar-
kein his forhed / or on his honde / the same
shall drynke of the wyne of the wrath of God
which is powred in the cuppe of his wrath.
And he shall be punnysshed in fyre and brim-
stone / befoze the holy Angels / and befoze the
lambe.

And the smoke of their turment ascendeth
vp evermore. And they have no rest daye ner
nyght / which worshippe y beest and his yma-
ge / and whosoever receaveth the prynt of his
name. Here is the pacience of sayntes. Where
are they that kepe the commaundmentes and
the sayth of Iesu.

And I herde a voyce from heven sayinge
vnto me: wyte. Blessed are the deed / which he
re after dye in the lorde / even soo sayth the spre-
te: that they maye rest fro their laboures / but
their workes shall folowe them. And I looked
and beholde a whyte clowde / and upon the
clowde one syttinge lyke vnto the sonne of
man / havynge on his heed a golde crowne / &
in his honde a sharpe sykle. And another an-
gell came oute of the temple / cryinge with a
lowde voyce to him that sate on the clowde.
Thruste in thy sykle and reape: for the tyme is
come to reape / for the corne of the erth is ripe. The. xv.
fygure.

Joel. iii. c
And

The Reuelacion

The. xv.
fygure.



And he that sate on the clowde thrust in his sykle on the erth/and the erth was reped.

And another angell came oute of the temple/which is in heven/ havyng also a sharpe sykle. And another angell came oute from y austre/ which had power over fyre/and cryed with a lowde crye to him that had the sharpe sykle/and sayde:thrust in thy sharpe sykle / & gaddre the clusters of the erth for her grapes are

Of S. Iohn. Jo. ccc. lxxviii.

are ripe. And the angell thrust in his sykle on the erth/and cut doune the grapes of the vyneparde of the erth:and cast them into the gret wynefat of the wrath of god/and the wynefat was trodden with out the cite/ & bloud came oute of the fat/evē vnto the hors bydes by the space of a thousande and. vi. l. furlonges. The. xv. Chapter.

And I sawe another signe in hevē grett & mervellous .vii. angells havyng the seven laste plagues/for in thē is fulfylled y wrath of god. And I sawe as it were a glassse see/mingled with fyre/ & thē that had gotten victory of the beest/ & of his ymage/ & of his marke/ & of the nombre of his name stode on the glassse see/havyng y harpes of god and they songe the songe of Moses the servaunt of god/and the songe of the lambe/sayinge. Bret and marvellous are thy workes Forde god almyghty/iuste & true are thy wayes/ kynge of saynctes. Who shall not feare o lord/and glozify thy name: for thou only arte holy/ & all gentylls shall come and worship. Here. p. pe before the / for thy iudgmentes are made manifeste.

And after that/ I looked/and beholde y temple of the tabernacle of testimony was opyn in heven / and the seven angells cam out of the temple/which had the seven plagues/ clothed in pure & bryght linnen / and havyng their brestes gyrded with golden girdelles. And one of the fowre beestes gave vnto y seven angells .vii. golden vialles/full of y wrath. Na. iiii. of God

The Reuelacion

of God which lyveth for ever more. And the temple was full of the smoke of the glory of God/and of his power/and no man was able to entre into the temple/ tyll the seven plage of the seven angels were fulfilled.

The. vii. Chapter.



The. vii.
figure.

And I herde a great voyce out of y^e tem-
ple sayinge to the seven angels: goo vo-
ure wayes / poure out youre vialles of

Of S. Iohn. fo. ccclxxv

wrath upon the erth. And the fyrst went/and
poured out his viall ap^o the erth/ & there fell
anoyson and a soze botche ap^o the mē which
had the marke of the best/ & ap^o the which
worshipped his ymage. And the seconde an-
gell shed out his viall ap^o y^e see/ & it turned
as it were into the bloud of a deed mā: & every
lyvinge thynge dyed in the see. And y^e thyrde
angell shed out his viall ap^o the ryvers and
fountaynes of waters/ & they turned to bloud.
And I herde an angell saye: lorde which arte
and wast/ thou arte ryghteous & holy / becau-
se thou hast gevē soche iudgmentes/ for they
shed out the bloude of sayntes/ and prophet-
tes/ & therfore hast thou given them bloud to
drynke: for they are worthy. And I herde ano-
ther out of the aultre saye: even soo lorde god
almighty / true and righteous are thy iudge-
mentes.

And the fourth angell poured out his viall
on the sunne/and power was gevē vnto him
to vepe men with heate of fyre. And the men
raged in gret heate/and spake evyll of the na-
me of God which had power over those pla-
ges/and they repented not/to geve him glozy.
And the fyfte angell poured out his viall a-
pon the seate of the beste/ and his kyngdome
weyed derke/and they gnawe their tonge for
sorowe/and blasphemed the god of heven for
sorowe/and payne of their sores/and repented
not of their dedes.

And the sixte angell poured out his viall
ap^o the gret ryver Euphrates / and the wa-
ter

The Reuelacion

Matthew
xviii. lu
ke. xij. c.
t. 602. v. a

ter dzyed vp/ that the wayes of the kynge of
the este shulde be prepared. And I sawe
thre vnclene sprettes lyke frogges come out
of the mouth of the dragon/ and out of the
mouth of the beeste/ and out of the mouth of
the falce prophett. For they are the sprettes
of devyls workynge myracles/ to go out vnto
the kynge of the erth and of the whole worl
de to gaddre them to the battayle of that gret
daye of God almyghty. Beholde I come as
a thefe. Happy is he that watcheth and ke-
peth his garmentes/ lest he be founde naked/
and men se his filthynes. And he gaddered
them togedder into a place called in the he-
brewe tonge Armagedon.

And the seventh angel poured out his vi-
all in to the ayre. And there came a voyce out
of heven from the seate / sayinge: it is done.
And there folowed voyces/ thondrynges/ and
lightnynges/ and there was a grett erthqua-
ke/ soche as was not sence men were ap on the
erth/ so myghty an erthquake and so grett.
And the greate cite was devyded into thre par-
ties/ And the cities of nacions fell. And grett
Babylon came in remembraunce before God/
to geve vnto hyr the cuppe of wyne of the fe-
arcenes of his wrathe. Every yle fled awaye/
and the mountaynes were not founde. And
ther fell a gret hayle/ as it had bene talentes/
out of heven ap on the men/ and the men blas-
phemed God/ be cause of the plage of the hay-
le/ for it was grett and the plage of it soze.

The. vii. Chapter.

And

Of S. John

fo. cclxxxv



the. vii.
figure.

And there cam one of the seven angels/
which had the seven vialles/ and talked
with me/ sayinge vnto me: come I will
shewe the the iudgment of the grett whore
that sitteth ap on many waters/ with whome
have comytted fornicacion the kynge of the
erth/ so that the inhabitants of the erth/ are drin-
ken with the wyne of her fornicacion. And he
caried me a waye into the wilderness in the
spete.

The Reuelacion

the. vii.
figure.

spete. And I sawe a woman sytt apou a rose colored best full of names of blaphemie which had ten hornes. And the woman was arayed in purple and rose color/and decked with golde/precious stone/and pearles /and had a cup of golde in her honde/full of a hominations and fylthynes of her fornycation. And in her forehead was a name wyrtten/a mystery / gret Babylon the mother of whordome/ and abominacions of the erth. And I sawe the wyfe dronke with the bloud of saynctes/ and with the bloud of the witnesses of Jesu. And when I sawe her/I wondred with grett mervayle.

And the angell sayde vnto me: wherfore mervayllst thou? I wyll shewe the .v. mystery of the woman/ and of the best that berith her/which hath seven heddes/and ten hornes. The best that thou seest/was/ and is not/and shall ascende out of the bottomlesse pytt/and shall goo into perdition/and they that dwell on the erth shall wondre (whose names are not wyrtten in the boke of lyfe from y begynnyng of the worlde) when they beholde the best that was/and ys nott. And here ys a mynde that hath wysdome.

The seven heddes are seven mountaynes/ on which the woman sytteth: they are also seven kynge. fyve are fallen/ and on ys/ and onother is not yet come. Whē he cometh he muste contynue a space. And the beste that was/and ys not/is even the ayght/and ys one of the seven/and shall goo into destruccion. And the ten hornes which thou seist/ are ten kynge

Of S. John

.ffo. cccc. lxxviii

kynge/which have receaved no kyngdome/ but shall receave power as kynge at one houre with the best. These have one mynde/ and shall geve their power and strenghte vnto y beste. These shall fyght with the lambe/ and the lambe shall overcome them: for he is lord of lordes/and kynge of kynge:and they that are on hys syde / are called /and chosen and saythfull.

And he sayde vnto me: the waters which thou sawest/where the whore syttith/are people/and folke/and nacions/and tonges. And the ten hornes/which thou sawest apou the best/are they that shall hate the whore / and shall make her desolate/ and naked/ and shall eat their fleshe/ & burne her with fyre. For God hath put in their hertes/ to fulfyll hys wyll/ and to do with one consent/ for to geve hir kyngdom vnto the beast/untill the worde of God be fulfyllled. And the woman which thou sawest / ys that gret cyte / which raigeth over the kynge of the erth.

The. viii. Chapter.

And after that I sawe another angell come from heven/havinge gret power/ and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly with a stronge voyce sayinge: Great Babilon is fallen/ys fallen/and ys become the habitation of devils/ and the holde of all fowle sprettes/ and a cage of all unclene and hateful byrdes for all nacions have dronken of the wyne of the wrath of her fornycation. And the kyn-

The. xv.
figure

ges

will-
fy
gure.



ges of the erth have committed fornicacion with her / and her marchauntes are weped & ryche of the abundance of her pleasures.

And I herde another voyce from heven sa-
ye: come a waye from her my people / that ye
be not parttakers in her synnes / that ye recea-
ve not of her plages. For her synnes are gon
up to heven / and God hath remembred her
wycked-

wyckednes. Rewarde her even as she rewar-
ded you / and gere her dubble accordynge to
her workes. And poure in dubble to her in the
same cuppe which she fylled vnto you. And
as moche as she glorified her selfe and lyved
wantanly / so moche poure ye in for her of pu-
nysshment / and sorowe / for she sayde in her
herte: I sytt beinge a quene and am no wyd-
dowe and shall see no sorowe. Therfore shall
her plages come at one daye / deeth / and sorow.
we / and hunger / and she shall be bzent with
fyr: for stronge ys the lorde god which iud-
geth her.

And the kynges of the erth shall wepe her
and wayle over her / which have committed
fornicacion with her / and have lyved wantan-
ly with her / when they shall see the smoke of
her burnynge / and shall stonde a farre of / for
feare of her punnysshment / sayinge: Alas / A-
las / that gret cite Babilon / that myghty cite:
for at won houre is her iudgment come.
And the marchauntes of the erth shall wepe
and wayle in them selves / for no man wyll
bye their ware any moze / the ware of golde / &
silver / & precious stones / nether of pearle / and
raynes / and purple / & skarlet / and all thyng
wodde / and al manner vessels of yvery / and al
manner vessels of most precious wodde / and
of bzasse / and of yron / and synamon / and o-
dours / and oyntmentes / and frankynsence /
and wyne / and oyle / and fyne floure / and whea-
te / bestes / and shepe / and horsys / and charret-
tes / and boddys and soules of men.

And

And the apples that thy soule lusted after/ are departed fro the. And all thynges which were deyntie/and had in pryce ar departed fro the/ and thou shalt fynde them no more. The marchailntes of these thynges whiche were weped ryche shall stonde a farre of from her/ for feare of the punysshment of her / wepyng and waylyng/ and saying: alas alas / that grett cite/that was clothed in raynes/and purple/ and scarlett/ and decked with golde/ and precious stone/ and pearles: for at one houre so great ryches ys come to nought

And every Shippe governer/ & all they that occupied shippes/and shippmen which worke in the see/ stode a farre of/ and cryed/ when they sawe the smoke of her burnynge/sayinge what cite is lyke vnto this grett cite? And they cast dust on their heddes/ and cryed wepyng/and waylyng/and sayed: Alas Alas y greate cite wherin were made ryche all that had shippes in the see/ by the reason of her costlynnes for at one houre is she made desolate

Reioyce over her thou heven/ and ye holy Apostles/ and prophetes: for god hath geven youre iudgment on her. And a myghty angell toke vp a stone lyke a grett mylstone/and cast it into the see/ sayinge: with suche violence shall that gret cite Babilon be cast/and shall be founde no more. And the voyce of harpers/ and musicions/ and of pypers/ and trompetters/ shall be herde no more in the: and no craftes man/of whatsoever craft he be/ shall be founde eny more in the.and the soude of a myll shall be

shall be herde no more in the/at the voyce of the byde egrome and of the byde/ shall be herde no more in the: for thy marchauntes were y grett men of y erth. And with thyne inchantment were deceaved all nacions: & in her was founde the bloude of the prophettes/ & of y saynctes and of all that were slayne apon y erth.

The. vii. Chapter.

And after y / I herde y voyce of moche people in heven sayinge: Alleluia. Salvation & glozy and honour/ & power be ascribed to y lord our god/ for true & ryghteous are his iudgmente/ for he hath iudged y grett whore/ which did corrupt the erth with her fornicacion/ & hath avenged the bloud of his servauntes of her hond. And agayne they said: Alleluya. And smoke rose vp for evermore. And the vii. elders/ & the iii. bestes fell downe/ & worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate/saying: prayse our lord god all ye that are his servauntes/and ye that feare him both small and grett.

And I herde the voyce of moche people/ even as the voyce of many waters/and as the voyce of stronge thondrynges/sayinge: Alleluya/ for god omnipotent raigneth. Let vs be glad and reioyce and geve honour to him: for the mariage of the lambe is come/ and hys wyffe made her sylfe redde. And to her was graunted / that she shulde be arrayed with pure and goodly raynes. For the raynes is the ryghte wesnes of saynctes. And he sayde vnto me: Be happy



The. viij
figure.

mat. xxiij
Luc. xiiij • happy are they which are called vnto the La-
bes supper. And he sayde vnto me: these are
the true sayinges of God. And I fell at his
fete/to worshyppe him. And he sayde vnto me
se thou do it not. For I am thy felloweserna-
unt/and one of thy brethren/and of them that
have the testimony of Jesus. Worshyppe
God. For the testymony of Jesus ys the spre-
te of prophesy. And I sawe heven open/ and
besol

Beholde a whyte horffe: and he that sat upon The. viij
him was faythfull and true: & in ryghtewes- figure.
nes dyd iudge and make battayle. His eyes
were as a flame of fyre: and on his heed were e sa. l. viii.
many crounes: and he had a name wrytten/ y
noman knewe but him sylfe. And he was clo-
thed with a vesture dypt in bloud/and hys na-
me ys called the worde of God. And the war-
riers which were in heven/ folowed him upon
whyte horffes/ clothed with whyte and pure
raynes: and out of his mouth went out a
sharpe swerde / that with yt he shuld smyte
the hethen. And he shall rule them with a rod
de of yron / and he trode the wynefatt of fe-
ar/nes & wrath of almyghty god. And hath
on his vesture and on his thygh a name wry-
ten: kynge of kynges/ and lorde of lordes. j. tim. vi.

And I sawe an angell stonde in the sunne/
and he cryed with a lowde voyce/ sayinge to
all the fowles that flye by y myddes of hevē
come and gaddre youre selves to gedder vnto
the supper of the gret god/ that ye maye eat
the flesshe of kynges/ and of hys captaynes/
and the flesshe of myghty men / and the fles-
she of horffes/ and of them that sytt on them/
and the flesshe of all free men and bond men/
and of small and gret. And I sawe the beste
and the kynges of the erth/ and their warriors
gaddred to gedder to make battayle agaynst
him that satt on the horffe and agaynst his
sowdiers.

And the beste was takē/ and with him that
falce prophett that wrought myracles before
Bb. ii. him

The Reuelacion

him/with which he deceaved the that receaved y beestes marke/a them that worshipped his ymage. These both were cast into a pōde of fyre burnyge with bymstone: a y remnante were slayne with y swearde of him that sat upon the horssse/ which swearde proceded out of his mouth/and all the foules were fulfilled with their flesshe.

The. xx. Chapter.

The. xx.
fygure.



And

Of S. John Ho. ccclxxvi.

And I sawe an angell come doune from heven/ havinge the keye of the bottom lesse pyt/ a gret chayne in his honde. And he toke the dragō that olde scrpet/ which is the devyll and Satanas/ a he bounde him a thousand yeaeres: and cast him into the bottomlesse pit/ and he bounde him/ and set a seale on him / y he shuld deceave the people no moare/ tyll the. M. yeaeres were fulfilled. And after y he muste be loosed for a litell season.

But the wother of the deed men lyved not agayne/ vntyll the. M. yere were fynished. And I sawe seatte / a they sat upon them/ a iudgement was geven vnto them: and I sawe the soulcs of them that were beheaded for the witnes of Jesu/ a for the worde of God: which had not worshipped the best/ nether his ymage/ nether had taken his marke upon their forheddes/ or on their hondcs: and they lyved/ and raygned with Christ a. M. yere: but the wother of the deed men lyved not agayne/ vntyll the. M. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power/ for they shall be the prestes of God and of Christ / and shall raygne with him a. M. yere.

And when the. M. yeaeres are experied / Satan shall be loosed out of his pryson/ and shall goo oute to deceave the people which are in the foute quarters of the erth Gog and Magog/ to gadder them to gedder to batayle/ whose fenombre is as the sonde of the see: and they went vp on the playne of the erth/ and compa
Bb.iii. sed the

ezecchie.
xxxviii.
c. xxxix

The Reuelacion

fed the tentes of the saynctes about / & the be-
loved cite. And fyre cam doune from God / out
of heven / & devoured them: & the devyll that
desceaved them / was cast into a lake of fyre &
syrnstone / where the beest and the falce pro-
phet were and shalbe tozmented daye and
nyght for ever more.

And I sawe a grett whyte seate and him
that sate on it / from whose face fled awaye
both the erth and heave / and their place was
no more founde. And I sawe the deed / both
grett and small stonde before God: And the
boke was opened and another boke was ope-
ned / which is the boke of lyfe / and the dred
were iudged of thoo thynges which weer
wrytten in the boke accordinge to their de-
des: and the see gave up her deed / which were
in her / and detly & hell delyvered up the deed /
which were in them: and they were iudged
every man accordinge to his dedes. And detly
and hell were cast into the lake of fyre. This
is that second deeth. And whosoever was
not founde wrytten in the boke of lyfe / was
cast into the lake of fyre.

The .vvi. Chapter.

esa. lxv. c
and. lxvi. j
ij. pet. iij. **A**nd I sawe a newe heven & a newe erth
for the fyrst heven / and the fyrst erth /
were vanysshed awaye / and there was
no more see. * And I Jhs sawe that holy cite
newe Jerusalem come doune from God oute
of heven prepared as a bryde garnysshed for
The .vvi. hys husband. And I herde a grett voyce out
tygure. of heven sayinge: beholde / the tabernacle
of God

Of S. John

fo. ccc. lxxviii



The .vvi.
tygure.

of God is with men / & he will dwell with the
And they shalbe his people / & God him sylffe
shalbe with the & be their god. And God shall
 wype awaye all teares fro their eyes. And the
re shalbe no more deeth / nether sorowe nether
cryinge / nether shall there be any more payne /
for the olde thynges are gone. And he that
sate upon the seate / sayde: Behold I make
all thynges newe. * And he sayde unto me: esa. xliiij
Blessed are they that do the commandmentes of these sayings. ij. cor. v.
Amen. wryte

The Reuelacion

wryte/ for these wordes are faythfull & true.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the begynnyng/ and the ende. I will geve to him y^e is a thyrst of the well of the water of lyfe fre. He that overcometh shall inheret all thynges/ & I will be his God/ and he shall be my sonne. But the fearefull & vnbeleuyng/ and the abhominable/ and murderers/ & whormongers/ & sozcerers/ and ydolaters/ and all lyars shall have their parte in the lake which burnyth with fyre and brym. **L** stone/ which is the seconde deth.

And there cam vnto me one of the vii. angels which had the vii. vials full of the vii. laste plagues: and talked with me sayinge: come hydder/ I will shewe the the byrde/ the lambe wyfe. And he caryed me awaye in the sprete to a grett and an hye mountayne/ and he shewed me the grett cite/ holy Ierusalem descending out of heven fro God/ havinge the brightnes of God. And her shynynge was lyke vnto a stone moste precious/ even a Iaspere cleare as cristall: and had walles grett & hye/ and had xii gates/ and at the gates xii. angels: and names wzitten/ which are the xii. trybes of Iisrael: on the est parte iii gates/ & on the north syde iii gates/ and to wardes the south iii gates/ and from the west iii gates: & the wall of the cite had xii foundations/ & in them the names of the lambes. vii. Apostles.

And he that talked with me/ had a golden reade to measure the cite with all and the gates therof and the wall therof. And the cite was bylt

Of S. Iohn

ffo. cccclxxviii.

bylt iiii. square/ and the length was as large as the bredth of it/ and he measured the cite with the rede. xii M. fur longes: & the length and the bredth/ and y^e heyth of it/ were equall. And he measured the wall therof. an c. lvi. cubittes: the measure that y^e angel had was after the measure that man vseth. And the byldinge of the wall of it was of iaspere. And the cite was pure gold lyke vnto cleare glasse & the foundations of the wall of y^e cite was garnished with all maner of precious stones. The fyrste foundation was iaspere/ the seconde saphyre/ the thyrde a calcedony/ the fourth an emeralde: the fyft sardonix: the sixt sardios: the seventh crysolite/ the ayght berall: the nynt a topas: the tenth a crysoprasos: the eleventh a iacyncte: the twelfe an amatist.

The vii. gates were xii pearles/ every gate was of one pearle/ and the strete of the cite was pure golde/ as thozowe shynynge glasse. And there was no temple therein. For the lord god almyghty and the lambe are the temple of it/ and the cite hath no nede of the sonne ne ther of the mone to lyghten it. For the byghtnes of God dyd light it: and the lambe was the light of it. And the people which are saved shall walke in the light of it: and the kyn ges of the erth shall bynge their glozy vnto it. And y^e gates of it are not shut by daye. For there shall be no nyght there. And there shall entre into it none vnclene thyng: ne ther what so ever worketh abhominacion: or maketh lyes: but they only which are wrytten in **Bb.v. the lam.**

The Reuelacion

the lames boke of lyfe.

The. vii. Chapter.

And he shewed me a pure ryver of water of lyfe clere as cristall: procedynge oute of the scate of God and of the lambe. In the myddes of the strete of it. and of ether syde of y ryver was there wode of lyfe: which bare vii maner of frutes: & gave frute every moneth: and the leues of the wodde served to heale the people with all. And there shalbe no more curse/ but the seate of god and the lambe shalbe in it: and his seruautes shall serve him: And shall se his face/ and his name shalbe in their forheddes. And there shall be no nyght there/ and they nede no candle/ nether light of the sunne: for the lorde God geueth them light/ and they shall raygne for evermore.

esa. l. d.

And he sayde vnto me: these sayinges are faythfull / and true. And the lorde god of sayntes and prophetes sent his angell to shewe vnto his seruautes/ the thynges which muste shortly be fulfilled. Beholde I come shortly. Bappy is he that kepeth the sayinge of y prophesy of this boke. I am Iohn which sawe these thynges & herde them. And when I had herde and sene/ I fell doune/ to worshippinge before the fete of the angell which shewed me these thynges. And he sayd vnto me: se thou do it not/ for I am thy feloweservant and the feloweservant of thy brethren the prophettes and of them which kepe the sayinges of this boke. But worshippe God.

And

Of S. Iohn.

Jo. cccclxxviii.

And he sayde vnto me: seale not the sayinges of prophesy of this boke. For the tyme is at hande. He that doth evyl/ let him do evyl still: and he which is fylthy/ let him be fylthy still: and he that is righteous/ let him be more righteous: and he that is holy/ let him be more holy. And behold I come shortly/ and my reward with me/ to geve every man accordinge as his dedes shalbe. I am Alpha & Omega/ the begynninge and the ende: the fyrst and the last. Blessed are they that do hys commandmentes/ that their power maye be in the tree of lyfe/ and maye entre in thorow the gates into the cite. For without shalbe dogges and inchailters/ and whoremongers/ and motherers/ and ydolaters/ and whosoever loveth or maketh lesynges.

esa. xli. 8
and. xliii

I Iesus sent myne angell/ to testyfye vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright moonyng starre. And the spiete and the bryde sayde come. And let him that heareth/ saye also come. And let him that is athyrst come. And let whosoever wyll/ take of the water of lyfe fre.

esa. lv. a.

I testifie vnto every man that heareth the wordes of prophesy of this boke. yf any man shall adde vnto these thynges/ god shall adde vnto him the plagues that are wyrtten in this boke. And yf any man shall mynysh of the wordes of y boke of this prophesy/ god shall take awaye his parte out of the boke of lyfe/ & oute of y holy cite / & fro thoo thynges which are writ.

The Pistles of the

are written in this booke. He which testifeth
these thinges sayth: be it / I come quykly/
Amen. Even soo: come lorde Jesu. The grace
of our lord Jesu Christ be with you all.
Amen.

The ende of the newe
testament.

These are the Epistles ta-
ken oute of the olde testament/which a-
re red in the church after the vse of Sal-
burie vpon certen dayes of the yere.

The fyrst frydaye in Aduent / the
Epistle.

isa. li.

Herken vnto me / ye that folowe rygh-
teousnes and seke the lorde. Looke vn-
to the rocke ye were cut oute / and to
the caue and pit ye were digged oute. Look vn-
to Abraham youre father and vnto Sara that
bare you: how I called him on ye / and blessed
him and multiplied him. For the lorde hath
compassion on Sion and hath compassion on
all that is decayed therin / and will make his
wildernes as paradise / and his deserte as the
garden of the lorde. Joye and gladnes shal be
founde therin / with thankesgeuyng and the
voyce of prayse. Herken vnto me my people / &
turne youre eares to me my folke. Ther shal
a lawe go oute from me / and my iudgement
will I stablishe to be a light vnto nacions.
My ryghteousnes is nye / and my saluacyon
shal

Olde Testament. fo. ccclxxxv.

shal go oute / and myne armes shal iudge na-
cions / and yllondes shal lye for me & shal
tarye after myne arme. Lyfte vp youre eyes to
heauen and beholde the erth beneth. For he-
auen shal vanyshe awaye as smoke / and the
erth shal weare awaye as a vesture / and the
inhabiteres therof shal perishe awaye after
the same maner / but my saluacion shal endu-
re euer / & my ryghteousnes shal not perishe.
Herken vnto me ye that knowe righteousnes
and so let the people that have my lawe in
their hertes. Feare not the rebukes of man ne
ther faynte for their blasphemyes. For wor-
mes shal eat them as a garment / and mo-
thes shal deuoure them as it were woolle.
But my ryghteousnes shal contynue ever /
and my saluacyon from generacion to genera-
cion.

The wensdaye in the seconde weke of Aduent
The epistle.

Thus sayth the lorde: I will retourne to
Syon and will dwell in the myddle of
Jerusalem. And Jerusalem shal be cal-
led the citie of trouthe and the hill of the lor-
de Sabaoth and an holy hill. Thus sayth the
lorde Sabaoth: yet there shal spt bothe olde
men and olde women in the stretes of Jerusa-
lem and men with staves in their handes for
the multitude of dayes. And the stretes of the
citie shal be filled with boyes and wenches
playenge in the stretes therof. Thus sayth
the lorde sabaoth / though it seme harde in the
eyes of the remmanant of this pepole / shal
it seme

zach. viij.

The Pistles of the

it seme harde in myne eyes sayth the lorde za-
baoth. Thus sayth the lorde zabaoth: Beholde
I will deliuer my people from the east contre
and from the lande of the goynge downe of
the sonne/ and wyl brynge them that they
shall dwell in the myddes of Ierusalem. And
they shall be my people/ and I wil be their God
in truthe and righteousness.

The frydaye next folowynge The Epistle.

esa. lxiij.

This sayth the lorde: vpon the walles of
Ierusalem / I have set keepers which
shall never craze / neither by daye nei-
ther by nyght. And ye that steepe vpon the remem-
braunce of the lorde / se that ye pause not / nei-
ther let him have rest vntill he have prepa-
red and made Ierusalem glorious in the erth.
The lorde hath sworne by his ryght honde
and by his stronge arme / that he will not geue
thy corne anye moare to be eaten of thynne ene-
myes: and that alyentes shall not drynke thy
new wyne wherfore thou hast laboured. But
they that made it shall eate it and shall praye
the lorde: & they that gathered it / shall drynke
it in the courte of my hollye temple. So from
gate to gate / and prepare the waye for the
people / cast vp gravayle and make the waye
hye and clense it of stones / and set vp a baner
for the people. Beholde the lorde will make
it known vnto the endes of the worlde. And
saye ye vnto the daughter of Sion: beholde he
that is thy sauoure cometh and his rewarde
with him and his worke before him. And they
shall be called a people of holynes redeemed
of the

Olde Testament. No. cccxxxvi

of the lorde. And thou shalt be called an haun-
ted citie and not forsaken.

The frydaye in y. iij. weke of Advēt. y pist.

There shall come a rodde oute of the stoc-
ke of Jesse / and a braunch shall spryn-
ge oute of his rote. And on him shall
lyght the spirite of the lorde: the spirite of wys-
dome and of vnderstandynge / the spirite of co-
uncell and of strength / the spirite of knowled-
ge and of reuerence / and it shall make him fa-
uer of the feare of the lorde. And he shall not
indge after the syght of his eyes: neither shall
rebuke after the hearynge of his eares. But
he shall iudge the causes of the poore w right-
teousnes / & shall rebuke with equitie for y vn-
ble of y erthe. And he shall smyte y erth with
the rodde of his mouth / & with y brette of his
lyppes shall sleue the wycked. And righteouf-
nes shall be the gyrdle of his loynes / and fayth
fullnes the gyrdle of his raynes.

On the wensdaye in the thirde weke of ad-
uent. The Epistle.

The worde that Esaias the sonne of A-
mos saw in a vision / concernynge Iuda
and Ierusalem. It shall come to passe
in the last dayes that the mount of the hou-
se of the lorde / shall be set in the tope of the
mountaynes / and shall be lyfte vp above the
hilles: and all nacions shall resorte therto.
And moche people shall go and saye: come
and let vs go vp to the hill of the lorde and
vnto the house of the God of Iacob: that he
maye teache vs his wayes / and that we maye
walke

The Pistles of the

walke in his pathes. For oute of Sion shall come the lawe/ and the worde of God oute of Jerusalem. And he shall be iudge amonge the hethen and tell manye nations their fautes. and they shall tourne their sweardes into mattockes and their speares into sythes. One nation shall not lyfte vp a swearde agaynst another/ neither shall they teache to warre anye moare. O house of Jacob come & let vs walke in the lyght of the lorde.

The wensdaye in the fourthe weke of aduent
The Epistle.

Joel. ii.

This sayth the lorde. Children of Sion be glad and reioyse in the lorde your God. For he hath geuen you a teacher of righteousness/ and will make descende vnto you the fyrst rayne and the later/ as at the begynnyng. And the barnes shall be full of corne/ and the wyne presses flowe with wyne & oyle. And I will restore you agayne with my great power which I haue sent vnto you/ the yerres which the locustes and caterpillers haue deuoured. And ye shall eate & haue ynough and prayse the name of the lorde your God/ which hath wrought wonders with you. And my people shall not be in shame for ever. And ye shall knowe that I am in the myddes of Israel/ and that I am the lorde your God/ & that there is no moo. And my people shall not be in shame for ever. And ye shall knowe yf the lorde your God/ dwell in Syon my holy mounte. And Jerusalem shall be holy/ and there shall no straunger passe thorow thre
anye

Joel. iij.

The Testament ffo. ccc. lxxviii

anye moze. And at that daye the mountaynes shall droppe swete wyne/ and the hilles shall flowe with mylke/ and all the brokes of Iuda shall runne with water. And a fountayne/ shall go oute of the house of the lorde and water the ryuer of Sittim. Egypte shall goo to ruyne/ and Edom shall be a desert and a wyldernes/ which oppressed the chyl dren of Israel/ and which shed ynnocent bloude in their lande. And Iuda shall contynue euer/ and Jerusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the lorde shall dwell in Sion.
The frydaye in y iiii weke of aduent The Epistle.

Shoute and be glad daughter of Syon zacharia. iii. for beholde I come and dwell in the myddes of the sayth the lorde. And manye nations shall cleaue vnto the lorde at that daye and shall be my people. And I will dwell in the myddle of the/ and thou shalt knowe that the lorde Sabaoth hath sent me vnto the. And the lorde shall inheret Iuda which is his parte in the holye grounde/ and he shall chose Jerusalem yet agayne. Let all fleshe holde their peace before the lorde: for he is rylen oute of his holye temple.

On saynt Iohn the euangelistes daye The epistle.

He that feareth God/ will do good: & he that kepeth the lawe shall obtaine ecclesiasti. wisdom: and she will come agaynst ci. p. v. him as an honorable mother: as a woman
Ec yet

The Pistles of the

yet a virgen shall she receaue him. She shall fede him with the brede of lyfe and vnderston-
dunge: & the water of wholsome wysdome she
shall geue him to drynke. And she shall exalt
him amonge his neybours: and shall open his
mouth eue in ythyckest of the congregaciō.
And she shall fyll him wth the spirite of wisdo-
me & vnderstondynge / & with the garment of
gloze shall apparell him. She shall make
him ryche wth ioye and gladnes and shall enhe-
ret him of an euerlastynge name.

The vii. daye. The epistle.

isa. lvi.

And receaue lyght Jerusalem: for
thy lyght is come / and the gloze of
the lorde is vpon the. For beholde
darcknes shall couer the erth / and a thicke mist
the nacions. But y^e lorde shall ryse as the son-
ne ouer the / & his glorie shall be sene vpon the
And the hethen shall walke in thy lyght / and
the kynges in the bryghtnes that is rysen
ouer the. Lyfte vp thyne eyes rounde aboute
and se. All these are gathered together and are
come vnto the. Thy sonnes shall come from
farre / and thy daughters shall be euer by thy
syde. Then thou shalt se / and shalt have plen-
ty: thyne harte shall wonder and breake oute
in ioye / when the multytude of the see are
turned to the / and the armyes of the hethen
are come vnto the. The aboundaunce of Ca-
melles shall couer the / and the dromadaryes
of Madian and Ephra shall come all of them
from Saba / and brynge golde and frankyn-
sence / & shall preache the prayse of the lorde.

The

Olde Testament ffo. ccc. lxxviii

The next sondaye after the vii. daye The
Epistle.

I will prayse the O lorde / that though
thou were angrie with me / yet thyne an-
ger is turned / and thou hast comforte
me. Beholde God is my saluacion: I will be
bolde therfore and not feare. For the lorde
God is my strength and my prayse wherof
I synge: and is become my sauoure. And ye
shall drawe water in gladnes oute of the wel-
les of saluacion. And ye shall saye in that da-
ye: geue thanks vnto the lorde: call on his na-
me: make his dedes knowne amonge the he-
then: remember that his name is hie. Lyfte
vp. Synge vnto the lorde / for he hath done
excellentlye / and that is knowne thorow ou-
te all the worlde. Crye and howte thou in-
habiter of Sion / for great amonge you is the
holpe of Israel.

On Asshe wensdaye the
Epistle.

And now therfore sayth the lorde. Turne
to me with all youre hartes / in fa-
stinge and lamentacyō. And teare you-
re hartes and not youre garmentes / and turne
vnto the lorde youre God. For he is full of
mercie and compassion / longe yer he be an-
grye / and great in mercie and repenteth when
he is at the poynte to punyshe. Who can tell
whether the lorde will turne and have com-
passion and shall leave after him a blessing
Sacrifice & drynk offerynge vnto y^e lorde you-
re God. Blowe a trompet in Sion / proclayme
Lc. ii. fastynge

The Pistles of the

fastynge and call a congregacion. Gather the people together / brynge the elders to one place / gather the younge children and they that sucke the brestes / together. Let the brydgrome come oute of his chamber and the bryde oute of hir parloure. Let the prestes that mynister vnto the lorde / wepe betwene the porche and the alter / and saye: spare (lorde) thy people & deliuer not thyne enheritaunce vnto rebuke that the hethen shuld raygne over the. Why shuld they saye: amonge the naciōs / where is their god. And the lorde envyed for his lōdes sake and had compassion on his people. And the lorde answered and sayde vnto his people Beholde / I sent you corne / new wyne and oyle / that ye shalbe satisfied therewith. Mither will I deliuer you anye moare vnto y hethen

On the frydaye next folowynge.

The Epistle.

isa. lvi.

Lrye with the throte and spare not. Lyfte vp thy voyce as a trompet / and tell my people their offences and the house of Iacob their synnes. For me they seke daye by daye / and will knowe my wayes / as a people that doth ryghteousnes / and hath not forsaken the equitie of their God. They seke of me ryghteous iudgementes / and wyll drawe nye vnto God. Why have we fasted and thou hast not looked vpon it / have vmbled oure soules / & thou woldest not wyt it. Beholde when ye fast / ye can synde youre awne lustes / and can call cruellye on all youre detters. Ye fast to lawe and stryve and to smyte with fyre wyckedly

Olde Testament. Jo. cccxxxix

wyckedlye. Fast not as ye now do / to make youre voyce to be harde vp on hie. Shuld it be soche a maner of fast that I shuld chose / a daye that a man shuld hurte his soule in? Or to bowe downe his heed lyke a bulstrusse? Or to sprede sack cloth and assyes vnder him? Shuldest thou call this a fast / and a daye acceptable vnto the lorde? Or is not this rather y fast y I have chosen? To lose wycked dōdes & to vnbrynde bondylles of oppression? And to let the brused go fre? And that ye shuld breake all maner yokes? ye and to breake the breed to the hungrye / & to brynge the pooze that are harbourlesse vnto house / & whē thou seest a naked / that thou cloth him and y thou shuldest withdrawe thy selfe frō helpinge thyne awne fleshe? Then shuld y lyght break oute as dothe y daye sprynge / & then health shulde mortye bud oute. And thy righteousnes shall go before the / and the glorie of the lorde wolde come apon the. Then shuldest thou call / & the lorde shuld answer: then shuldest thou crye / and he shall saye / lo here am I. For I the lorde thy God am mercifull.

On the wensdaye after the fyrst sondaye in lent / the Epistle.

And the lorde sayde vnto Moses: come vp to me into the hill / and be there / and I will geue the tables of stone and a lawe and commaundementes / which I have wyrtten to teache them. Then Moses rose vp and his mynister Josue / and Moses went vp into the hill of God / & sayde vnto the elders: Ec. iiii. tarye

The Pistles of the

tarpe ye here/vntill we come agayne vnto you:
a beholde here is Aaron & Hur with you. If
any man have any matters to do/let him co
me to them. When Moses was come vp in
to the mounte/a cloude covered the hill/ and
the gloze of the Lorde abode vpon mounte
Sina/& the Lorde covered it.vi.dayes.And y
seventh daye he called vnto Moses oute of
the cloude. And the passion of the glorie of y
Lorde was lyke consuminge fyre on the tope
of the hill in the sight of the chyl dren of Is
rael. And Moses went into the mountayne.
And Moses was in the mountayne fourtye
dayes and fourtye nyghtes.

Another for the same daye.

The epistle.

iii. regum
xix.

In those dayes came Elias to Barsabe/
that is in Iuda/and lefte his lad there.
And he wet into the wildernes a dayes
iourneye/and came & sat vnder a genaper tree/&
wysshed to his soule that he myght dye/ and
sayde:yt is now ynough Lorde/ take my sou
le/ for I am not better then my fathers. And
as he laye and slepte vnder a genaper tree: be
holde/an angell touched him/and sayde thus:
vp and eate. And he loked vp:and beholde the
re was at his heed a cake baken on the coles
and a cruse of water. And he ate and dranke
and layde him doune agayne. And the angell
of the Lorde came agayne the seconde tyme
and touched him/and sayde: vp and eate: for
thou hast a great waye to goo. And he arose
and ate and dranke and walked thorow the
strength

Olde Testament. Jo.cccxc.

strenght of that meate fourtye dayes and four
tye nyghtes/ even vnto the mounie of God
Horeb.

The frydaye next folowinge.

The epistle.

This sayth the Lorde. The soule that
sinneth/he shall dye. The sonne shall
not beare parte of the fathers wycked.
nes. The ryghteousnes of the ryghte shalbe
vpon him/and the wyckednes of the wycked
shalbe on him. And yet the wycked if he tur
ne from all his synnes which he dyd/ and ke
pe all myne ordinaunces/ and do iustlie and
ryghteouslye/he shall live & not dye. None of
the synnes that he hath done shalbe reconed
vnto him: In the ryghteousnes that he hath
done/he shall lyve. For I desier not the deeth
of a synner(sayth the Lorde. Jehovah) but ra
ther that he shuld tourne from his waye/and
lyve. And so ys a ryghteous tourne from his
ryghteousnes and do wyckednes/and shall do
lyke vnto all the abhominacyons whych a
wycked doth/ shall he lyve? No/none of tho
se ryghteousnes that he dyd shalbe remem
bred. But in the wyckednes which he wo
ught/ & in the synne which he dyd/ in them
shall he dye. But you wyll saye/ the waye of
the Lorde is not equall. Here I praye you ye
house of Israel. Is not my waye equall?
If a ryghteous tourne from his ryghte ou
nes and do wyckedlye/ and dye therfore:
in the wyckednes which he dyd he shall
dye. And when a wycked turneth from his
Lc.iii. wycked

eze. x. vili

The Pistles of the

wyckednes and doth iustlye and ryghteous-
lye/he shall saue his soule: because he feared
and turned from all his wyckednes which he
dyd/he shall lyue and not dye/ sayth the lord
allmyghtie.

¶ The wensdaye after the seconde sondaye in
lent. the epistle.

hester. viii **I**n the dayes of hester / Merdocheus
prayed the lord / beyng myndfull of
all his workes & sayde lord / lord kyn-
ge allmyghtie: for in thy power all thynges a-
re put / nether is there anye that can resist thy
wyll / if thou have determyned to save Israel.
Thou madest heauen and erth / and what soe-
uer is contayned within the compasse of hea-
uen: thou art lord of all / nether is there anye
that can resist thy maiestie. Thou knowest all
thyng / & wottest y it was not of pryde or of
spyte / or anye desyer of glorie y I dyd not wor-
ship moost proude Amon : for I wolde have
been readye / and that gladlye (for the sauynge
of Israel) to have kyst even the steppes of his
fete. But I feared lest I shuld tourne y glo-
rye of my God vnto a man / and feared to wor-
ship anye man saue my God. And now lord
kyng and God of Abraham have mercie on
thy people for our enemyes are mynded to de-
stroye vs & to brynge thyne inheritaunce vt-
terly to naught. Despise not y porcion which
thou deliueredest for thy selfe oute of Egypt.
Heare my prayer & be mercifull vnto the parte
and inheritaunce / and tourne our sorow into
Joye: that we maye lyue and prayse thy name
O lord

Olde Testament. fo. cccvii

O lord / and stoppe not the mouthes of them
that prayse the. And all Israel with lyke
mynde & prayer / cryed vnto the lord / because
that present death was not farre from them.

¶ The frydaye next folowynge. The epistle.

At that tyme Ioseph sayde vnto his
brother. Heare I praye you a dreame
that I dreamed. Beholde we were ma-
kyng of sheues in the feld: and se / my sheffe
arose and stode vpright / and youre sheues sto-
de rounde aboute & made an obeyfance vnto
my sheffe. Then sayde his brethren vnto him
what shalt thou be our kyng / or shalt thou
raynge ouer vs? And they hated him the mo-
ze for his dreame and for his wordes. And he
dreamed yet another dreame and tolde it his
brethren. And he sayd: beholde / I dreamed yet
another dreame / We thought the sonne and
the mone and eleuen starres dyd worship me.
And when he had tolde it his father and his
brethren / his father rebuked him and sayde
vnto him: what meaneth this dreame which
thou hast dreamed? Shall I come and thy mo-
ther and thy brethren and fall before the on
the grounder? And though his brethren hated
him: yet his father kept the thyng in mynde.
And when his brethren were gon to pasture
their fathers shepe at Sichem / Israel sayde
to Ioseph: do not thy brethren fede the shepe
at Sichem? come that I maye sende y to the
And he sayde: here am I. And he sayde: go go-
od sonne and se whether it be well with thy
brethren and with the shepe / and brynge me

genesis.
xxxvii.

Lc. v. worde

The Pistles of the

worde agayne. And he sent him oute of the valeye of hebron for to goo to Sichem. And a man founde him wāderynge in y^e felde & ayed him sayenge: what sekest thou? And he sayde/ I seke my brethren: tell me I praye y^e/where fe de they? And the man sayde: they are departed hēce. For I harde thē saye: let vs go to dothā And when they sawe him a farre of/ and yet he dūe nye them /they contrived to sle him And they sayd one to another: beholde/ this dreamer cometh. But now come & let vs kyll him and cast him into a sand pitte/ & saye some cruell beast hath deuoured him/and let vs se whert o his dreames will come. When Ruben harde that/ he wolde have ryd him oute of their handes/and sayed: let vs not kill him. And Ruben sayed moreouer/ shed no bloude/ but cast him into yonder pit y^e is in the wyl- dernes and laye no hondes vpon him: for he wolde have ryd him oute of their handes and deliuered him to his father agayne.

The wensdaye /er the thyrde sondaye in lerr. The Epistle.

epodi. pp **T**hus sayth y^e lord God. Honoure thy father and mother/ that thy dayes maye be prolonged in the lande which thy lord God geueth the. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false wytnes agaynst thy neybour. Thou shalt not couet thy neybour's house: nether shalt thou couet thy neybour's wyfes/ his manservant/ his mayde/ his oxe/ his asse or ought that is his. And

Olde Testament fo. cccxcii

And all the people sawe the thunderinge and the lyghtenynge and the noyes of the horne/ and how the mountayne smoked. And when the people sawe it/ they remoued & stode a farre of and sayde to Moses: talke thou with vs and we will heare: but let not God talke with vs least we dye. And Moses sayde vnto y^e people/ feare not. For God is come to proue you and that his feare maye be amonge you/ that ye synne not. And the people stode a farre of/ and Moses went into the clowde where god was. And y^e lord sayd vnto moyses: thus thou shalt saye vnto the chyl dren of Israel. We haue sene how I have talked wth you oute of heuen. Ye shall not make therfore wth me/ Gods of golde: in no wyse shall ye do yt. An alter of ert.) shalt thou make vnto me/ & there offer thy burnt offerings & thy peace offerings/ & thy shepe & thyne oxen. And vnto all places where I shall put y^e remembraunce of my name/ thither will I come vnto the & blesse the.

The frydaye next folowynge. Epistle.

In these dayes when there was no water for the multitude / they gathered them selues together agaynst Moses & agaynst Aaron. And the people dyd chyd wth Moses & spake sayēge: wolde god we had perished whē oure brethren perished before the lord. Why haue ye brought y^e cōgregacyō of y^e lord into this wilderness/ y^e bothe we & oure catell shuld dye herer/ wherfore leed ye vs oute of Egypt to bryge vs vnto this vngacious place/ which no place of seed ner of fygge ner vynes

nume. pp

The Pistles of the

vyues her of pomegarnardes / nether is there
 anye water to drynk? And moyses and Aaron
 went from the congregacion vnto the doore of
 the tabernacle of wytnes / and fell on their
 faces: and the glozie of the lord appeared vnto
 the. And the lord spake vnto Moyses sayin
 ge: take the staffe / and gather / thou and thy
 brother Aaron the congregacion to gether / &
 saye vnto the rock before their eyes / that he
 geue forth his water. And thou shalt brynge
 them water oute of the rocke / and shalt geue
 the compayne drynke / and their bestes also.
 And Moyses tooke the staffe from before the
 lord as he commaunded him. And Moyses &
 Aaron gathered the congregacion together
 before the rocke / and he sayde vnto them / hea
 re ye rebellious / must we fet you water oute
 of this rocke? And Moyses lyfte vp his hand
 with his staffe and smote the rock two tymes
 and the water came oute abundantlye / and
 the multitude dranke / and their bestes also.
 And the lord spake vnto Moyses and Aaron /
 because ye beleued me not / to sanctifie me in
 the eyes of the children of Israel / therfore ye
 shall not brynge this congregacion into the
 lande which I have geuen them. This is the
 water of strife / because ychilde of Israel stro
 ue wth y^e lord / & he was sanctified vpon them.

The wensdaye after the iiii. sondaye in
 lent. The Epistle.

esai. i.

This sayth the lord God. Washe &
 be cleane: put awaye the wyckednes of
 youre ymaginacions oute of my syght
 Lease

Olde Testament. ffo. cccc. xlii.

Lease to do euell and learne to do well. Sto
 dye to do ryghteouslye and helpe the oppres
 sed. Aduenge the fatherlesse and defende the
 cause of wydowes. Come let vs shewe eche his
 grefe to other and make an atonement sayth
 the lord. And so though youre synnes be ly
 ke to purple / they shall be made as whyt as
 snow / and though they be as reed as skarlet /
 they shall be made lyke whyte woll. If ye
 wyll agree and herken / ye shall eate the best
 of the lande sayth the lord God.

Another for the same daye.

Thus sayth the lord. I will sanctifie
 my name that is defyled amonge the ezechiel.
xxviii.
 hethen. Which ye have defyled amon
 ge them: that the hethen maye knowe that I
 am the lord (sayth the lord Jehouah) when
 I am sanctified vpon you in their syght. And
 I will take you from the hethen / and will ga
 ther you oute from all landes and will bryn
 ge you oute of youre awne contre. And I will
 poure purr water vpon you / and ye shall be clen
 sed from all vnclennes / and from all youre ydo
 les. I will clense you. And I will geue you a
 new harte / and will put a new spirite in you.
 And will take awaye that stonye harte oute of
 youre flessh / & geue you a flesshie heart. And
 I will put my spirite in you / and will make
 that ye shall walke in myne ordinaunces and
 kepe my lawes & do them. And ye shall dwell
 in the lande which I gaue youre fathers. And
 ye shall be my people / and I will be youre God.
 The frydaye after the iiii. sondaye in lent
 The

The Pistles of the

The epistle.

iii. regum
p vii.

In those dayes it chaunced that the sonne of the wyfe of the house was sycke / & the sycknes was so great that there remained no bzyeth in him. Then he sayde to Helias / what have I to do with the / thou ma of god? Wydest thou come to me / that my synne shuld be kepte in mynde & to sle my sonne? And he sayde vnto hir / geve me thy sonne / & he tooke him oute of hir lappe and caried him vp into an hye chamber / where he him selfe dwelt / & layde him on the bed. And he called vnto the Lorde & sayde: O Lorde my god / hast thou dealt so cruelly with the wydowe with whome I dwell / as to kyll hir sonne? And he measured the chylde .iii. tymes / & called vnto the Lorde & sayde: Lorde my God / let this chyldees soule come agayne into him. And the Lorde herkened vnto the voyce of Helias / & this chyldees soule came agayne vnto him / and he revived. And Helias toke the chylde and caried him doune oute of the chamber into the housse / & delyvered him to his mother. And Helias sayd: se / thy sonne is alyve. Then sayde the woman to Helias: now I knowe that thou arte a man of God / & that the worde of the Lorde is trulye in thy mouth.

The wensdaye after the .v. sondaye in lent The epistle.

lent. xlv.

At that tyme the Lorde spake to Moyses sayinge: speake vnto the hole multitude of the chyl dren of Israel / & saye to

Olde Testament. Jo. cccc. xlii

to them: I am the Lorde your God. Ye shall not steale ner lye / ner deale falsly one with another. Ye shall not sweare by my name falsly / & thou desyle not the name of thy god: I am the Lorde. Thou shalt not begyle thy neybour with cavillaciōs / ner robbe him violently: nether shalt the workmans laboure abyde with the vntill y morninge. Thou shalt not curse the desse / ner put a stomblinge blocke before the blinde / but shalt feare thy God. I am the Lorde. Ye shall do none vnyghteousnes in iudgemēt. Thou shalt not faver y poore ner honoure the myghtie / but shalt iudge thy neybour righteously. Thou shalt not go vp & doune a false pryncipe accusar amonge the people / nether shalt thou helpe to shed y bloude of thy neybour. I am y Lorde. Thou shalt not hate thy brother in thyne harte / but shalt in anye wyse rebuke thyne neybour / & thou beare no synne for his sake. Thou shalt not advenge thy selfe ner beare hate in minde agaynst the chyl dren of thy people / but shalt love thyne neybour even as thy selfe. I am the Lorde. Myne ordinaunces shall you kepe / sayth the Lorde almyghtie.

The friday after y. v. sonday in lent. y. pist.

iere. p vii.

Eremyas sayde: Lorde all y forsake y / I shalbe ashamed. And they y departe from the shalbe wyrtten in y erth. For they have lost the Lorde y is the fountayne of the water of lyfe. Heale me Lorde / & I shalbe whoale: save me Lorde / and I shalbe safe / for thou art he that I prayse. Beholde they saye vnto

The Pistles of the

unto me: where is the worde of the lord? Let it come to passe/ and I enforced not to be a sheperde that shuld not folowe the: and the daye of destruction have I not despyred/ thou knowest. And y^e proccaded oute of my mouth was ryght in thy syght. Be not terryble vnto me lord: for thou art my trust in y^e euell daye. Let the y^e persecute me be cōfounded/ & let not me be cōfounded. Let their hartes fayle them/ and not myne harte fayle. Brynge vpon them an euell daye/ & bruse them agayne and agayne.

The wensdaye after palme sondaye The Epistle.

esai. liii.

Esaie sayde/ lord/ who beleneth oure sayinge/ & the arme of y^e lord/ to whome is it opened? He came vp as a sparrow before him/ & as a rote oute of a drye lande. There was nether fassyon or bewtie on him. And when we looked on him/ there was no godlynes y^e we shuld lust after him. He was despyed & cast oute of mennes cōpanye/ & one that had suffered sorowe/ & had epperynce of infirmitie: & we were as one that had hid his face from him. He was so despyable/ that we esteemed him not. Truly he tooke vpon him oure diseases/ & bare oure sorowes. And yet we counted him plagued/ & beaten & humbled of God. He was wounded for oure transgression/ and brused for oure iniquities. The correcciō that brought vs peace was on him/ & with his stripes we were healed. And we went astraye as shepe/ and turned euery man his waye: and the lord put on him the wyckednes of vs all.

He.

Olde Testament Jo. cccc. v.

He suffered wronge & was euell entreated/ & yet opened not his mouth: he was as a shepe ledde to be slayne: & as a lambe before his shearer/ he was domme & opened not his mouth. By y^e reason of y^e afflyccion/ he was not esteemed: & yet his generaciō who can nōbre? Whē he is taken from y^e erth of lyuynge mē: for my peoples transgression he was plag. d. He put his sepulchre wth the wycked/ & with y^e ryche in his deth: because he dyd none iniquitie/ ne ther was gyle founde in his mouth. And yet the lord determined to bruse him wth infirmities. His soule geuynge hie selfe for transgression/ he shall se seed of longe cōtinuance/ and the will of y^e lord shall prosper in his hande. Because of y^e laboure of his soule/ he shall se & be satisfied. With his knowledge/ he beyng iust/ shall iustifie my seruantes & that a great nōbre: & he shall beate their iniquities. Therfore I will geue him his parte in many & the spoyle of y^e ryche he shall deuyde: because he gaue his soule to death/ & was nombred with the trespassers/ & he bare the synne of many/ and made intercession for transgressors.

On good frydaye the Epistle.

And the lord spake vnto Moses & Aaron in y^e lōde of Egypt sayinge: This moneth shall be y^e chefe moneth: euen y^e fyrst moneth of the yere shall it be vnto you. Speake ye vnto all y^e felowshipe of Israel sayinge: y^e they take the tēth daye of this moneth to euery household/ a shepe. If y^e household be to few for a shepe/ then let him & his neybon

exod. xii.

Do res

The Pistles of the

res that is next vnto his house/take accordynge to the nombre of soules/and counte vnto a shepe accordynge to euery mannes eatynge. A shepe without spot & a male of one yere olde shall it be/ & from amonge the lambes & the goates shall ye take yt. And ye shall kepe him in warde vntill y. viii. daye of y same moneth. And euery man of y multitude of Israel shall kysse him aboute euē. And they shall take of y bloude & stryck it on y. ii. syde postes & on the vpper doore post of y house/ wherin they eate him. And they shall eate the fleshe the same nyght/roste w fyer/ & with vnleueded breade & with foure erbes they shall eate it. Se y ye eate not therof sode in water/ but rost w fyer: both heed/fete & purtenaunce together. And se that ye let nothyng of it remayne/ vnto the mornyng: if ought remayne/ burne it w fyer. Of this maner shall ye eate it: with youre loynes girded/ & shoes on youre fete/ & youre shawes in youre handes. And ye shall eate it in hast/ for it is the lordes passeouer.

The last sondaye after trynpte sondaye.
The Epistle.

Jeremias. x. v. xlii. **B**ehold/ the dayes will come sayth the lord/ y I will steepe vnto Dauid a ryghteous braunche/ & he shall raigne a kynge/ & shall be wyse/ & shall do equitie & iustice in the erth. And in his dayes Iuda shall be safe/ & Israel shall dwell without feare. And this is the name that they shall call him the lord our righteousnes. Wherefore the dayes will come sayth y lord/ that they shall saye

Olde Testament Jo. ccc. x. c. vi.

saye no more/ y lord lyueth y brought y children of Israel oute of y lande of Egypt. But the lord lyueth which deliuered & brought y seed of y house of Israel/ oute of the lande of the north and from all landes whether I thrust them. And they shall dwell in their owne lande sayth the lord God almyghtie.

On the wensdaye in the ember weke afore Michelmas.

Thus sayth y lord God/ behold y dayes will come sayth the lord/ that the earer shall ouertake y reaper & the treader of grapes y sower of seed. And y mountaynes shall droppe swetnes/ & the hills shall be herabable. And I will turne y captiuite of my people Israel: & they shall buyld the cities that are fallen in dekepe/ and shall in habyt them/ and shall plant vynes/ and drynke wyne/ & shall make gardens & eate the frute of them. And I will plant them their owne land/ and they shall not be anye more plucked oute of their lande which I have geuen them/ sayth the lord thy God.

The frydaye in the Ember weke before Michelmas. The Epistle.

Turne Israel vnto the lord thy God: for thou art fallen for thy wyckednes ses sake. Take wordes with you and turne vnto the lord. And saye vnto him: remyt all wyckednes and geue thynges/ and we will paye the openly that we have promysed with oure lyppes. Assur shall not saue vs/ nether will we ryde on horses: nether will we saye

The Pistles of the

saye to y workes of oure awne handes/ye are oure Godes/for thou hast compassion on the frendlesse. I will heale their obedience & will love the of myne awne accorde; for my wrath is ceased from them. I wilbe as dew to Isra- el/ & he shall flourish as a lylee/ & stretch oute his rotes as Libanon. His braunches shall run- ne oute/ & as an olive tree shall his glorie be/ & his savoure as Liban. They that shall tur- ne & syt in his shadow/ shall lyve with corne/ & flourish as vyne. His renoune shall be as the wyne of Libanon. Ephraim/ what have ye anye moare to do with ydoles? I have hea- led him and loked on him. I wilbe as a great fyre tre/ and of me shall thy frute be founde. Who is wyse to vnderstonde these thinges & hath wyt to perceave them? For the wayes of the Lorde are strayght/ and the righteous shall walke in them; but the wycked shall stumbe in them.

Hereafter foloweth the Epistles of the sayntes which are also taken oute of the olde Testament.

On saynt Nicolas daye. The pistle.

cccl. pliii **B**ehold an excellent preste which in his dayes pleased God/ & was founde righteous/ & in tyme of wrath made an atonement: Lyke to him there is not founde/ that kept the lawe of the moost hpest. And he was in covenant with him/ & in his flesshe he wrote the covenante/ & in tyme of tempta- cyon

Olde Testament fo. cccxcvii

cyon he was foude faythfull. Therfore he ma- de him a covenante with an oth/ that nacions shuld be blessed in his syght/ & that he shuld be multiplied as y dust of the erth. He knew him in his blessings & gave him an inheri- taunce. And he kept him thozow his mercie/ that he founde grace in the eyes of God. An everlastinge covenante dyd he make him/ & ga- ve him the office of y hie preste. He made him happie in glorie. In sayth & in his softenes/ he made him holy/ & chose him oute of all flesshe. On the concepciō of oure ladye. The pist.

A sa vyne/ so brought I forth a savoure ecclesiasti of swetnesse. And my flowres are the ci. p. xlii. frute of glorie & riches. I am y mother of bewtifull love & of feare/ & of greatnes and of holpe hope. In me is all grace of lyfe & tru- the. And in me is all hope of lyfe & vertue. Co- me vnto me all y desyer me / & be fylled with the frutes that sprynge of me. For my sprite is sweter then honyeor honye combe. The re- membrence of me is for ever & ever. They that eate me/ shall hunger the moare/ and they that dzinke me/ shall thirst the more. He that herkeneth to me/ shall not be ashamed/ and he that worketh by my coucell/ shall not synne. And they that bringe into lyght / shall have eternall lyfe.

On candlemas daye. The epistle.

Behold/ I sende my messenger which mala. iii. shall prepare the waye before me. And sodenly shall the Lorde whome ye seke/ come vnto his temple/ & the messenger of the Wd. iii. cove-

The Pistles of the

couenaunt whome ye desyer. Beholde/ he com
m: th sayth the lorde Sabaoth. Who shall en
dure in the daye of his commynge / or who
shall stonde to beholde him? ffor he is as try
inge fyre and as the erbe that fullers scoure
withall. And he shall syt tryenge and purgyn
ge syluer/ and shall purifie the sonnes of leui/
and shall fyne them as gold and syluer. And
they shall brynge offerynge vnto the lorde of
ryghteousnes. And the sacrifice of Iuda and
of Ierusalem shall be delycious vnto the lorde
as in the olde tyme and in the yeres that were
at the begynnynge.

¶ On the Annunciacion of oure ladye which
is oure layde daye in lent/ the Epistle.

isaie. vii.

And the lorde spake to Achas sayenge.
Aye y a signe of the lorde thy God/ fro
alowe beneth/ or from an hie aboue. But
Achas answered I will not aye/ neither wyl
tempte the lorde. Wherfore the lorde sayde:
Hearken ye of y house of Dauid: Is it so small
a thyng for ycu/ to be greuous to men/ but y
ye shuld also be paynfull vnto God? neuerthe
later yet y lorde/ he will geue you a signe. Be
holde a vyrgyn shall be w child/ & shall beare a
sonne/ and shall call his name Emanuel. He
shall eate butter & honye/ y he maye have vn
derstoddyng to refuse y euell & to chose y good

¶ On saynt Philip & Iacobs daye. y epistle.

sapi. 8.

Then shall y ryghteous stonde w great
constance agaynst them y feared them
and toke awaye that they had laboured
for. When the wycked shall se that they shal
be troubled

Olde Testament fo. cccc. lvi.

be troubled with horrible feare/ and shall wa
der at the soden & vnloked for victoꝝe/ & shall
saye in them selues/ repentynge & sorowynge
for anguysh of hert. These be they which we
sometyme mocked and iested on. We were ou
te of oure wyttes and thought their lyuynge
madnes/ and their ende to be without honoure
But beholde/ how they are counted amonge
the children of God/ and have their inherita
unce amonge the sayntes.

¶ On the Nativite of. S. Ihon baptistes da
ye. The Epistle.

Thus sayth the lorde. Herke ye yles vn
to me/ and geue hede ye people that are
as a. xliij. afarre. The lorde called me out of the
wombe and made mencion of my name/ when
I was in my mothers bowelles. And he made
my mouth lyke a sharpswerde. In the shado
we he led me with his hande. And he made
me as an excellent arrow/ and hid in his quy
ver. And he sayd to me: thou art my saruaunt
¶ I Israel/ in whome I wil be glorified. And
I sayde: I laboure in vayne and spende my
strength for nought/ and vnproffytably. How
be yt my cause I comyt to the lorde and my
trauayle vnto my God. And now sayth y lor
de that formed me in the wombe/ to be his sar
uaunt and to tourne Iacob vnto him. Beholde
I have made the a lyght/ that thou shuldest
be saluacion/ euen vnto the ende of the worlde
kyngees shall se/ and rulers shall stande vp &
shall worship/ because of the lorde which is
saythfull/ & the holpe of I Israel hath chosen y
Dd. iiii. ¶ On

The Pistles of the

cantic. ii.

On the visitacion of oure layde the epistle.

I Am the floure of y feldc/ & lylles of the valeyes. As y lylle amonge the thornes so is my loue amonge y daughters. As the appletre amonge the trees of y wood so is my beloued amonge the sonnes/ in his shadow was my desyre to syt/ for his frute was swete to my mouth. He brought me into his wyne seller. and his behauer to mewarde was louely. Beholde my beloued sayde to me: vp & hast my loue/ my doue/ my bewtifull & come/ for now is wynter gone & rayne departed & past. The floures apere in oure contrie & the tyme is come to cut y vynes. The voyce of y turtle doue is harde in oure lande. The fygge tre hath brought forth hit fygges/ & the vyne blossoms geue a sauoure. Vp hast my loue/ my doue/ in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce/ for thy voyce is swete and thy fassyon bewtifull.

On saynt Marye Magdalens daye The Epistle.

proverbi.
xxvi.

A Woman of power and verite/ if a man coulde fynde: y valew of hir were farre a boue perlee. The harte of hir husbād trusteth in hir/ y he nedeth not spoyles. She rendereth him good & not enell all y dayes of hir lyfe. She sought woll & flay & did as hir handes serued hir. She is lyk a marchaūtes ship y bryngeth hir vitayles from farre. She ryseth yer daye and geueth meate to hir household/ & fode to hir maydens. She consydred a greunde

Olde Testament. Jo. cccc. cix.

grounde ond bought yt/ and of the frute of hir handes planted a vyne. She gyde hir loynes with strength & couraged hir armes. She perceaued that hir huswifrye was proffitable/ & therfore dyd not put oute hir candle by nyght. She set hir fynghers to the spynndle/ and hir handes caught holde on the dystaffe. She opened hir hand to the poore/ and stretched oute hir handes to the nedye. She feared not least the colde of snowe wuld hurt hir house/ for all hir housholde were doble clothed. She made hir gaye oznamentes/ of byce and purple was hir apparell. Hir husband was had in honoure in the gates/ as he sat with the elders of the lande. She made linen and solde it/ and deliuered agyrdell to the merchaunt. Strength and glozpe were hir rayment/ and she laughed in the later dayes. She opened hir mouth with wysdome/ and the lawe of ryghteousnes was on hir tonge. She had an eye to hir housholde and eate not breed ydlye. Hir children arose and blessed hir/ and hir husband commended hir. Many daughters have done excellentlye but thou hast passed them all. ffauoure is a deceauable thyng/ and bewtie is vanytie. But a woman that feareth God/ she shalbe praysed. Geue hir of the frute of hir handes/ and let hir woorkes praysse hir in the gates.

On the assumption of oure layde. y epistle

In all those thinges I sought rest: and in some mannes inheritaunce wolde haue dwelt. Then the creator of all thyng. ge commaunded and sayde vnto me: & he that
ecclesiasti
c. xliij.
Wd. v. created

The Pistles of the

created me dyd set my tabernacle at rest and sayd vnto me/dwell in Iacob and have thynne inheritaunce in Israel/and rote thy selfe amonge myne elect. From the begynnynge and before the worlde was I created / and vnto the worlde to come/ will I not cease: and before him have I mynistred in the holye habitacion And so in Sion was I settled/ & in the holye citie lykwyse I rested/and in Ierusalem was my power. And I rote my selfe in an honorable people/ which are the lordes parte/ and he their inheritaunce: and amonge the multitude of sayntes I helde me fast. As a Cedar tree was I lyfte vp in libanon/ and as a Cypress tree in mounte Hermon. As a palme tree was I exalted in Cadis/ and as roseplantes in Iericho. As a bewtifull olyue tree in the fel des/ and and as a plantayne tree was I exalted vpon the waters. In y stretes I gaue an odoure as synamon & balme y smelleth well/ & gaue an odoure of swetnes as perfect myrrre.

¶ On the Natiuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastici. p. viii.

¶ On saynt Mathewes daye the apostle the Epistle.

Ezechie. i. The symylitude of the faces of the foure bestes: the face of a man and the face of a lyon on the ryght hand of y foure of them. And the face of an egle aboue the foure. And their faces and their wynges stretched oute aboue an hie. Eche had two wynges coupled together and two that couered their bodies.

Olde Testament.

ffo. cccc.

bodies. And they went all strayght forwarde And whether they had lust to go: whether they went/and turned not back agayne in their goinge. And the symylitude of the bestes and the fassyon of them was as burnynge coles of fyre and as fyre brandes / walkynge betwene the bestes. And the fyre dyd thynne/and oute of the fyre pzoceeded lyghthenynge. And the bestes ranne & returned after y fassyon of lyghthenynge.

¶ On saynt luke

The Epistle as is aboue on S. Mathewes daye the Apostle. Eze. i.

¶ On S. katherynes daye The Epistle.

Iorde/ I dyd lyfte vp my prayer vpon the erth/ and besought to be delyuered from death. I called vpon the lord & father of my lord/ that he shuld not leaue me helpless in the daye of my trybulacion/ and in the daye of the proude man. I praysed thy name perpetually / and honoured it with confession/ and my prayer was harde. And thou sauedest me that I perished not/ and delyueredest me oute of the tyme of vnyghteousnes. Therfore will I confesse and prayse the/ and will blesse the name of the lord

ecclesia. li

¶ Here ende the pistles of the olde Testament.

This is the Table/where

re in you shall fynde/the Epistles and
the Gospels/after the vse of
Salisbury.



For to fynde them the so-
ner: so shall you seke/after the-
se Capitall letters by name:
A. B. C. D. which stande by
the syde of this boke/alwayes
on/or vnder y letter ther shall
you fynde a crosse & where the Pistle oz y Go-
spell begynneth/and where the ende is/there
shall you finde an halfe crosse &

And the fyrste lyne in this table alwaye is
the Pistle/and the seconde lyne is alwaye the
Gospel.

On the fyrst Sondaye in the Advent.

D This also we knowe. Roma. viii.

A When they drewe nye vnto. Mat. xvi.
On the wendsdaye.

B Be pacient therfore brethren. Jaco. v.

A The beginning of the Gospell. Mar. i
On the frydaye.

A Esaye the. li. Chapter.

A In those dayes Jhon. Mat. iii.

On the. ii. Sonday in the Advent.

A Whatsoever thyngis are writen. ro. xv

E And there halfe sygnes. Luc. xvi.

On the Wendsdaye.

A zacharie the. viii. Chapter.

B Verely I saye vnto you Mat. vi

On the frydaye.

E Esaye the. lvi. Chapter

John

The Table.

ffo cccci.

B Jhon bare witnes of him Joh. ii

On the. iii. Sonday in the Advent.

A Let men this wyse esteeme vs. i. Coz. iiii

A When Jhon beinge in prison Mat. vi.
On the wendsdaye.

A Esaye the. ii. Chapter.

E And in the. vi. moneth the. Luke. i.

On the frydaye.

A Esaye the. vi. Chapter.

D Mary arose in those dayes. Luke. i.

On the. iiii. Sondaye in the Advent.

A Reioyce in the Lorde all waye. Phil. iiii

E And this is the recorde of Jhon. Joh. i

On the wendsdaye.

D Jhesel the. ii. and. iii. Chapter.

E And this rumor of him went. Luk. vii

On the frydaye.

D zacharie the. ii. Chapter.

B Take hede beware of the leuē. Mar. viii

On the Christmas even.

A Paul the seruaut of Jesus. Rom. i.

E When his mother mary was Mat. i

On the Christmas nyght at the. i. masse

E For the grace of God. Tit. ii

A It folowed in those dayes Luke. ii

At the. ii. masse.

B But after that the kynednes. Tit. iii.

E The Shepherders sayde One to. Luke. ii

At the. iii. masse.

A God in tyme past diversly. Hebre. i

A In the beginninge was that. John. i

On saynt Stevens daye.

E Steven full of fayth & power. Act. vi

Where

The Table

D Wherfore beholde I sende. Mat. xxiii
C On saynt John Evangeliste.
A Ecclesiast. the. xv. Chapter.
E folowe me / Peter turned. Joa. xvi
C On the chyldermasse daye.
A And I loked / a lo a lambe. Revela. viiii
L To the angel of the Lorde ape. Mat. ii.
C Of the sondaye after crystmasse.
A And I saye that the heyre as. Gala. iiii
E And his father and mother mer. Luke. ii
C On the newe yeres daye
L for the grace of God that bring. Tit. ii
L And when the eyght daye was. Luke. ii
C On the therteyn even.
L for the grace of God that bring. Tit. ii
D When Herode was dead. Mat. ii
C On the thertenth daye.
A Esaye the lv. Chapter
A When Jesus was bozne. Matt. ii
C On the fyrst sondaye after the
 thertenth daye.
A Esaye the. vii. Chapter.
D The nexte daye / John sawe. John. i.
C On the. ii. Sondaye after the
 thertenth daye.
A I beseeche you therfore brethren. Ro. vii
F And when he was. vii. yere olde. Lu. ii.
C On the wendsdave.
A Brethren my hertes desyre. Rom. v.
B When Jesus had herdethat. Mat. iiii.
C On the frydaye.
A Let every soule submit him Ro. viii
B And Jesus retourned by the. Lu. iiii
C On

The Table.

ffo cccii

C On the. iii. Sondaye after the
 thertenth daye.
B Seynge that we have divers. Rom. vii
A And the thyrde daye was the. John. ii.
C On the wendsdave
L This is a true sayinge / and by. i. Tim. i
A And he departed thens: and. Mar. vi
C On the frydaye.
L for I knowe / and surely bele. Rom. viii
E And cam into Capernaum. Luke. iiii.
C On the. iiii. Sondaye after the
 thertenth daye.
D Be not wyse in youre awne opi. Ro. vii
A When Jesus was come dou. Mat. viii
C On the wendsdave.
B I beseeche you brethren for. Rom. xv.
A And he entred agayne into. Mar. iiii
C On the frydaye.
D Are ye not ware that ye are. i. Cor. iiii
D And Jesus went aboute all. Mat. iiii
C On the. v. Sondaye after the
 thertenth daye.
B Owe nothinge to eny man. Ro. viii
L And he entred into a hypppe Mat. viii
C On the wendsdave
A As concerninge the thinges. i. Cor. vii
B It chaunfed as they went on. Luke. ix
C On the frydaye.
D Let every man abyde in the. i. Corin. vii
B And they brought chyl dren. Mar. x
C On the. vi. Sondaye after the
 thertenth daye.
B Nowe therfore as elect of. Coloss. iiii
 The

The Table

- D** The kyngdome of heven is. Mat. viii.
On the wendsdaye
- A** I exhorte therfore that a bove. i. Tim. ii
- L** A certayne man had two son. Mat. pvi
When the weddinge goth oute.
- D** Perceave ye not how that. i. Cor. ix
- A** For the kyngdome of heven. Mat. xv
On the wendsdaye.
- A** Ifoure Gospell be yet hyd. ii. Cor. iiii
- E** And they departed thens/and. Mar. ix
On the frydaye.
- L** Sayinge then that we have. ii. Cor. iiii.
- L** He that ys not with me/ys. Mat. vi
On the Sondaye. l.v.
- D** For ye suffre soles gladly. ii. Corin. vi.
- A** When moche people were. Lu. viii
On the wendsdaye.
- A** I call God for a recorde vnto. ii. Cor. ii.
- A** And he began agayne to. Mar. iiii.
On the frydaye.
- B** Seynge that we knowe. ii. Corin. v.
- E** When he was demaunded. Lu. pvi
On the Sondaye. l.
- A** Though I speake with the. i. Cor. viii
- f** He toke vnto him the twelve. Luk. pvi
On the wendsdaye
- L** Iohel the. ii. Chapter
- B** Moreover when ye faste be not. Mat. vi
On the frydaye.
- A** Esaye the. lviii. Chapter.
- B** Ye have hearde how it is sayde. Mat. v.
On the. i. Sondaye in lent.
- A** We as helpers therfore. ii. Corin. vi
Then

The Table.

- A** Then was Jesus led awaye. Mat. iiii
On the wendsdaye in the. iiii. tymes.
- L** Eiodi the. pvi. chapter. a. iii. Re. vix
- D** Then answered certayne Mat. vii
On the frydaye.
- E** Ezechiel the. pvi. Chapter
- A** After that there was a feast. Iohn. v.
On the. ii. Sondaye in lent
- A** Furthermore we beseeche i. Tessa. iiii
- L** And Jesus went thence and Mat. xv
On the wendsdaye.
- L** Hester the. viii. Chapter
- L** And Jesus ascended to Jeru. Mat. xv
On the frydaye.
- B** Genesis the. pvi. Chapter
- D** Herken another symilitude. Mat. pvi
On the. iii. Sondaye in lent
- A** Be ye folowers of God Ephe. v
- L** And he was a castinge out Luk. vi
On the wendsdaye
- L** Eiodi the. xv. Chapter
- A** Then came to Jesus the. Mat. xv.
On the frydaye
- A** Numeri the. xv. Chapter
- A** Then cam he to a cite of Sama. Ioh. iiii
On the. iiii. sondaye half lent.
- L** For it is written that Abrahā. Gal. iiii
- A** After that went Jesus his. Iohn. vi
On the wensdaye
- E** Ezechiel the. pvi. Chapter/ & Esai. i
- L** And as Jesus passed by/he. Iohn. ix
On the frydaye.
- L** iii. Regum the. pvi. Chapter.
Le A cere

The Table

- A A certayne man was sycke Ihon. vi
 On the. v. Sonday in lent
 E But christ beyng the hye Hebre. ix
 F Which of you can rebuke me Ihon. viii
 On the wensday
 E Leuitici. the. vi. chapter
 E It was at Jerusalem the feast Ihon. v
 On the frydaye
 B Hieremie the. vii. Chapter
 F Then gathered the hye prestes Ihon. vi
 On the Palme Sonday
 A Let the same mynde be in you Phi. ii.
 A We knowe that after. ii. dayes. mat. xxvi
 On the wensday
 D Esaye the. liii. Chapter
 A The feaste of swete breed due Lu. xxii
 On the good fryday
 A Exodi the. vii. Chapter
 A When Iesus had spoken Ihon. viii
 On easteren
 A If ye be then rysen agayne Collos. iii
 A The saboth daye at euen Mat. xxviii.
 On ersterday
 E Pourge therfore the olde leue i. Cor. v
 A Mary magdalen/and Mary Mar. xvi
 On the Monday
 F Which preachynge was pub. Actu. p
 B And beholde two of the wet Lu. xxiiii
 On the Tuesday
 D Remen and brethren chyl dren. Actu. viii
 F Iesus him sylfe stode in the Lu. xxiiii
 On the wensday
 B Remen of Isral why mar. Act. iii.
 After

The Table.

- A After that Iesus shewed him. Ihon. xxi
 On the Thorsday
 E The angel of the lorde spake Act. viii
 E Mary stode with out at the Ihon. xv
 On the fryday
 E For as moche as Christ hath i. Pet. iii
 D Then y. vi. disciples went. Mat. xxviii
 On the Satterday
 A Wherefore laye a syde all ma i. Pet. ii.
 A The morowe after the Ihon. xv
 On the. i. Sonday after esterday
 A For all that ys borne of god i. Ihon. v
 E The same daye at nyght which. Ihd. xv
 On the wensday
 E If christ be preached howe i. Co. xv
 E When Iesus was rysen the Mar. xvi
 On the fryday
 E Obeye them that have the ouer. Heb. viii
 E And they departed quickly Mat. xxviii
 On the. ii. Sonday after esterday
 D Christ also suffered for oure i. Pet. ii
 E I am a good shepherd/a good Ihon. x
 On the fryday
 A For as moche as ye know how. i. Pet. i.
 E On the morowe after the sab. Lu. xxiiii
 On the wensday
 D Lykewyse then as by the synne Ro. v.
 B Then cam the disciples of Ihon. Mat. ix
 On the. iii. Sonday
 after esterday
 E Derely beloued I beseeche you i. Pr. ii
 D After a whyle ye shall not se Ihon. xxi
 On the wensday
 Re. ii. My

The Table

A My lytell children/these i. Joh. ii
 B There arose a question bitwe. Jo. iii
 On the fryday.
 A Ye are all the children. i. Tes. v
 A I am come a lyght in to the. John. vii
 On the. iiii. Sondaye after esterdaye
 L Every good gyfte/and every. Jaco. i
 B But now go I my waye to. John. xvi
 On the wendsdaye.
 A Brethren have not the fayth Jaco. ii.
 B Holy father kepe in thyne John. xvii
 On the frydaye
 D Ye se then how that of dedes Jaco. ii.
 D Deare chyl dren/ yet a lytell John. viii
 On the. v. sondaye in the cros dayes.
 D And se that ye be doares of Jaco. i.
 E Verely verely I saye vnto John. xvi
 On the Mondaye
 D knowledg your fautes one Jaco. v.
 A Which of you shall have a Lu. xi
 On the Teusday
 D Esai. the. xix. Chapter
 D And Jesus sat ouer agaynst Marc. vii
 On the wendsday
 B The multitude of them that Ac. iiii
 A These wordes spake Jesus. Jo. xvii
 On the ascension day
 A In my fyrst treatyse Deare Act. i.
 D After that he appered Mar. xvi
 On the sonday after ascension day.
 B Be ye therfore discrete/ & so i. Pe. iiii.
 D But when the conforter is Joh. xv
 On the witson even
 It fortu

The Table

A It fortuneth/whill Apollos Act. xix
 B If ye love me kepe my comaun. Jo. xviii
 On the witson daye.
 A When the fyrstie daye was co. Act. ii.
 L If a man love me & will kepe. Joh. xviii
 On the mondaye.
 ff And he comaunded vs to preache. Ac. x
 B God so loved the worlde/that. John. iii
 On the teusdaye.
 L When the Apostles which we. Ac. viii
 A Verely verely I saye vnto you. John. x.
 On the wendsdaye
 L Peter stepped forth with the. Act. ii
 E No man can come to me except. Joh. vi
 On the Thurs daye
 A Then cam Philip into a cite of. Act. xlii
 A Then called he the. vii. to gether. Lu. ix
 On the frydaye
 D Ye men of Israel/ heare the Act. ii.
 D And it happened on a certayne. Luke. v
 On the Saterdaye
 ff And the nexte saboth daye. Act. xlii
 ff And he arose vp & cam oute. Luke. xlii
 On the Trinite sondaye
 A After this I looked/ & beholde Reve. iiii
 A There was a man of the pha. John. iii
 Corpus Christi daye.
 E That which I gave vnto you. i. Cor. xi
 ff For my flesh. & is meate in dede. Joh. vi
 On the fyrst sondaye after
 Trinite sondaye
 B For God is love/ in this app. i. John. iiii
 E There was a certayne rich. Luk. xvi
 E. iiii. On

The Table

On the wensday

D When we opened vnto you the ii. Pet. i.
B Ye shall not thinke that I am. Mat. v
On the. ii. Sunday after trynete sonday.
L Maruayle not my brethzen i. Jhon. iii
E A certayne mā ordeyned a gret. Luk. viii

On the wensday

E This I saye therfore & testifye Eph. iiii
L And whē he was come into y. Mat. xvi
On the. iii. Sunday after trynete sonday
B Submit your selves therfore i. Pet. v
A Thē resorted vnto him al y pub. Luc. xv

On the wensday

D Notwithstandinge the lorde ii. Ti. iiii
D Agre with thyne aduersary Mat. v
On the. iiii. Sunday after trynete sonday
D For I suppose that the afflic. Ro. viii
F Be yetherfore merciful as you. Luk. vi

On the wensday

B And hereby we know that we i. Jhon. ii
A And his disciply asked of him. Mat. xvii
On the. v. Sunday after trynete sonday
B In conclusion be ye all of one i. Pet. iii
A It cam to passe as y people pre. Luc. v.

On the wensday

A I exhorte therfore that above i. Ti. ii
D It chaūsed on a certayne daye Lu. viii.
On the. vi. Sunday after trynete sonday
A Remember ye not that all we Ro. vi
L For I saye vnto you except your Mat. v

On the wensday

D I wrote not vnto you as. i. Jhon. ii
L And whē he was come out into Mar. v.
On

The Table

On the. vii. Sunday after trynete sonday
D I will speake grosly because of Ro. vi
A In those dayes whē there wa. Mar. viii

On the wensday

A There is then no dānaciō to thē Ro. viii
A In that tyme wēt Iesus on the. Mat. vii
On the. viii. Sunday after trynete sonday
L Therfore brethzen we are now Ro. viii
L Beware of falce prophetis/ Mat. vii

On the wensday

B But god setteth out his loue Ro. v.
F Master we sawe won castinge Mar. ix
On the. ix. Sunday after trynete sonday
B That we shulde not lust after i. Cor. v
A There was a certayne ryck man Lu. xvi

On the wensday

L Remember ye not how that Ro. vi
L He y is faithfull in that which Lu. xvi
On the. x. Sunday after trynete sonday
A Ye knowe that ye were gētyls i. Cor. xii
F And when he was come neare he. Lu. xix

On the wensday

E All flesshe is not one māner of. i. Cor. xv
B Take hede to youre selves lest. Luk. xvi
On the. xi. Sunday after trynete sonday
A Brethzen as pertaynyng to y i. Cor. xv
B And he put forth this similitu. Lu. xviii

On the wensday

L Other remember ye not y you. i. Cor. xv
A He put forth a similitude vnto. Lu. xviii
On the. xii. Sunday after trynete sonday

B Suche trust have we thozow ii. Cor. iii
On

The Table

- D** And he departed agayne from **Mat. vii.**
On the wensday
- B** For we preache not oure selfe. **ii. Cor. iiii.**
- L** Then began he to vpbraid y cit. **Mat. xi.**
On the. viii. Sonday after
trynete sonday
- L** To Abraham & his seede were y. **gala. iiii.**
- D** Happy are the eyes which se **Luc. p.**
On the wensday
- B** Remember brethren oure labor. **i. tessa. ii.**
- B** Then the pharyses went forth **Mat. vii.**
On the. viiii. Sonday after
trynete sonday
- L** I saye walke in the spirite and. **Gala. v.**
- B** And it chaused as he wet to Jer. **Lu. xvii.**
On the wensday
- B** Beare not the yoke with the **ii. Cor. vi.**
- B** Mon of the cōpany sayde vnto **Luc. vii.**
On the. xv. Sonday after trynete sonday.
- D** If we lyue in the spirite let vs **Gala. v.**
- L** Roma can serue two masters **Mat. vi.**
On the wensday
- B** We know that the law is good. **i. Ti. i.**
- A** And it fortunied in one of those **Luc. xv.**
On the. xvi. Sonday after trynete sonday
- T** Wherefore I desire y ye saynt **Ephe. iiii.**
- L** And it fortunied after y he went **Luc. vii.**
On the wensday
- B** Beware lest eny man come & **Colos. ii.**
- L** And he ca to bethsaida & they **Mat. viii.**
On the. xvii. Sonday after
trynete sonday
- A** I therfore which am in bōdes **ephe. iiii.**
And

The Table

- A** And it chaused that he went in. **Luk. viii.**
On the wensday.
- L** For yf by the synne of one deth **Ro. v.**
- D** Whē they were come to cap. **Mat. xxi.**
On the. xviii. Sonday after trynete sonday
- A** I thank my god alwayes on **i. Cor. i.**
- D** When y pharises had herde **Mat. xxi.**
On the frydaye.
- B** I beseeche you brethren for oure **Ro. xv.**
- E** Another parable he put forth **Mat. xxi.**
On the. xix. Sonday after trynete sonday
- E** And be ye remued in the spirite **Ephe. iiii.**
- A** And he entred into a byppe **Mat. ix.**
On the wensday
- D** Therfore brethren stōde fast & ii. **Tes. ii.**
- E** Thē sent Jesus y people awa. **Mat. xxi.**
On the. xx. Sonday after trynete sonday
- L** Take heed therfore that ye wal. **Ephe. v.**
- A** The kyngdō of heauē is lyke **Mat. xxi.**
On the wensday
- A** Thou therfore my sonne be strō. **ii. Tim. ii.**
- L** Whē thou makest a diner or of a. **Lu. xiii.**
On the. xxi. Sonday after
trynete sonday
- B** fynally my brethren be stronge **Ephe. vi.**
- B** And ther was a certayne ruler **Jhon. iiii.**
On the wensday
- B** Because we knowe brethren **i. Tes. i.**
- B** And it fortunied in another sab. **Luk. vi.**
On the. xxii. Sonday after
trynete sonday
- A** And am surely certified of **philip. i.**
- L** Therfore is the kyngdom **Mat. xxiii.**
Le. v. On the

The Table

On the wendsdaye.

L Ye & we knowe that what so. rom. iii.
E verely I saye vnto you/that. Mar. vi.
C On y. xvii. Sonday after Trynete sonday
D Brethren folowe me/and. Philip. ii.
B Then went the pharises & mat. xvii

On the wendsdaye.

L For yf by the synne of one. Rom. v
D When they were come to. mat. xvii
C On y. xviii. Sonday after Trynete sonday
B For this cause we also/sence. collos. i
L Whyle he this spake vnto the. mat. iv

On the wendsdaye.

E And I wolde not that ye shulde. i. cor. v
L A certayne mā had two sones. mat. xvi
C On y. last. Sonday after Trynete sonday.
B Hieremye the. xvi. Chapter.
A Then Jesus lyfte vpe his eyes. ioh. vi.
 On the wendsday at. iiii. tymes

D Amos the. iv. Chapter.
L And one of the companye ans. mar. iv
 On the frydaye at. iiii. tymes.

A Dzee the. viii. chapter
E And one of the pharises desyred. Lu. vii
 On the Saterdaye at. iiii. tymes.

A For that fyrst tabernacle was. Heb. ix
B He put forth the this similitude. Lu. viii
 In the Dedicacion of the church.

A And I John sawe that holy. Reve. xvi
A And he entred in/ & went tho. Luc. xiv

C Here endeth the Table of the Pistles and
 Gospelles of the Sondages.

The Table

C Here after folowe the Pistles & Gos
 spels of the Sayntes.

On saynt Andrews daye.

L For the belese of the hert iusti. Rom. v
L As Jesus walked by the see of. Mat. iiii

On saynt Nicolas daye.

A Ecclesiasti. xliiii. chapter.
A For lyke wyse a certayn man. Mat. xxv
 On the conception of oure lady.

L Ecclesi. the. xviii. Chapter
A This is the boke of the generati. Mat. i
 On S. Thomas the Apostle daye

D Now therfore ye are no more. Eph. ii.
A Thomas one of the twelve. John. xv
 In the conversion of S. Paul.

A Saul yet bretchinge oute threath. Act. ix
D Then answered Peter & sayd. Mat. xiv
 On candelmayes daye

A Malachie the. iii. chapter
D And when the tyme of their purif. Lu. ii.
 On S. Mathias the Apostle daye.

L And in those dayes Peter. Act. i.
D Then Jesus answered & sayde. Mat. vi
 The gretynge of oure ladye

B Esaye the. vii. chapter
L And in the. vi. moneth the angell. Lu. i.
 On saynt Georges daye

A My brethren/count it excedinge. Iaco. i
A I am the true vyne/ & my father. Jo. xv
 On saynt Mark the Evangelist.

B Vnto every one of you is geve. Eph. iiii
 I am

The Table

- A** I am the true vine / & my father. Joh. xv
On saynt Philip & James daye.
- A** Sapientie the. v. Chapter
- A** And he sayde vnto his discip. Joh. viii
The fyndinge of the crosse
- B** I have trust towarde you in god. Gal. v
- A** There was a man of the Pha. John. iii
On the nativite of S. John Baptist
- A** Esaye the. xlii. Chapter.
- F** Elizabeths tyme was come Luke. i
On S. Peter & Pauls daye.
- A** In that tyme Herode the kyng. Act. vii
- L** When Jesus cam into the. Mat. xvi
In the commemoracion of S. Paul
- B** I certifie you brethren that. Gala. i.
- D** Then answered Peter & sayde. Mat. xix
On the visitacion of oure Lady.
- A** Lanticorum the. ii. Chapter
- D** Mary arose in those dayes Luke. i.
On saynt Mary Magdalen daye.
- B** Proverbiorum the. xvi. Chapter
- L** And one of the Pharises despyed. Lu. vii
On saynt James the Apostle
- D** Nowe therfore ye are no more. Ephesi. ii
- L** Then came to him y mother. Mat. xv.
Petri ad vincula
- L** And as he consydred the thinge. Act. xii
- L** When Jesus ca into y coostis. Mat. xvi
On the transfiguracion of oure Lorde.
- D** For we folowed not deceauable. ii Pet. i
- A** And after. vi. dayes Jesus. Mat. xvii
On the name of Jesu
- B** The Petir ful of the goly goost Act. iiii
Whi.

The Table.

- L** While he thus thought / behold. Mat. i.
One saynt Laurens day
- B** This yet remember how that. ii Cor. iv
- D** Verely verely I saye vnto you Joah. vii
On the assumption of ouer lady
- B** Eccle. the. xvi. Chapter
- G** It fortunied as he went that he Lu. x.
On saynt Bartholomew
- D** Nowe therfore ye are no moare Ephe. ii
- L** And there was a stryfe amonge Lu. xvi
On the nativite of ouer lady
- L** Eccle. the. xvi. Chapter
- A** This is the boke of the generaciō. Mat. i
On the exaltacion of the crosse
- B** I have trust towarde you in god Gal. v.
- E** Nowe is the iudgement of this Joa. xii
On saynt Mathew the apostle.
- L** Ezechielis the. i. Chapter
- B** And as Jesus passed forth from Mat. v
On saynt Michael daye
- A** And he sent & shewed by hys Reue. i
- A** The same tyme the disciples Mat. xviii
On saynt Luke the euangelest
- L** Ezechielis the. i. Chapter
- A** After that the lorde apoynted Luk. x
On saynt Symon and Judes day
- E** For we knowe well that all Rom. viii
- L** This comaunde I you / y ye Joh. xv
On the alle hallowes daye
- A** And I sawe another angell Reue. vii
- L** When he sawe the people / he Mat. v.
On the alle soules day
- L** I wolde not brethren haue y. i. Tes. iiii
Them

The Table

L Then sayde Martha vnto Iesus. Jo. vi
 On saynt katherynes daye.
B Ecclesiast. the. li. chapter
I Agayne the kyngdome of. Mat. viii

**These thinges haue I added to fill
 vp the lesse with all.**

Infernus and gehenna differ moche in sig-
 nificacion/though we haue none other inter-
 pretacion for ether of them/ then this Engly-
 she wordc/hell. for gehenna signifieth a pla-
 ce of punysshment: but infernus is taken for
 any maner of place beneth in y^e erth/ as a gra-
 ve sepulchre or cave.

math. v. **Hell:** it is called in Hebrue the valeye of
 Hennon. A place by Ierusalem / where they
 burnt their chyldren in fyre vnto the ydole
 Moloch/ & is vsurped & taken now for a pla-
 ce where the wycked and vngodlye shal be tor-
 mented both soule and bodye / after the gene-
 rall iudgement.

rom. vii **Beue Rowme to y^e wrath of God.** Rom. vii
 wrath is there taken for vengeance. And the
 meaninge is: let God advenge / ether by him-
 selfe or by the officers that beare his rowme.

mat. v. **There tarpe & abyde tyll ye go oute.** It is
 in Marke the. vi. Wheresoeuer ye enter in
 to an house/there abyde till ye go oute thence.
 And Luke. ix. it is/into what soever housse ye
 enter/ther tarpe/and go not oute thence: that
 is to saye / whosoever receaueth you / there
 abyde

The Table.

abyde as longe as you are in the citie or tou-
 ne/and go not shamefully a beggyng from
 housse to housse as freers do.

Dust: Shake of the dust of youre fete. Mat. **mat. p.**
 thew. p. Why are they commaunded to Shake
 of the dust? for a wytnes sayth Luke. That
 that dede maye testifie agaynst them in the
 daye of iudgement/that the doctrine of salva-
 cion was offered them/ but they wolde not re-
 ceave it. Ye se also that soche gestures and ce-
 remonies haue greater power with them/ then
 haue bare wordes onelye/ to move the harte &
 to stire vp fayth/ as do the layenge on of han-
 des and anoyntinge with oyle. &c.

Apocrytes: can ye decerne the face of hea-
 ven and not decerne the signe of the tymes?
 That is to saye: they coulde iudge by the sig- **math. p. vi**
 nes of the skye what wether shuld folowe:
 but coulde not knowe Christ by the signes of
 the scripture. And yet other signe myght not
 be geuen them.

**He that sayth he knoweth Christ and ke-
 peth not his commaundementes/ys a lyar. To
 knowe Christ is to beleve in Christ. Ergo he
 that kepeth not the commaundementes/ be-
 leueth not in Christ.**

**The ende of this
 booke.**



